



Library of
The University of North Carolina

COLLECTION OF
NORTH CAROLINIANA

ENDOWED BY
JOHN SPRUNT HILL
of the Class of 1889

FC 264.5-B65

UNIVERSITY OF N.C. AT CHAPEL HILL



00041081373

*This book must not be
taken from the Library
building.*

THIS TITLE HAS BEEN MICROFILMED

--	--	--	--

MICROFILMED BY THE UNC
LIBRARY PHOTOGRAPHIC SERVICE

The Blue Ridge Voice



NOVEMBER, NINETEEN NINETEEN



Digitized by the Internet Archive
in 2020 with funding from
University of North Carolina at Chapel Hill

<https://archive.org/details/blueridgevoice1319unse>



THE BLUE RIDGE VOICE

Volume I

NASHVILLE, TENN., NOVEMBER, 1919

Number 1

Published monthly for nine months from November to June, inclusive. Subscription price \$1.00 per year. Application for entry as second-class matter at the postoffice at Nashville, Tennessee, pending.
DR. W. D. WEATHERFORD, Editor J. J. KING, Manager

Debutante



GOOD READER, you have in your hand the first issue of the *Blue Ridge Voice*. The Blue Ridge Association has run eight successive summers. Each summer from one hundred to two hundred of the choicest speakers and lecturers in the country have taught our classes and spoken on our platform. Many have been the calls from those present to have some of these addresses put into printed form. Indeed, a number of such addresses have been printed as pamphlets and distributed widely. But this is our first attempt to share with the public the splendid addresses given to all the conferences.

During the summer of 1919 there were nine conference groups at Blue Ridge, with a total attendance of 4,259 people, representing practically every college, every Y. M. C. A., every Y. W. C. A., and many of the churches, clubs, etc., in the South. Each of these groups has had a number of outstanding speakers, and it is our purpose to print some of the most telling of these addresses in the *Blue Ridge Voice*.

In addition to the addresses which will make up the bulk of the paper, we plan to have items of special current interest. This is distinctly not to be a news sheet, but is meant to be a messenger of social and religious information. It is believed that many in particular who attend our conferences will be eager to have not only the addresses which they have heard, but others of equal merit given at other conferences.

This issue contains stenographic reports of two very inspiring addresses, one by Dr. Henry Sloan Coffin, of Madison Avenue Presbyterian Church, one of New York's most vital and striking preachers, and the other an address by Dr. Robert E. Speer, who is perhaps the greatest speaker of his day to young men and women of the college age. The first of these addresses was given at the College Women's Conference in June, and the second to the College Men's Conference during the same month.

To those who have been at Blue Ridge we hope the illustrations and the messages will bring a breath from those wonderful hills—a breath of life-giving and inspiring power. To those who have not been there we hope these messages will show in some faint measure the sanity and bigness of our program—so that they will come and see that it is good.



ARRIVING AT BLUE RIDGE.

Professional Training for Young Men's Christian Association Secretaries At Blue Ridge

PLANS have recently been perfected by which the Blue Ridge Association will have each succeeding year the summer quarter of the Southern College of Young Men's Christian Associations located in its buildings. This move is fraught with the very greatest possibilities for the religious and social interests of the Association throughout the whole South. For many years there has been a great and growing need for a college which would give thorough professional training to secretaries of the Young Men's Christian Association in this section. The only thoroughly trained men whom the Associations of the South have been able to secure have been those drawn from the Association College at Springfield, Mass., and the one located at Chicago, Ill. The only other training that has been offered to Association Secretaries for the South has been the short term period of training offered at the Blue Ridge Association grounds.

The new Southern College of the Young Men's Christian Associations will run twelve months in the year, divided into four quarters or terms. The summer quarter will be held, as stated above, on the grounds of the Blue Ridge Association, while the three winter quarters will be held in Nashville, Tenn., in connection with the George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion and Vanderbilt Medical College. The very splendid equipment of these institutions in Nashville make it possible to give a very high grade course of training for Association Secretaries at a very minimum cost. The colleges in Nashville have a teaching staff which is supported by about ten million dollars endowment, and many of the very finest of these professors will be available for the work in the Association College at a very minimum cost. No institution could have re-

(Continued on Page 14)

Law and Order



SOME months ago President Wilson issued a proclamation calling attention to the dire menace of mob violence in America. His proclamation did not receive half the attention it deserved. But it served to put the country on notice that there was danger ahead.

Since that time much more serious disorders have appeared than any one at that time thought possible. Washington, Boston, Chicago, Knoxville, Norfolk and many other places have had serious outbreaks and the end is not yet.

The Young Men's Christian Associations are doing much to help stem this tide of lawlessness. Among other things the Association is organizing law and order committees of Christian men of both colors throughout the South in order that there may be some one in every community ready to step in should trouble become imminent.

In Tennessee Dr. Edwin Mims, working with the Association and with the Law and Order League of the State, has done much to create public opinion and get the attention of thinking people all over the State. A number of meetings have been held. The Governor of the State has spoken at a number of these meetings and is now taking the stump for a two months' trip through the State in the interest of law and order.

The declared principles of the league are as follows:

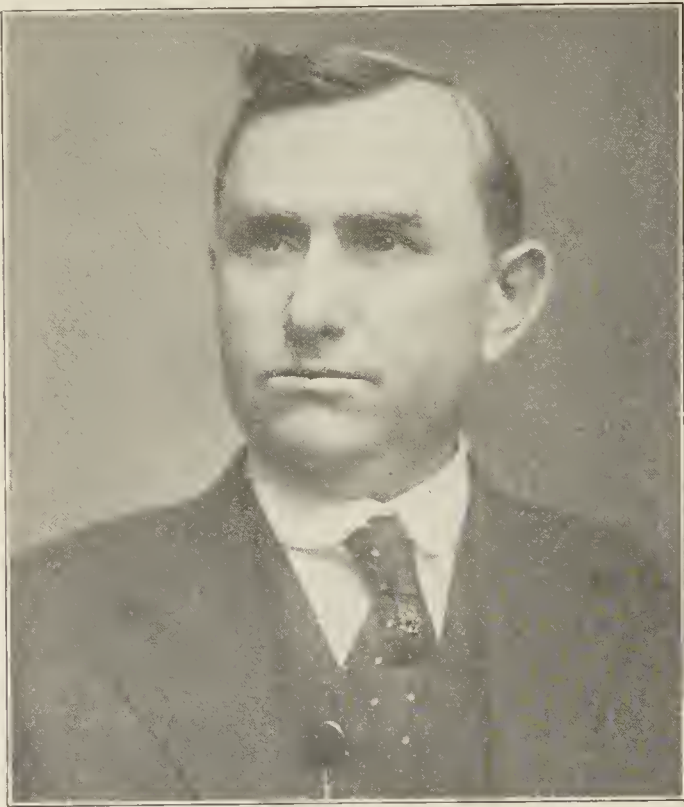
"1. It cannot be said too often or with too great emphasis that mob violence, whether it expresses itself in lynchings, in riots, or in any other form, is unjustifiable under any and all circumstances, and is subversive of the principles of the American Government. Recent outrageous manifestations of the mob spirit make all the more evident the recklessness and the brutality of the mob. In spite of the growing frequency of such organized lawlessness, of the indifference of many citizens with regard to the danger to every community, and the pessimism of others who regard all agitation and action futile, we resolutely set ourselves to combat this spirit of violence and resistance to constituted authority. The very gravity of the situation is a challenge to the patriotism of all good citizens, and calls for united public sentiment and action.

"2. The present unrest, the disregard of law, the opposition to constituted authority are symptoms of a disease that, unless checked, will undermine the very foundations of our civil structure. Any government that is too weak to enforce order cannot justify its existence. While we deplore all the lawlessness, we are now especially concerned with the abrogation of

all law. Of what avail is the great victory in the recent war if every ideal for which we fought is to be challenged by men who advocate principles that are a menace to all organized society? The reverence to the Constitution is futile if a cardinal part of that Constitution—namely, the right of every citizen and every human being to life, liberty and property, is to be ruthlessly violated. The inalienable right of every American citizen to work when and where he will, to have protection under the law cannot be questioned without destroying the welfare of all the people everywhere. Any amendment or any reservation made in this charter of liberty should be vigorously opposed.

"3. Because we believe these principles to be self-evident, we hereby request Governor Roberts, who, both by word and by deed, has committed himself unreservedly to their championship, to set aside by proclamation the week of November 9-15 as Law and Order Week in Tennessee. To the end that every element and every interest represented in this conference shall exert itself to crystalize public sentiment, we recommend that the mayors of various cities issue proclamations that on Sunday, November 9th, every preacher in the state preach a special sermon on law and order, that at every county seat on some day of the week a public meeting be held for the purpose of arousing public sentiment, that in every school and college at some time during the week this subject shall be presented, that newspapers in their editorials and news columns shall give full publicity to this cause, that every club and organization of any kind shall declare itself in resolution, that every judge in the state shall deliver a special charge under circumstances that will reach the largest number of officers of the law and the public.

"4. Such concerted and concentrated efforts will, we believe, accomplish much, but it must be followed by organization that will carry on the work begun. We endorse the action of the directors of the Tennessee Law and Order League in organizing local leagues, and we pledge ourselves to the promotion of such organizations, whether they be called law and order leagues or citizens' committees, or by any other name that may best suit local conditions. They should be non-political and non-factional. Through a strong executive committee of each local organization a consistent and definite effort should be directed to strengthen the officer of the law and to provide whatever reinforcement in the way of men and material forces may be necessary. They should be charged with the responsibility of co-operating with these officers in preparing for any emergency that may arise.



GOVERNOR A. H. ROBERTS

"5. All these efforts will be in vain unless officers of the law are brave and determined and prepared to combat the mob. We heartily commend the last Legislature for providing a state police, which has already proved its value in preserving order. The number and equipment of this state guard should be increased as rapidly as possible. We commend the action of certain mayors in providing volunteer police to be called upon in an emergency. We commend the sheriffs of Knox and Shelby Counties in successfully resisting mobs bent upon revenge and the courts of these counties in bringing to swift trial those charged with grave crimes. By such prompt and effective action by the officers and the court, and by the development of a strong and aggressive public sentiment to inspire and reinforce such action, we may expect the reign of law and order in this state. To support this program we pledge ourselves individually, even to the point of life itself."

Governor Roberts has just issued the following proclamation, which might well be followed by other Governors:

"In compliance with a request by resolution of a largely attended convention of representative citizens from all parts of the state recently held in the Capitol at Nashville that a proclamation be issued setting

apart a Law and Order Week in Tennessee, I hereby designate the week of November 9-15, 1919, as a time for the study of the principles underlying our government, for the instruction of the youth in these principles, for the organization of societies having for their object the maintenance of law and order and the punishment and suppression of crime.

"Let me suggest that on Sunday, November 9th, every minister of the gospel in the state preach a sermon on law and order; that during the week named every public and private school set apart one day for a law and order program; that the Chambers of Commerce and other patriotic organizations hold public meetings in their respective cities and towns for the purpose of calling attention to the dangers of the hour, and arousing a healthy sentiment in support of state, county and municipal officers charged with the enforcement of law.

"We are passing through a crisis in our history as a nation. Perhaps never before has America faced greater perils and dangers, and never has it been so all-important that good citizens stand loyally and wholeheartedly by constituted authority for the maintenance of the majesty of the law.

"Lawlessness in all its forms must be suppressed and punished, and the law must be vindicated and upheld. Whether lawless men act singly or in concert in their onslaughts upon the constitutional rights of the people, they must be dealt with by public officials and private citizens as violators of law. The Government must itself be just in its dealing with every citizen and must guarantee to all alike the equal protection of its laws; and upon the other hand, every loyal citizen must give to his government his full and hearty support in all its efforts to discharge the proper functions of government.

"The institutions builded by the fathers of the republic in such great labor and unspeakable sacrifice, and maintained throughout the nation's history on fields of battle, at home and abroad, with signal valor and heroism, must be preserved in their purity and integrity, howsoever great the cost may be.

"In testimony whereof I have hereunto set my hand and caused the Great Seal of the State of Tennessee to be affixed at the Capitol at Nashville, on October 15, 1919.

A. H. ROBERTS,
Governor.

"IKE B. STEVENS,
"Secretary of State."

Moral Gains of the War

DR. ROBERT E. SPEER

June 19, 1919

Judges V, "Because they came not to the help of Jehovah against the mighty."

IN the collective experience of families and of nations, just as in our own individual lives, there come times of special insight and illumination; when we are reminded of what we were in danger of forgetting; when what we were not in danger of forgetting because we had not known it is revealed. The undetected tendencies are disclosed and the end to which they are carrying us on. I imagine that every man of us can remember moments like this in our own lives.

Do you remember Browning's description?

"Oh, we're sunk enough here, God knows!
But not quite so sunk that moments,
Sure tho' seldom, are denied us,
When the Spirit's true endowments
Stand out plainly from its false ones,
And appraise it if pursuing,
Or the right way or the wrong way,
To its triumph or undoing.

"There are flashes struck from midnights,
There are fire-flames noondays kindle,
Whereby piled up honors perish,
Whereby swollen ambitions dwindle,
While just this or that poor impulse,
Which for once had play unstified,
Seems the sole work of a life time
That away the rest have trifled."

I say we know in our own lives hours like this that have come to us. A conference like this is such an hour. It brings back to memory many things that we have been in danger of forgetting. I will venture that some word that his mother said to him years ago, or maybe some quiet talk with his father that has been long forgotten, has come back to some of us here in these days. Things that we never knew before have been made clear to us; facts about our own lives, about the world's need, about spiritual truths and duty. Tendencies have been disclosed to us that we had not been aware of in our lives, and we see now in the sudden light that this conference has thrown on them just where those tendencies were going to carry us.

So men are afraid of these hours and they do their best to discredit them. They say about a time like this that it isn't normal; that a man has to be on his guard now as though God were waiting to trick him and in an hour like this had him in an unfair advantage. I tell you, men, times like these are the truest times in men's lives; like some sudden glimpse of blue sky given to a mariner that he may get his bearings and course and then forge again into the mist. An hour like this

has come to us in order that we may see for just an instant at least in the clear, vivid, undeceiving light of God and here in this conference judge whether we have been deciding aright about our lives or whether we had not best redirect their course in the light of what God has made clear to us.

And there are times like this, I say, in the life of nations as well. One came in this great hour when the foes of Israel had been overthrown and Deborah sang her great song and Israel saw things light and clear that had been hidden and obscure for long days. "By the water courses of Ruben there were great searchings of heart." And where Israel was being carried, what the real character of the elements in Israel were, what her great task and duties were, now were made clear to her in the brilliant light of this great experience in her national history. We have been passing through just some such experience as this in our own nation and in the world, and if there is one great danger today, it is the danger that men are going to shut their eyes to what are the really deepest and most significant lessons of this experience; that we may go on in the years that lie ahead without having learned in this hour those great things the tragedies of these hours unveiled and made clear.

And I want to speak this morning for the last time about just a few of what seem to me to be the deepest of all these lessons; lessons that have come shooting home in the mists in which we had enfolded ourselves; lessons that are meant to give us one clear glimpse of the pathway that God means us to go now in the coming days.

I think one of the greatest and most fundamental of all these lessons has been the lesson that sincerity has been an overrated moral value; that sincerity is not enough. You know how often we were told in the old days that it was enough. I don't know how many colleges and universities of America I have been in where men answered what you were saying to them that sincerity was all that God expected of us and all we had any right to ask one of the other. Outside of our educational institutions we know that education was not enough. No railroad engineer mistaking his signals and plunging a train load of living men and women to their deaths ever dreamed for a moment that the consequences of his act would be undone by his sincerity in his mistakes. And yet, all over our land we were mistaking attitudes for realities and thinking that all was necessary was just that men be genuinely sincere.

We realize today that it is perfectly possible for a



STUDENT CONFERENCE, 1919, AT BLUE RIDGE

man sincerely to call evil good, for a man sincerely to do a lie and justify his doing of that lie in the name of honor and truth and loyalty. I have talked with a great many men who have come back from the other side about their personal interviews with the German prisoners, asking them whether they had ever met one of those German prisoners who was an insincere man in his relationship to his government. I haven't met a man yet who had met with an insincere German prisoner. Of course, on both sides there was the manipulation, as we know, by great and influential men of moral forces, but the great bodies of people everywhere through the world in this struggle were absolutely honest and sincere in what they were doing. Was honesty and sincerity enough?

We ought not to have been surprised at what happened when we remember that last night when Jesus, as you remember, said, "They are going to put you out of the synagogues; the day will come when those who kill you will think that they do service unto God." It shows us how large-minded our Lord's outlook was. He didn't blame all unbelief. He didn't say that the men who were going to kill the early Christian martyrs were bad men; He said, "The men who are going to do it will think that they are rendering service unto God." That has been so through all the years; the very worst things that have happened in human history have been done in the name of honesty and sincerity.

It is not enough for me to ask about my life, "Am I honest?" The fundamental question is, "Am I

right?" There is many a man here today who is honestly planning to misuse his life. Do you think he will be justified at the last day if he says, "Why, Lord God, I was honest in what I did?" "I didn't ask you only to be honest; I asked you to be right. What I expect of men is righteousness." I never said, "Seek ye first the Kingdom of God and His honesty, but the Kingdom of God and His righteousness. I ask of you also that you should be fundamentally right." And here in these days at this conference comes to its ending, every man of us ought to go out alone with searching lights upon his inner soul to ask himself not only, "Have I been sincere and honest in all that I have done up to this time? Am I sincere and honest now in what I am planning about my life?" That is not enough, but, "Am I doing what is right? Have I found the will of God? Is the very character of God now the law of my character and am I walking in the footsteps of Him who came not to be ministered unto, but to minister; who lived among men as one who serves; who gave up His life a ransom for many? Am I right?"

What we have passed through has burned that home on the conscience of mankind. It isn't enough to be sincere; men must also be right.

And the second great lesson we have learned is: it does matter what men believe. You remember how constantly only a few years ago that it didn't matter what a man believed; it only mattered what he was and what he did. We heard it until one's heart grew sick under that lie. It was the great subject for dis-

cussion in our leading women's colleges in the North. It followed an idea that sincerity was all that anybody had a right to expect; that it didn't matter what men believed. You heard it said all through the universities. Well, why in the world were they in the universities if it didn't matter what they believed—about Chemistry, etc.? We are realizing now that the fundamental question in life is what men believe. We laughed in the old days at all those silly parading across the stage of the German Emperor. Why, it doesn't matter how he talks. But if you talk that way, sooner or later you are going to act in accordance with what you said and really believe.

I remember on a railroad train in Indiana meeting a friend; it was during the days of the Spanish-American War. As we talked, he suddenly reached down into his bag and pulled out two little pocket Testaments and handed me one. "Look at that and I will tell you a story." On the fly leaf were a lot of words in a woman's handwriting. The first of them were from the last chapter of the Epistle of the Philippians. "Whatsoever things are true, honest, pure; whatsoever things are just, are lovely, are of good report, if there be any virtue and if there be any praise, think on these things." And underneath were these words from the Book of Proverbs: "As a man thinketh in his heart, so is he. H. M. G." These were two of a great number of New Testaments that Miss Helen Gould had bought and inscribed with her own hand and to be given to a soldier in the navy or army. My friend told me the men valued them as they would have valued their weight in gold. And I thought of those words: "Think on these things;" "as a man thinketh in his heart, so is he." A man can't lie on his bed lulling himself to sleep with lustful imaginations and not sooner or later bear the imprint of it. You know what our Lord had to say about things like that in the Sermon on the Mount. Not in the air or in the dark, He knew that the kind of thoughts that men think within are the sure spring from which life actions are going to flow. That was the reason He cared so little about the externals of life; why all His thought was given to what went on inside, the cleansing of the inner springs, the washing white and holy of all the inward fountains.

We have learned these last years that what men believe is the fundamental thing about them. And sooner or later the life and actions of men and nations is going to be determined by what those men believe. That is the fundamental thing for us; that we should discover what the truth is and make that the dominant, supreme thing in our lives. But many men today persuade themselves of an utterly contrary principle. I was going from home into the city not long ago and sat on the railroad train with a manag-

ing editor of perhaps our most respected newspaper in New York City, and we got to talking about common acquaintances and he was telling me of a man who had for many years been his private secretary and had gone over to Russia in connection with the Y. M. C. A. In the old days he had been an extreme and fanatical pacifist who accepted what he regarded to be the literal meaning of the gospels. He did not believe in the wickedness and taking of human life, but now, plunged right into that maelstrom in Europe, he had changed his views and believed it was right to use force and get submission. And my friend was saying, "Now, I didn't agree with him and practically I don't take his line at all—the old line—but I am sorry he changed, because I myself theoretically held his old views. I believe that it is wrong to resist, and I think we are never going to get peace on the earth until we just literally take that view of absolute non-resistance, of the relinquishment of everything in the face of authority and power, and that we hold human life absolutely sacred as the one supreme value in the world." And then I have forgotten, but after a little while we got to talking about his boy just home from a great New England university. "Yesterday," said he, "he started the question as to whether a lie is ever justifiable, and he was taking the ground that a lie never can be right, and I at first didn't want to argue with him, but at last he got so extreme that I took issue with him and said, "Why, you are just making a fetish out of truth. Why, of course, it is right to sacrifice truth to life. Life is the greatest of all values, and when it comes to a choice between life and truth you must let truth go and not sacrifice life." Said I, "I think you have got the values just reversed. And I don't see how we can carry through what we are doing in the world today unless you keep them reversed. The one supreme value is truth. Life is only a counter to be used in the service of truth. We have a right to take it or lay it down. The one supreme thing in the world is that men should find what truth is and commit themselves to that truth no matter what the consequences may be. And we are discovering now that that is the foundation fact. For after all the issue was decided right there. The Germans hadn't been overpowered. They could have fought on month after month and year after year. The great issue was decided as all great battles are always decided; not by sheer power—no man is ever defeated until at last he thinks he is, and no great army has ever been overthrown until it believes that it is overthrown. There on the battleground of faith and idea the struggle is waged. It wasn't superior arms that prevailed, but if ultimately these prevailed it would have been for the same reason, namely, that they were serving

the superior ideas that they were fighting for, truth; and truth was stronger than anything opposed to truth.

We know that the one great thing about every man of us here today that matters most, the fundamental thing about him, is what he really believes and the one great belief of his life that is of most concern is what he believes about God. Jesus Christ went on to speak about that. "They will put you out of synagogues," he said. "The day will come when those who kill you will think they do service unto God, and this will they do because they have not known the Father nor me." He traced back this moral blindness, this inability of men to see the truth, to its real source in a false idea of God. He believed that the greatest and most important thing in the world was that men should believe right about God. And that is the most important thing here in this conference, that every man of us should come to Jesus Christ's God—the God and Father of our Lord Jesus Christ. It is the most important thing in the world, and a man who thinks he is going to do a big work by becoming a great lawyer here in the South or a great business man is going to make no such contribution to the life of the world as that man who is going to give his life to leading men into Christ's conviction about God and making that conviction the fundamental rock fact of their lives.

And I think the third great discovery that we have made that was obvious before is that the practical issues of truth are as different as the width of the world. That is true in engineering. The next time you go into New York City on the Pennsylvania Railroad, just before your train plunges into the tunnel, you look off to the South and you will see an old abandoned embankment there. Well, when they dug that tunnel in the Hudson they went in from either end, and it was all done, of course, on the basis of very careful engineering work and drawings which they supposed were absolutely accurate. And they were bringing all the debris out of the western end of the tunnel. Only after they had built the embankment out for pretty nearly an eight of a mile in the meadows did they discover that the angle was a little too sharp and that trains couldn't be brought out. They had to begin a new embankment. Some engineer in the office of the Pennsylvania Railroad had made just an infinitesimal mistake in his calculations and drawings, and the result of that mistake was obvious. Men say, "Well, what difference does it make if he was a fairly honest and sincere draftsman?" Only it made all the difference in the world when it came to the actual and the unescapable results. When you come to engineering the issues of truth are different from the issues of error. There is the difference of a world in economics. It doesn't matter how well intentioned men may be, if they are living under false economic pre-

tense, they have got moral error and intellectual error, and no doubt moral error is the more ethically wrong of the two, but God pays no attention to that when it comes to judgment. He strikes his judgment home on intellectual error as on moral error. What he asks of men is rectitude and truth, that life should be square with the eternal realities, and if we do not square them with those realities we pay the penalty for it.

It is true in politics. That is the reason I believe in democracy; because I believe it is true. Undoubtedly at the beginning autocracy or some qualified form of it seemed to give men the best results, but because we are Christians we believe in the truth. You remember Bismarck's saying, "If I were not a Christian I would be a democrat." It is because we are Christians that we are democrats, because we believe that is the truth, and with all the chips that inevitably fill the workshop, all the waste and habit, all the prices that have to be paid when we work with that principle, we are working with a true principle that in the end will bring us out right.

And it is true in life that the issues of truth are different from the issues of error and wrong. We have made just that great blunder and paid the colossal price of it. The war wasn't any mere chance; it was just sin bringing forth death, that was all. It wasn't Germany's sin alone, although we believe that Germany's sin was greatest. It was the whole sin that had tainted human life; the sin of selfishness, of unbrotherliness, of national pride; the sin that poisoned the whole life of men and that when it was full grown brought forth this death. We have learned now that the wages of sin are going to be paid to us whether we call and collect them or not. The wages of sin are death. That is our third great lesson. We have learned that on a world scale; fellows, believe me, it is true on the scale of every man's individual life. As well he has got to pay for it. As sure as God's truth stands he pays for it now or some day. He pays for it. Don't let any devil's lie deceive us about that again.

And last of all we have learned one other great lesson, on the real learning of which the whole future is going to hang for us and the world. I said that the one great truth that has been made clear was that the thing that mattered now was our believing right about God. There is another thing that it matters that we should believe right about, and that is mankind. We have learned from what we have gone through, that which the war at first appeared to be the denial of, but what in the end it turned out just to be one indisputable affirmation of—the indissoluble union of mankind. There wasn't a man in the world who realized how "one" the whole world was until this great World

War. Then we discovered that the whole of human life was woven together so inseparably that you couldn't touch it anywhere without the quiver passing through the whole of it to the very ends of the world. Within two months of the declaration of war the little missionary babies were crying because they had no food. I was off in the jungles of Northern Siam within eight months after war was declared, and away up there in those jungles, miles and miles beyond civilization, you could feel war just as really as you could feel it in New York or Paris. We discovered to our amazement that the whole life of mankind had now become one integral and inseparable life. And we have got to build on that now; on the commercial unity of the world. This talk about trade wars. Why, gentlemen, it is just absolutely suicidal. There can't be anything of that kind any more—great competitions and trade rivalries. We have got beyond the principle on which a world like that could endure. We have got to build a new world on brotherhood and co-operation and a sense of our common and indistinguishable interests.

The world owes an enormous debt to the United States. There are only two ways to pay, in gold or goods, and there isn't enough gold in the world for the nations to pay the debt they owe. The only way they can pay is by goods and by fair interchange, and if the interchange is not fair, one of two things will happen. Either economically it can't continue, because in a world like ours only fair dealing is economically possible; or we have got to build our new world and begin it now with absolute frankness on a different hypothesis altogether from that of the old days; on a clean acceptance of the ideals of common interests of all the world. I can't gain anything if any other man in the world loses anything. I can have no profit any more if my profit involves another man's loss. We are living in a world today where all our interests are common interests, and where any one of us can gain only as we lift all the rest of mankind with us in that gain.

We have got to build our new world on a principle of political unity. It is not simply hearsay; it is a fact, and you can't get away from it by shutting your eyes to it. Our friend, Senator Knox, can't get us anywhere on their course, because it is just a great contradiction of facts. We can't disentangle ourselves from the rest of the world, because this entanglement is there. You can't escape it by denial. We live in a world now where all the life of men is one, where anything that happens in Korea tomorrow morning is going to affect your and my dealings in the commonest things of life. And it is suicidal for men to shut their eyes to the actual fact—the fact of one world as an absolutely inseparable unity binding it together. It

isn't only commercially and politically one; we have got to build it on a realization such as men never had before of the moral unity of the world. We see now that you can't have one land with one code of ethics and another code of ethics in another land. One standard of morality in one. We realize that truth is an integral thing; that the whole of humanity must be ruled by it. The one moral need—one God and Father, one Lord and Savior alone sufficient for that need. Jesus Christ is the only hope of the world. Until at last we are all unified in Him we never can be unified at all. If ever there was a day in which the individual Christian faith gathered around the whole glory of God's will for mankind, this is that day. We realize what St. Paul was meaning in his great words to the Romans, "For earnest expectation. . . ." The whole world is just hanging on every man's coming to himself in Christ, on the individual man's relating himself in truth and loyalty to the clean, pure righteous will of God revealed for him in Christ. Here today to us men the call from all the great world need revealed to us comes as men in no other day could have felt that. We go out now to do what could not have been done in any other time—to run the power of Christ through the whole of human life; to bring every area under His rule; to make ready for the coming of that larger day which He began.

There has been going around a distorted version of a tale that Chaplain Paul Moody brought home with him when he came back from France that illustrates the appeal of this new hour to every man whose soul is open to the spiritual duties of the time. He was speaking of a little village away up in Northern France where for many months a little billet of American soldiers had been stationed, waiting for the time to come when they were to be put to use. And they made friends of these simple French village folk, so when at last the call came and this little group went out and was not to come back again, the old French folk gathered around and said good-bye. And when the evening of the day came all that was left of those who went out was just the body of one American boy brought back again, and the village folk who had loved the lad wanted to lay him away, and they went to the old priest and spoke to him about it. "No," said he, "would that it might be, but it is consecrated ground and he was a Protestant boy, and the best we can do is to bury him close up against the wall." So they gathered their flowers and went out and dug his grave and laid the body of the American lad there to his rest in the little grave just outside the cemetery wall and filled it in and laid their flowers on it and went back to their homes. The next morning some of the village folk were going by and to their amazement they saw the

(Continued on Page 14)

Spirituality

DR. HENRY SLOAN COFFIN

June 10, 1919

I SUPPOSE the word in most common usage in our religious vocabulary is the word spiritual. We characterize an address that we have listened to as possessing or lacking spirituality; we speak of a church as being spiritual or unspiritual. Now just what do we mean by that word? In order to get a basis for a definition let us look at a few of the characters in the Bible that are characterized as spiritual. Let us start back in the crude days of Israel's iron age. Suppose you were to ask some member of the Tribe of Dan to point out to you the most spiritual man. I think he would point to Samson. Four or five times in the very brief chapters devoted to the narrative of that interesting hero it is said that the spirit of the Lord came upon Samson. The spirit of the Lord began to move him; and it is always in connection with some prodigious feat of physical strength. "The spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid." "The spirit of the Lord came upon him, and he slew thirty men." "The spirit of the Lord came upon him, and he burst the ropes that bound him." But I suppose we should not pick out Samson as a particularly conspicuous instance of spirituality. Remember that Hebrew Hercules with his coarse sense of practical union when he picks up the gates of the town of Gaza and puts them on the hilltop for the astonished inhabitants to look at. Or a much coarser and more cruel joke when he ties the tails of the foxes together and lets them loose out there in the Philistine grain fields. And as for physical strength, abounding vitality, we do not often connect that with spirituality. Yet there he is on the pages of the Book of Judges as a spiritual man. Now be sure that you make your definition of spirituality big enough to take in Samson.

We will come down a few centuries in the history of Israel, to the record of the days when its sacred institutions were developing. Moses is describing the way in which the tabernacle was put up, in which the Israelites are said to have worshipped. He picked out the man who constructed that tabernacle as a peculiar spiritual character. "And the Lord spake unto Moses, saying, I have called by name Bezaleel the son of Uri, the son of Hur of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in all manner of workmanship, to devise cunning work, to work in gold and in silver, in brass, and in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship." Now it isn't said that he ever conducted

a service in the tabernacle. I suppose he went in as a member of the congregation, but his spirituality consisted in his artistic skill in his craftsmanship. Now we very seldom connect good workmanship with spirituality. Fidelity, for instance, in study in school, or a good job in the business world—rarely do we say these in themselves are symptoms of spirituality in life. And yet that is the case in the instance of Bezaleel.

Or come down from the time of the Old Testament into the New and after the outpouring of the spirit at Pentecost, the character most often connected with the spirit is Stephen. You remember his record given in the sixth and seventh chapters of the Book of Acts. You recall how he is introduced on the scene. A very difficult situation has arisen in the church, a dispute over the distribution of help to the poor, and there is a murmur among the Grecian Jews because they had been neglected. You know how easy it is for some one to feel that he has been given a wrong deal. The most essential thing was the administrator's tact.

Let us get men to whom we can intrust the thing. And they said, "Let us choose men of good report, full of the Holy Ghost and wisdom." The very first one that suggests himself to them is Stephen. He understood human nature, how to keep people together. That isn't an exhaustive definition of his character. The apostles had said, "We are such splendid preachers we ought not to be bothered with these details. Put some second rate chap in; he can do that." But if you read on a chapter or so you will find that preacher was just a second rate Stephen. They did not resist the spirit and wisdom with which he spake. The proof of this wisdom he has given us in the seventh chapter. The thing that impresses you first of all is his splendid knowledge of the facts of his world's history. Here was a student. No man who had not in a scholarly fashion thought out God's dealings with his people in the past would ever have massed the information that is there in that seventh chapter of the Book of Acts.

Again, do we always connect spirituality with fidelity in studies? I think that is a thing which we as students may well face. Do we call some one spiritual who is not an earnest, faithful student? And here is Stephen's spirituality including that. Then the logic with which he states his facts; he reasons from one thing to another; he has an orderly mind. That is part of his wisdom, part of the spirit with which he spake. All that has got to go into your conception of spirituality. And then when they gnashed upon him with their teeth he looked up into the heavens

and saw Jesus standing at the right hand of God; and then when they murdered him, throwing stones upon him, he prayed, "Lord, lay not this sin to their charge." What a big thing spirituality has got to be!

Then turn over the pages and find another character—Barnabas, spoken of as full of the Holy Spirit. His chief distinction is a big heart. The first thing we know about him he sees this new attempt to embody brotherhood in the community at Jerusalem. That appeals to his sense of what ought to be. He takes his property, sells it and puts the money into this enterprise. A man whom everybody has been very much afraid of and he has turned from a persecutor into, they say, an adherent, but they are not quite sure; they are suspicious. Barnabas is willing to give him the benefit of the doubt and brings him to the apostles.

Then an interesting situation in Antioch. The Gentiles for the first time are coming into the Christian church. Must they be Jews before Christians? Must they keep all Jewish customs before they could be admitted into full membership of the Christian church? It was a delicate situation. Nobody knows just exactly what to say, but they feel that here is a man who is big hearted. They sent him down there. I don't know that he knew exactly what was to be the solution of that problem. A man more was to be sent along to settle that problem. First, he saw the grace of God working there and he was glad. Then he knew that whatever else they didn't do there was one big essential thing. He pleaded with them all that they should cling to the law, for, says Luke, "He was a good man full of the Holy Ghost." There was his spirituality, his big heartedness.

Now take that word spirituality. Samson, Bezaleel, Stephen, Barnabas. I wonder what they would have made of each other. Stephen would not wholly have approved of Bezaleel. Bezaleel fashioned carefully outside of the tabernacle, and Stephen saying tabernacles are nothing. But they are all characterized as spiritual men. Two things: first of all, consecration. Each man is taking his natural gifts; Samson his physical strength, Bezaleel his artistic craftsmanship, Stephen his tact and intellect, Barnabas his big heartedness, and dedicating it to the cause of God as he understands it in his day. Taking your natural gifts, whatever they may be, and laying them to God's use.

Second, their contemporaries saw in these men not the men only, but themselves plus. And the "plus" was the living God; God spiritually present, working in Samson, in Stephen, through Barnabas. Inspiration. First, consecration; second, inspiration; each man giving his gifts for the sake of his community in his day; each man finding in his dedicated life God

Himself present and working. Now those are the two things that I think always go with spirituality. Consecration, inspiration.

I ask you to notice this, too; that wherever you find the spirit of God mentioned in either the Old or the New Testament it is always the public spirit. Let me give you two instances. Take one from the Old Testament. Here is King Saul. He is not yet king. He is very much interested in the private affairs of his family. His father has lost some asses and Saul has gone to hunt for those asses. Samuel meets with him, takes him up on the housetop and fires his mind with enthusiasm to deliver Israel from the Philistine domination. And then he is told to go up where there are a lot of enthusiastic men afire with the public spirit, and it is said that when he meets them the spirit of God came upon him and he was turned into another man. Now notice the difference there in Saul. It isn't said he prayed any more. I dare say he did, because when responsibilities pile up upon us, then it is we want to pray. It isn't said he was more scrupulous about attending public worship, though that may also have been. But he is turned from being a privately interested man in his own family concerns into being a public-minded man. He has the interest of the whole people at heart, risks his life to bring them free. The spirit of God makes out of him a public-spirited individual.

And to take a supreme instance, the instance in the New Testament. You will remember that all of our first three evangelists speak of Jesus Christ as anointed with the Holy Spirit. It is after the baptism. What is that in His life? Up to that time he was a privately interested individual; living in Nazareth, thinking no doubt about the will of God, but he has had his private affairs to attend to, his family to support, etc., but now in this great movement for a newer and higher consciousness there is a summons to him. He comes up, asks to be baptized into this new consecration, and as he goes into the water the voice sounds in his soul, "Thou art my beloved son," and the heavens opened and the spirit descended upon Him. And he says the spirit of the Lord is upon Him. It isn't said our Lord became more devout after that experience in the Jordan. We can never think of him as being anything but intimate with God. But here new public responsibilities are assumed. "It becometh us to fulfill all righteousness." He is going forth on his public mission. Then it is that he is conscious of the spirit of God in him. And we ought to expect that the spirit of God in men will be a public spirit, because He is the great public spirit of the universe, entering into all of our sympathies, into all of our interests, the inspiration of our consciences as we sing in one of our hymns "every virtue we possess, etc.,"

are His alone, and always the spirit of God in us will be the public spirit. You never can see a spiritually-minded person whose spirituality consists of private interest; it is always public dedication. I think that comes out and is clear when we look at the words in the New Testament which we hear so often without giving it much meaning. In a familiar benediction you have this phrase, "The Grace of our Lord Jesus Christ and the Love of God and the Communion and the Fellowship of the Holy Spirit." What is that? It doesn't mean as the comradeship of the Holy Spirit. That God is spiritually present, is the comrade of each one of us; but that isn't what St. Paul had in mind. He means, and you can translate it in this way, the corporate participation in the Holy Spirit be with you all. Now let me make that a little more plain. What do we mean by "corporate participation?" We have an English word corporation from the Latin. One man can't build a railroad; he hasn't enough capital. So a corporation is gotten up. One man contributes his capital, another man his capital, and this joint capital is sufficient to put up the railroad. No one owns the railroad for himself; he has a joint ownership with other people, a corporate possession of this particular enterprise. O, we had something very like that in the war. No one of the Allied powers was able of itself to withstand the might of the Imperial German, so there was an Entente, and even the Entente wasn't able to get on with it, so they joined with themselves certain associates. We put in our troops—our men, our food supplies, our contribution. We had our part in this corporate enterprise to safeguard liberty throughout the world. Now that is what is meant by a corporate participation in spirit. No one individual by himself can enter into the life of God in our world. It is only as he goes in with other people and each contributes his consecration that altogether we live the divine life here, a great corporate life of human brotherhood under the guidance of our Father in heaven.

Let me illustrate by a simple illustration taken from school life. We talk about school or college spirit. What is it? Well, it varies no doubt. We know that no person will partake of that college spirit unless he or she brings to the college enthusiasm, loyalty, a willingness to take on various obligations that may devolve upon him or her in the literary life, the social life, or the athletic life of the college. And only as each comes into that college spirit, bringing his enthusiasm, his talents, his personality, does that mysterious thing called the spiritual life of the college grow and become a rich thing in which everybody participates. Well, of course, the college spirit, in order to be a rich spirit, must have a group dedication. The college as a college must be consecrated. People going out from that college must all have the feeling,

"My education is not mine to use as I want and the culture that has been given me here, the friendships given me here, are all a sacred trust. I am going to invest these in the community where I live, in the home in which I live, in the church where I worship, in the land of my nativity." That corporate consecration has got to be there, and then there is room for each individual to bring in that great, wonderful thing called the college spirit. Get a large supply of it and go out and fill to the fullness of that college's life.

Now we talk a great deal about spirituality in connection with our churches. We ought also to talk about it in connection with our industry. Here is a cotton mill, a coal mine. How is that business to be a spiritual business? Well, today we have three principles that are very common in the business world which are anti-spiritual principles. One is competition. A man is in business to get ahead of his competitors. Now that is not public-spirited; that is private spirit, and it has an anti-spiritual principle. That is the spirit that prays, "Give me today my daily cake." Or again, you get this spirit quite commonly; a man is in his business for what he makes out of it, the profits or wages, whatever the returns to him. He is in the enterprise for what he himself gets out of it, and that also is an anti-spiritual principle. You cannot conceive Jesus' being in anything for what He got out of it. Or in the third place, we often find people saying what they own is theirs to do with what they please. If he is the owner of a mine, he can operate it just as he pleases. That is an anti-spiritual principle because it is anti-public spirited.

And over against those three principles of competition, gain-seeking, selfish ownership, we have three spiritual principles. Not competition, but co-operation; not trying to put somebody else out of place. Not gain-seeking, but being in anything for the service you can render through it. You wouldn't think very much of a minister who, as he stood up preaching to you on a Sunday morning, was thinking of the salary that was paid to him. You want him to preach the gospel and to make that the main thing which engrosses his attention. You expect the congregation to give him a reasonable amount, but that is to be secondary. But it ought not to be true and not equally true of the grocer, either. The same principle has got to be true all through. In the third place, instead of selfish ownership put trusteeship. What you own is not yours to do whatever you please with; it is yours to use for the brotherhood of God's children, all of whom have a right to that thing just as truly as you, and you must so use it that you can look into their faces and say, "I have done thus and so and so and so." And business will never be spiritual until that spirit dominates it. And you and I as individuals can

contribute a certain amount of spirituality to any business enterprise. But we will never be able to draw full spiritual life out of it until this is the spirit which controls the business group, the commercial society in which we form a part. We have to take and transform conditions as we now find them in the individual world until these principles, co-operation, the spirit of service, trusteeship, became dominate. And then business will be spiritualized. The Holy Ghost will be there. God Himself will be indwelling in filling all contracts that men have with each other in the world of industry and commerce or in international relations.

We have been fighting this frightful war in order to crush a wrong kind of internationalism. Now we must always remember that in the Germans there was patriotism of a very high degree. There was the same courage and the same willingness to sacrifice for country as among ours, only it was misdirected. The trouble was that patriotism meant imperial greed to grab upon the markets of the world. It meant a sense of national spirit, their boasted *Kulture*. It meant "my country first without any consideration of what my pushing my country's interests might involve for other lands." And that was throughout an unspiritual form of patriotism that would wreck mankind; against which the forces of humanity had to array themselves and to destroy which the greatest sacrifice of blood and treasure had to be made. Now how are we going to set up? But it will only come as each nation is dominated by a spirit contrary to that characterized by Germany. Instead of a spirit of national greed there must be a spirit of national service. Instead of national superiority, and this is a very subtle thing, for how many of us secretly believe that we are a superior race or a superior people? How very few of us can get into our minds "God hath made of one blood all dwellers upon the face of the earth," and all upon an absolute equality? How hard it is to get these notions of superiority out of us. It may be that we are further on in education, that we are further on in spiritual attainment, but that does not constitute us a superior race. It places upon us a greater responsibility for the race. Only as that spirit, the spirit of national service, of national consecration, of national humiliation, willing to empty itself even as the Son of God emptied Himself, pour out its contribution for the good of the brotherhood of the peoples of mankind—only as that spirit dominates the national life can you have a spiritual nation and can you look for a spiritual society of nations.

And it comes into the church of Jesus Christ. How many of our churches are little snobbish, cliquish organizations when you stop to think of it? How many churches minister to one particular set of folk in a

community and are not very congenial to other sets of folk in the community? Now I am not speaking about the South, because I don't know much about it; I am speaking about the North and making a public confession of sin. In the city of New York I could show you our religious life as stratified as anything else in the city. I could show you a church that ministers to such an such a social group, etc. And I can hardly show you a church in the city where you can find rich and poor, employer and employee. And there are all sorts of arrangements in our churches; you pay so much in the middle aisle, etc. All of these little economic distinctions enter in and mar brotherhood in the house of God and spoil that ideal ownership which is the central thought in talking about the Holy Spirit.

The first thing the apostles felt they must do was to embody their spiritual life in a brotherly communion. But certainly the same impulse must always be there. As soon as a church rises in spirituality it will want to have a communion in which the spirit of brotherhood will not only be seen here and there in one little circumstance or another, but in which the spirit embodied will be manifested throughout the whole organization. They brought their stock of possessions and their stock of personal abilities and strove to erect there a communal life that embodied the spirit of brotherhood. And until the church of Jesus Christ rises to that we are not going to have a spiritual church. That is why denominationalism is such a bad thing. It sets us off into little sets and cliques with certain ways of worship, all, no doubt, good in their place, but so long as we remain in these water-tight compartments then whatever I have received from my inheritance is not making a contribution to the other groups. You remember St. Paul's ideal where he said, "We may apprehend with all saints." That man from this angle, that man from his angle; that we may apprehend with all. And less than that will never give you a true vision of the living God. What is the height and breadth, the depth and length of the love of Christ that passeth all knowledge, that we may be filled unto all the fullness of God. That is one hundred per cent spiritual. Filled unto all the fullness of God. And if we can make out of our divided church one fellowship, not that we shall all agree or that we shall all worship in the same way (that isn't essential), but that we shall have one great fellowship. That is what we mean by spirituality. First consecration, inspiration, showing itself in public spirit in such wise that we make our groups corporate embodiments of the spirit of Jesus Christ, and we, entering into those groups just as fully as we can, become corporate, possessed of the living God dwelling here in all His fullness.

Not very far from the church I serve in New York

City stands our Metropolitan Museum of Art, and there is a painting there that seems to me to sum up what I am trying to say concerning spirituality. It represents hosts of crusaders inside the Holy City. The artist has sketched down in the corners white roofs and domes of Jerusalem. In the center of the picture you see a host of men, some on horses and some afoot, pressing forward, but their eyes are not turned to where that city lies in the distance, but are uplifted to where just above the sky line the artist has sketched the figure of Jesus Christ. It is not Jesus upon the throne, but Jesus the man of sorrows with prints of nails in His hands and the great mark of the spear in his side. And He is seeming to say this: that as this company look up to God through Jesus, as I was trying to say last evening, using the Jesus image for God, there flows into them that that binds them as one host and sends them on to take and capture this city and turn it into the city of the living God. There is nothing said about the Holy Spirit there. No, you can't picture the Holy Spirit, because it is invisible as God is invisible. It is God personally present, but the thing is there. The consecrated host looking up in loyalty to God through Jesus Christ were one corporate will bending themselves to take that city and so, corporately possessing the indwelling spirit of God, energizing Him as they move forward with a might that is not just themselves. There are themselves "plus," and the "plus" is God Himself energizing in them to make that city of men a city of God. And that, as I take it, is what we mean by spirituality; by possessing, being filled with the Holy Spirit.

PROFESSIONAL TRAINING FOR YOUNG MEN'S CHRISTIAN ASSOCIATION SECRETARIES AT BLUE RIDGE

(Continued from Page 2)

ceived a more cordial welcome from the various colleges in the city of Nashville than has the Southern College of Young Men's Christian Associations. This cordial welcome is indicated by the fact that by a process of affiliation students in the Southern College can take their Master's Degree in one of the other colleges of the city, counting a goodly portion of the work done in the Association College toward that Master's Degree. Furthermore, the classes of all the other colleges are open to the students of the Association College without further matriculation or library fees. The George Peabody College offers the best facilities in the entire South for training men who are particularly interested in the educational secretaryship of the Young Men's Christian Association; the Seaman A. Knapp School of Country Life will facilitate the training of Secretaries for the Country Work Department; the Vanderbilt School of Religion will greatly aid in

the training of Secretaries who are to be specifically Religious Work Directors of the Association. Likewise, the splendid Association Movement at large in the city of Nashville will be at the disposal of the College for laboratory purposes.

The coming of the college for its summer quarter to the Blue Ridge Association grounds will add a strength of personnel and a vigor of program to the Blue Ridge summers which will be very valuable indeed. The entire faculty of the Southern College of Young Men's Christian Associations and a number of the faculty of the Vanderbilt School of Religion will be transferred to the Blue Ridge grounds each summer. These, together with the scores of the strongest professors and lecturers from all over America who are annually brought to the Blue Ridge grounds in the summer will make as strong a teaching staff as could be assembled by almost any university in America. The housing facilities at Blue Ridge for such a conference are ideal, and everything in the way of athletic and other facilities is as much as could be desired. Both the Blue Ridge Association and the Southern College of Young Men's Christian Associations are to be congratulated on this mutual arrangement for summer work.

MORAL GAINS OF THE WAR

(Continued from Page 9)

grave was inside the wall. During the night the old priest had gotten up and gone out alone and moved the wall so that the American boy lay side by side with their own village dead. I tell you, men, the day has come when you have got to move out the walls. You can't build them around yourselves any more, nor along the Mason and Dixon line, nor around the boundaries of the United States. Eight million men have died that the walls might be pushed out to the boundaries where Christ died that they might be set, taking in the whole of human kind.

And here in the hours to come after the great struggle, before the visions have faded, while the light is still clear, by the water courses of Ruben where the great searchings of heart are astir, God forbid that we should fail to learn our lesson. God forbid that we should sink back into the old starving list in which we used to live. God forbid that back into the old narrow lines of purpose we should be drawn away from the call of one who said of Himself that He was the Light of the World, the Shepherd of one great flock that includes all the sheep, who if He should be lifted up would draw all men unto Him. Out into that larger purpose, that richer life, that complete and perfect obedience God grant us grace to go today. After one whom we have been calling all the year let us give Him the name truthfully this morning—our Master and our Lord.

The Continuation of Y. M. C. A. Educational Program for the A. E. F.

New York, Nov. 15.—Announcement is made today by William Sloane, Chairman of the National War Work Council of the Young Men's Christian Associations, that 46,200 free scholarships are to be awarded discharged soldiers, sailors and marines, Americans who served with our allies, or sons of Americans who died in service during the World War, through the United Y. M. C. A. Schools.

For this purpose and for continuation of the Y. M. C. A. educational system established with the A. E. F. the sum of \$1,000,000 has been appropriated by the War Work Council. Y. M. C. A. representatives from every state will meet tomorrow at Battle Creek, Mich., to complete the nation-wide educational program prior to the opening Wednesday, at Detroit, of the Fortieth International Convention of the North American Young Men's Christian Associations.

Applications for free scholarships will be accepted, starting tomorrow, at every Y. M. C. A. in the United States.

"This free scholarship plan is to the demobilized man a continuation of the work of the Y. M. C. A. Educational Commission overseas," said Mr. Sloane today. "In April, 1919, the so-called 'Khaki College,' organized under General Pershing's order by the American Y. M. C. A. at a cost of \$3,000,000 in France, Belgium, Germany and Great Britain, was turned over to the War Department, together with its entire personnel of 400 Y. M. C. A. instructors. The speed with which the troops were dispatched home and demobilized cut short the service planned.

"The Army's and Navy's responsibility for the education of the service man ceased upon return to civil life. Occupational readjustment, together with the high cost of living, has made additional educational training all the more necessary for ex-service men. The unrest of the present day and the spreading of exaggerated radicalism, known as Bolshevism, also demands wider acquaintance with principles of economics, history and current events. For these reasons, the War Work Council of the Y. M. C. A. has decided to continue its free educational service."

Of the 46,200 free scholarships to be awarded, 16,000 will be available in Y. M. C. A. or other accredited schools, 30,000 in correspondence instruction, and 200 in the nation's largest universities, colleges and technical schools. In some cases, scholarships for study in foreign universities will be provided.

The general direction of the Y. M. C. A. free scholarship service is under the Educational Service Committee of the National War Work Council comprising the following members: L. T. Warner, of Bridgeport, Conn., Chairman; Roger H. Williams, of New York; Edwin L. Shuey, of Dayton, O.; Kenyon L. Butterfield, President of Massachusetts Agricultural College and member of the Army Educational Commission overseas; Walter T. Diack of New York, and William F. Hirsch of New York, executive secretary.

Over 2,000 Y. M. C. A.'s throughout the country, with an equipment valued at \$107,830,000 are co-operating. Local scholarship awarding committees are being organized by cities, counties and states, and will report enrollments to the Educational Service Committee at 347 Madison Avenue, New York, with the National War Work Council.

Scholarships will be awarded on the basis of state populations, to insure fair and equal national apportionment. J. Gustav White, who up to the signing of the armistice was chief educational director, A. E. F., Y. M. C. A. in the British Isles, is the executive educational secretary of the United Y. M. C. A. Schools.

"It shall be the aim of the United Y. M. C. A. Schools to give each ex-service man the course which he most needs for advancement," says Secretary White, "whether it shall be a short course initiating him into a new occupation, or a three or four year course preparing him for accountancy, law, engineering or other profession. For men who cannot leave their employment or homes to attend universities or technical colleges, the Y. M. C. A. schools are prepared to conduct most of their courses at night, in the cities."

It is estimated by the Y. M. C. A. that seventy per cent of the 4,800,000 men who served in our army and navy during the World War came from rural communities. For these men, 30,000 correspondence courses in almost every known branch of learning are offered. J. Foster Hill, formerly director of A. E. F. correspondence instruction for the Y. M. C. A. and War Department in France, is heading his department of the United Y. M. C. A. Schools.

In addition to the educational service, the Y. M. C. A. plans to aid men in choosing occupations. Eli W. Weaver, professor of Vocational Guidance at Columbia University, heads this work. The local scholarship awarding committees will include business and professional men, members of the local Y. M. C. A.'s who will confer with and assist the ex-service men in selecting their life work. Supplementing this service, a corps of twenty highly trained lecturers on reconstructive, educational and occupational topics, will be provided for lecture courses in connection with Y. M. C. A. units and American Legion posts.

Another phase of the program is the Americanization work among foreign-born ex-service men. Of the first 2,000,000 men drafted in 1917 and 1918, 200,000 could not understand English. Personal assistance to these men in securing naturalization and citizenship papers, classes in English, lectures, motion pictures, social activities in industrial centers and many other features have been adopted as part of the plan effective tomorrow.

In making public today the post-war educational plans of the Y. M. C. A. War Work Council, the following figures have been given out accounting to the American public for funds expended for educational work conducted in the Army and Navy at home and overseas, as follows:

On November 1, 1919, when the Y. M. C. A. closed its war work within the Army Camps of the United States, though still continuing overseas at the request of the War Department, and remaining also with the Navy at home and abroad it had given free educational sessions and lectures totaling 466,314, with an attendance of 7,560,935 service men. These totals represent free service to men in uniform within the continental limits of the United States only.

Overseas the Y. M. C. A. Educational Commission reported shortly after the signing of the armistice, 130,000 men at post schools which correspond to American elementary schools, 55,000 at divisional classes taking high school subjects, 100,000 attached to the agricultural department in the large base camps, and 5,800 in specialized vocational schools in army shops. College work organized by the Y. M. C. A. overseas benefited the following students: 6,000 at Beaune University and 2,500 in the agricultural college at Allrey, both schools established by the A. E. F., Y. M. C. A., in France; 7,000 in French universities, and 2,000 at British universities.

Up to April 1, 1919, the National War Work Council had expended \$2,184,669.88 for its educational program overseas and in the home camps. In addition to the Army and Navy educational work last year, in city, railroad and rural Y. M. C.'s 86,700 civilian students were enrolled in the Vocational and Educational schools and colleges under the International Committee, which educational department was established in 1891.

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY
IN PACKAGES OR IN BULK
TENNESSEE BISCUIT COMPANY
NASHVILLE, TENN. "EAT THE BEST"

BATTERY PARK HOTEL, ASHEVILLE, N. C.

"IT'S FAMOUS EVERYWHERE"

Land of the Sky—In the Heart of the Blue Ridge

Ideally situated on the highest prominence in Asheville. Enchanting mountain views. Elegant rooms, single or en suite, with or without private bath; unexcelled cuisine; homelike environment; splendid orchestra; dancing evenings; Sunday concerts. Tennis courts; saddle horses and carriages; mountain climbing.

SPORTIEST 18-HOLE, ALL-TURF GOLF COURSE IN THE COUNTRY. ON THE DIXIE HIGHWAY.
Excellent motor roads lead from every section to the BATTERY PARK HOTEL.

OPEN THROUGHOUT THE YEAR

Write for Illustrated Booklet and Terms

S. J. LAWRENCE, Manager

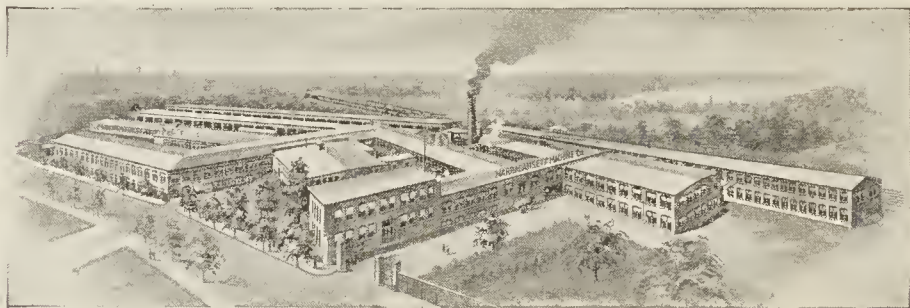
WE INVITE THE RESIDENTS AND VISITORS OF BLUE RIDGE
TO COME TO

ASHEVILLE'S LARGEST DEPARTMENT STORE

ATTRACTIVE MERCHANDISE AND EFFICIENT SERVICE THROUGH-
OUT THE YEAR

BON MARCHE

ASHEVILLE, N. C.



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

If You Want Artistic Portraiture, Attractive Pictures and Views of the Land of the Sky, Get In
Touch With

THE BLUE RIDGE OFFICIAL PHOTOGRAPHER

THE PELTON STUDIOS

ASHEVILLE

NORTH CAROLINA

ASK FOR "BLACK MOUNTAIN AUTO COMPANY"

Authorized Service Autos for Blue Ridge—Y. M. and Y. W. C. A.

Fare 40 Cents Each Way

OFFICE AT

BLUE RIDGE AND BLACK MOUNTAIN, N. C.

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

We believe we are a little better equipped and supplied, carrying a larger assortment of Higher Grade Products, giving a little Prompter and More Efficient Service, than any other Grocery House in Western North Carolina.

ASHEVILLE
GROCERY COMPANY

Wholesale Fancy Groceries
Flour and Feed

The "Thingamabob" for Her Christmas!

A Jolly Book of Jingling Rhymes

THE JUMBLE BOOK OF RHYMES
(Recited by the Jumbler)

By FRANK R. HEINE

The author knows human nature, which he depicts from every angle in the role of Jumbler.

A most desirable gift book. Beautifully illustrated and bound.
Price, \$1.00 net.

HACKNEY & MOALE COMPANY
Asheville, PUBLISHERS North Carolina

M. V. Moore & Co.

Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE
ASSOCIATION OF ARMY AND NAVY STORES

"SCATTER SUNSHINE WITH CHRISTMAS GREETING CARDS"

\$3 Value for Only \$2

Let us save you that hurly-burly-hustle-bustle at Christmas shopping time, and also save you money, by sending you one or more boxes of Williams' Assorted Greeting Cards.

Every Card is new, not shop-worn, not picked over, all beautifully engraved and embossed in colors. Not a single card you would hesitate to send your best friend. Each box contains 26 cards with envelopes, made of high-quality, kid finish paper stock—Ten 15c cards, five 12c cards, six 10c cards, and five 6c cards: Total actual value of each box \$3.00, for only \$2.00 per box, as many boxes as you want. Send in your order at once.

WILLIAMS PRINTING COMPANY
NASHVILLE, TENN.

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR TERMS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
TERM WITHOUT HANDICAP.

FIRST TERM—OCTOBER 1 TO DECEMBER 20

SECOND TERM—JANUARY 2 TO MARCH 20

THIRD TERM—MARCH 23 TO JUNE 2

Held at Nashville, Tenn.

FOURTH TERM—JUNE 15 TO AUGUST 30

Held at Blue Ridge, N. C.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing ten million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

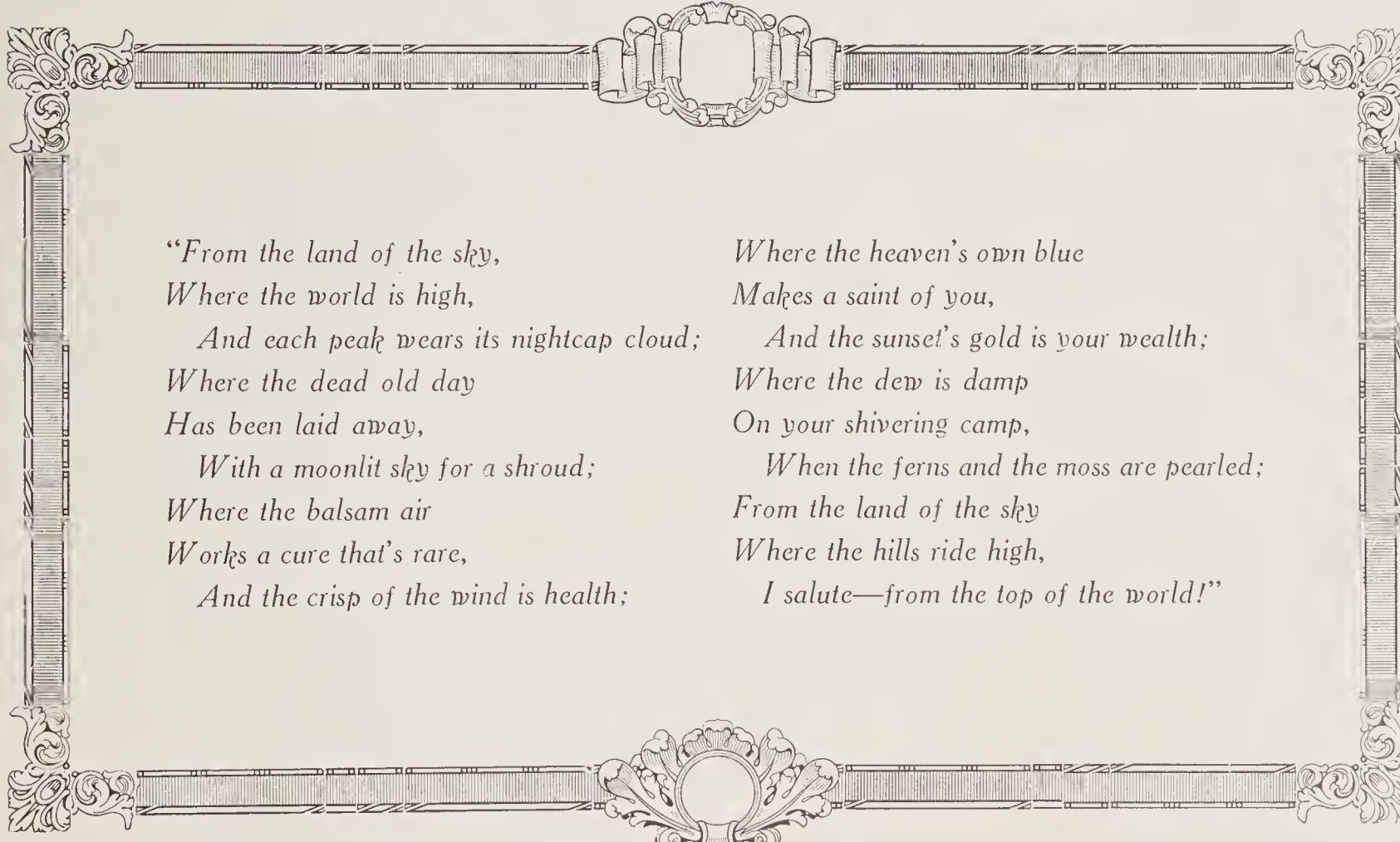
Southern College of Young Men's Christian Associations

NASHVILLE, TENNESSEE



Twenty-two thousand volumes on social and religious subjects open to all students of Southern College of Young Men's Christian Associations.

The Blue Ridge Voice



*"From the land of the sky,
Where the world is high,
And each peak wears its nightcap cloud;
Where the dead old day
Has been laid away,
With a moonlit sky for a shroud;
Where the balsam air
Works a cure that's rare,
And the crisp of the wind is health;*

*Where the heaven's own blue
Makes a saint of you,
And the sunset's gold is your wealth;
Where the dew is damp
On your shivering camp,
When the ferns and the moss are pearled;
From the land of the sky
Where the hills ride high,
I salute—from the top of the world!"*

DECEMBER, NINETEEN NINETEEN



THE BLUE RIDGE VOICE

Volume 1

NASHVILLE, TENN., DECEMBER, 1919

Number 2

Published monthly for nine months from November to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.
DR. W. D. WEATHERFORD, Editor J. J. KING, Manager

The Fortieth International Convention of the Young Men's Christian Association, Detroit, Mich., Nov. 19-23, 1919

DR. O. E. BROWN

THE recent International Convention had many points of interest for our Blue Ridge constituency. Of more immediate interest is the full recognition given to the Southern College of Young Men's Christian Associations, three terms of which are at Nashville, and whose summer term will be held at Blue Ridge.

The college promptly takes its place as a training agency in the South, co-ordinate with the Springfield College for the East and the Chicago College for the Central West. Great interest was shown by the permanent Commission on Training Agencies in the special features of the Southern College, and the interest was expressed for and by the convention as the adoption of the commission's report, which was as follows:

"Since the last meeting of the International Convention there has been founded at Nashville, Tennessee, the Southern College of Young Men's Christian Associations. This college, each year, will conduct three terms of work at Nashville, Tennessee, and a summer term at Blue Ridge, North Carolina. It has

a special faculty and adequate courses of study. The college will have, by affiliation, opportunity to use the educational facilities of Vanderbilt University and Peabody College. The suggestion of the establishment of such a college was first made at a meeting of the State and International Secretaries of the South, where it was unanimously approved. Later, a board, representing local Associations, State and international committees, was formed, which approved a faculty and defined a program of work. High school graduation is a minimum requirement for admission. Two years of standard college work are required of those who take courses for credit toward a degree.

"The committee therefore presents:

"Recommendation I—

"That the list of training agencies of the Young Men's Christian Associations of North America be increased by the addition of:

"1. The Southern College of Young Men's Christian Associations at Nashville, Tennessee."

The convention in the same way gave its endorsement to the type and standards of work promoted in

the Southern Summer School conducted at Blue Ridge. The convention put itself on record as very decidedly in favor of the work which is being promoted by the training agencies, especially the colleges. In one of its later recommendations the commission's report was adopted to the effect "that the Association should make and maintain such requirements for appointment as shall encourage men to take the Association College courses," and added in a later recommendation "that in all campaigns for Association purposes, whether local, state, or international, the training agencies be included, and adequate provision be made in such campaign objectives for the proportional amount of money required for the support of the work of training from the territory involved."

Perhaps, therefore, the Detroit convention will be remembered as having gone beyond any of its predecessors in promoting the interests of the Association Colleges, and in encouraging the conditioning of Association employment upon adequate training.

Of interest, too, was the action of the convention in authorizing the International Committee to appoint a commission whose function would be to enter into negotiations with the evangelical denominations of America to study the relations existing between the churches and the Association, and to report on some plan whereby the Association and the churches in their forthcoming great development shall move forward in a spirit of positive harmony and cordial co-operation.

The convention also authorized a commission on the occupation of the field, which will deal with such vital questions as the adequate expansion of the Association field of activity, both of the equipment and non-equipment type; the enlistment of voluntary and employed workers in some such measure and with such qualifications as will adequately provide for making good on the Association program and also to provide a policy of concerted financial effort which will enable the Association movement to attain both its national and world objective.

Besides these commissions the convention also provided a commission to deal with the delicate and acute question of race relationships. Probably there is no place in the country which has done so much toward right relationships as has Blue Ridge. This commission will no doubt benefit greatly by the influence of the conferences which center in Blue Ridge. It is hoped that the commission may hold some of its sessions in the atmosphere of Blue Ridge and get the full benefit of contact with those Southern leaders who are doing invaluable service toward Christianizing the relationships between the negroes and the white people. These and many other lines of service were projected by the convention and are destined to make this convention epochal in Association history.

Our Blue Ridge friends would be especially interested in the evening platform meetings. The Friday evening session had in it a note which sounds out in the August conference at Blue Ridge. It was a most remarkable handling of the problem of industrial and social unrest. The first speaker was Mr. Warren S. Stone, Chief of the Brotherhood of Locomotive Engineers. Mr. Stone spoke on the necessity of "Organized Labor that the Employee Might be Protected Against Exploitation by the Capitalistic Interests." He recognized very frankly that just at present the labor organizations are not in the best of favor with the American public, but he insisted that the leadership of these organizations would soon become such as to properly relate them not only to the interests of labor, but as well to concern for the public good. The spirit in which Mr. Stone discussed the question of underlying principles for determining industrial relations went far to inspire confidence in the possibility of finding fair-minded and fine-spirited leaders of the industrial organizations.

Following Mr. Stone, Bishop Charles D. Williams, of Detroit, spoke on the "Christian Gospel as Related to the Social and Industrial Unrest of our Time." Bishop Williams recognized the value of organized labor, recognized also the importance of capitalistic interests, but especially threw stress upon interests of the American public that needed to be protected in our entire social and industrial order. Possibly, however, the strongest utterance from Bishop Williams came upon the responsibilities which both labor and capital have in fulfilling their undertakings in behalf of the commonwealth. In terms of intense sympathy and yet of positive conviction Bishop Williams insisted that not until the labor organizations were in position to make a binding contract and would accept responsibility to share both the profits and losses of business enterprise, would a satisfactory relation be had between labor and capital. His utterance was one that thrilled the convention with its social insight and its Christian statesmanship.

Following him was Mr. Homer L. Ferguson, of Newport News, Chairman of the United States Chamber of Commerce, who spoke on "Industrial Relations and Good Government." In dealing with the question which the convention was considering Mr. Ferguson urged that while collective bargaining was probably a sound principle, that it became a very serious question as to whether the bargaining should be on a national scale or should be conducted among the parties immediately concerned in local enterprises. He lodged a serious objection to having local contracts between employer and employee dictated by leaders who were removed by the breadth of a continent from the locality where the contract was to be applied. In general,

however, Mr. Ferguson spoke in terms of broad-minded fair-play for all the interests involved—labor, capital, and the public.

The Friday evening of the convention was one which possibly could not have been easily had at any earlier convention. The three men who spoke represented such differing points of view, and yet by this time had come to find so much in common that there was the most cordial relationship shown by each toward the other.

Perhaps the crowning session of the convention was reached on Sunday afternoon when the convention heard prophetic messages from Association leaders from all parts of the world. As the convention representatives left the Arena Gardens after that wonderful afternoon meeting there was a deep conviction that not only was the Association already one of the greatest world forces, but that it must be made more and more a determining factor in bringing in a new world order, where international good will and genuine brotherhood prevail.

Of more than ordinary interest also is the way in which the convention used the Sunday evening, the final evening of its session. On that evening more than a hundred and fifty of the convention delegates were distributed among the churches of Detroit, conducted evangelistic services, and challenged the young manhood of the city to take a stand for Christ, for Christian living and for Christian life service. Many hundreds of young men date a new era in their Christian lives from that wonderful evening. As the convention delegates reassembled on Sunday night at the Central Y. M. C. A. of Detroit and reported on the experiences which they had had in these evangelistic meetings, a new vision of the Association as a community force for Christ dawned upon many men. On this Sunday evening the delegates of the convention left the Central Y. M. C. A. with the deep conviction that the young men of America need a living relationship with the living Christ above all else, and that it is the charter principle of the Association movement to see to it that as many of the young men of our time as possible shall be won to this living relationship. There could have been no more suitable closing to one of the greatest conventions ever held in the history of the Association movement.

THE SOUTH'S CREED

There are conflicting ideas about what constitutes the South's creed about race relations. *The New York Age*, a rather radical Negro paper, in its issue of November 1, 1919, bitterly attacks the South in these words:

"What is there to all this talk about the Southern

white man being the Negro's best friend? Absolutely nothing but bunk. It is true that certain Southern white men are friendly to certain Negroes. A white man of this class will lend a certain Negro money, will give him a job and will afford him a protection somewhat of the kind the old feudal lords used to afford their serfs. But this same white man, while he is doing all this for a certain Negro because he looks on him as one of 'my Negroes,' will not have the remotest idea of according fairness and justice and opportunity to Negroes as a race, as men and women, as citizens of a common country.

"Perhaps there isn't a white man in the South who is not friendly toward, at least, one Negro. Even the men who lead mobs and lynchings and burnings at the stake, and even those—and they are the worst of all—who pass and maintain laws to rob and oppress the Negro race, they all have their certain Negroes toward whom they are friendly, whom they will help, to whom they will lend money and give a job."

In other words, *The New York Age* claims that the South's creed is: "The Southern white man the Negro's best friend." This they deny.

That there is an element of truth in the statement of *The Age* no one can deny. We know that many Southern men who are friendly to an individual Negro are not friendly to the Negro race, but that the statement of *The Age* at all represents the facts in relation to the best South seems to us to be far from true. We maintain that the best South, the progressive South, the Christian South, is really interested, not only in the individual Negro, but in the whole race. Those men and women who gathered at Blue Ridge August 4-6, 1917, for a discussion of race relations with particular reference to mob violence, were representatives of the very best South. The proceedings of this conference were published and widely distributed over the South. The last resolution said:

"We pledge to each other and to the people of both white and black races in the South our utmost endeavors to allay hurtful race prejudice, to promote mutual understanding, sympathy and good will, to procure economic justice, and in particular to condemn and oppose all forms of mob violence."

No sane person can doubt the sincerity of this statement.

We claim the best South is represented by that splendid company of college professors who met at Blue Ridge June 15-24, 1919, and whose statement or creed will be found in a later issue of *THE VOICE*.

We agree with *The Age* that not all Southern men who befriend an individual Negro are real friends of the race, but we still believe that the Southern white man, taking him in the large, is the very best friend of

(Continued on page 6)



The Church in the New World

FLETCHER S. BROCKMAN

Outline report of the address given before the Vanderbilt School of Religion and the Southern College of Young Men's Christian Associations.

THE launching of the Southern College of Young Men's Christian Associations in Nashville, Tennessee, was an event of no mean importance in that city. At the opening of the college year the Vanderbilt School of Religion and Southern College of Young Men's Christian Associations united in inviting Mr. Fletcher Brockman, the Associate General Secretary of the International Committee of the Young Men's Christian Association, to be present and speak to the faculty and students of the two institutions. Perhaps no other man in America is better prepared to speak on the theme Mr. Brockman chose than is he. His address was one of statesmanlike power and outlook, and we append below a part of his statement.

No man need fear that he will overestimate the changes in the world which have been brought about by the great war. No man now is able to measure their far-reaching influence. History for a thousand

years will date from this war. Everything is new and strange. Customs, institutions, traditions, prejudices and convictions as well as governments are in a state of flux. These changes are world-wide in scope and radical in character. Even those things which in themselves have not changed are placed under conditions and relationships so different that they have a new significance and require a new appraisal. As some of you know, I have only recently returned from a residence of a number of months in Europe. One cannot live there without a realization of these changes. Constant travel from day to day through the devastated area gives one finally a sense of the colossal size of the destructive forces let loose by the war that is overwhelming. Almost every throne has fallen and even in the republics a new and strange freedom is seething which threatens to overturn all the present order.

We are too newly entered into the new world to describe its characteristics. There are, however, a few

which none can fail to see, and which it is essential that we should keep in mind if we are to fit into the new era.

First, it has been burned upon our souls as with a red hot iron that the world is one. This, to be sure, we had professed to believe before the war. The brotherhood of mankind has always been a fundamental teaching of Christianity. We thought we believed in it, but we did not. The war has taught us that we did not. Think of what we did during the war. We never sat down to a meal that we did not deny ourselves something that Frenchmen, Britishers, Serbians, Rumanians, Chinese, Egyptians, Armenians and others might have something to eat. There were no laws in America to force us to do this. None were needed. Mr. Hoover's mere suggestions were obeyed in every home as the behests of no monarch in the world's history have ever been. This was true with the home of the rich and the poor alike. Men and women fasted in order that those of other lands might be fed. Throughout the length and breadth of the land waste became a crime. We lent money by the billions to foreign countries which we know cannot be paid back in centuries, if ever. Finally, we gave our own sons by the millions to fight on foreign soil to defend a foreign land. Why did we do it? It was not pure philanthropy. It was the result of a realization which ultimately came to all that there was an identity of interest between these people whom we were serving and ourselves. The Frenchmen, Italians, Serbians and Britishers were standing between us and our enemy. When the millions of Russian peasants withdrew from the eastern front, it was necessary to place an American boy on the western front for each of the retreating Russians. We all became one family. The good of one was the good of all; the hurt of one the hurt of all. During those days we never heard the once familiar expression, "I don't believe in doing anything for other people until we have done all we can for America." For a few glorious, though poignant, days we lived, not talked, but lived the doctrine of the brotherhood of man.

Let us not fail to understand the radical difference of the attitude upon this matter which we had during the war and the one before the war. More progress was made in appreciation of the solidarity of the human race between 1914 and 1919 than during the eighteen hundred years preceding. If the Church is to adjust itself to the new era it must take full account of this profound change which has swept over the world. The sharp distinction between home and foreign obligations must pass. The Church's whole policy must be worked out with the realization that there is not a peasant in Siberia, Mongolia, Turkestan, whose destiny is not inextricably interwoven with our own. A man living on an island in the midst of a malaria-



FLETCHER S. BROCKMAN

infested swamp, who cleared the island but neglected its surroundings, might just as well expect immunity as can America if she tries to save herself alone.

The war has shown that this solidarity applies not only between races and nations, but also between classes within the same race or nation. Near New York City we had Yaphank, a great training camp for the troops drafted in New York City. The east side boys from the tenement district bunked side by side with the millionaires from Riverside Drive. The government trained them both with equal care, because it was expected that each one might go over the top, and as a representative of America have one fateful moment when it would be determined whether he or his enemy could use the bayonet best. We saw then that disease, while costly to the individual, was more costly to the nation; that illiteracy and other ignorance, while a handicap to the man, was a greater handicap to his country. The war has taught us that it is of the greatest concern to us; that it has a most intimate connection with our own comfort and welfare what the ignorant mine worker in Pennsylvania or Colorado thinks and does, whether the brakeman on the trains is happy or not. Does any man suppose that we can live unconscious from now on, after the burning light of this great lesson has flashed upon the soul of the world? If the Church and if you young gentlemen as Christian workers drift along with the assumption that the old traditions and conceptions hold, you will find that you are an anachronism.

A second characteristic of the new age is a profound conception of the meaning of democracy. We

have a new world, but not necessarily a better world. Our boys went over to France singing, "We won't come back until it's over, over there." They are back, thank God, most of them, but it is not over, over there. It has just begun. No one could live in Europe during the fateful days of the Peace Conference, as it was my privilege to do, without being deeply concerned about the peril of the present situation. One realized that the deadly influence of atheistic radicalism was creeping westward from Russia over Poland, Germany, Austria and Bulgaria like poisonous gas. None of us suspected the forces that were being let loose when Czardom, Kaiserism and other forms of imperialism were destroyed. The new freedom has intoxicated Europe with a new and strange spirit. There is literally no country in Europe which has not felt itself, since the armistice, upon a veritable volcano more perilous than the war itself. This is one side of the story; there is another. This new spirit, even its crudest and crassest manifestation, has much of good. The world is fired with a new hope; even the most backward peoples are beginning to dream of the parliament of men. Hope has burst into being where there was for centuries nothing but despair. The world is plastic and may be moulded. I say we have come to a profound sense of the meaning of democracy, a new appreciation of its perils and of its possibilities. A rule of the people is good if the people are good; it is bad if the people are bad. It is intelligent if the people are intelligent; ignorant if they are ignorant and subject to all of the sinister forces that play upon ignorance. Only pause to think of the millions upon millions of people who have been given this two-edged sword of freedom—the millions in Russia and in China, the millions in Germany, Austria, Hungary, Bulgaria, Turkey, Armenia and other parts of the world—new ideas of freedom that have swept over France, England, America and other so-called free nations. The only force in the world that is capable of disciplining, enlightening and humanizing this democracy is Christianity. I say this with deep conviction and after more than a quarter of a century of intimate study of non-Christian civilizations at their best.

A third fact about the new age which we must

keep in mind is the new place which has been given America. Even before the war a position of powerful influence had been accorded America in a large part of the Orient. The 400,000,000 of Chinese only a few years ago threw off the yoke of the autocratic Manchu power and frankly accepted in its place, with only such modifications as their conditions seemed to demand, the American system of government, the American system of education and American ideals. I lived in China to see the day when George Washington shared with Confucius the premier place in the hearts of the Chinese people, and this from one end of the nation to the other—from Shanghai to the borders of Tibet and from the edges of Siberia to those of Burma. It is difficult for us to overstate the extent to which Europe is turning to us now. Poland, Czecho-Slovakia and other new republics are largely led by those who have lived in America. Not a country of Europe but has been profoundly influenced since the war by our national ideals. It was to America that they looked for food, for clothing, for money, and in the darkest day when the cause of the Allies seemed almost lost, for men. All of this has forced America into a position of responsibility.

May I ask you to put the three clear and unmistakable facts concerning the new world, which I have named, together: a new solidarity of the human race, a new force fraught with peril and with hope that must be made Christian in order to be made safe, and a new and powerful influence committed to America. Can any American contemplate these three facts without being profoundly moved?

THE SOUTH'S CREED

(Continued from Page 3)

the Southern Negro. It remains for those of us who are really interested in the race to prove the truth of this creed by our increasing activity in opposition to all mob violence, and in that friendly Christian spirit which sees to it that the Negro has justice and a fair chance for life.



Decision of Character

DR. E. M. POTEAT



HOW long stand ye limping between two sides? If Jehovah be God, follow Him; but if Baal, follow him." Luke 9:61. And another said, "I will follow thee, Lord, but . . ." (whenever you put adversity on a man you kill him. "Mr. So-and-So is a nice man, *but* he gets drunk now and then." Whenever you put the adversity on a man you kill him, and whenever you put the adversity on a decision you kill it). This man said, "I will follow thee, Lord, but first suffer me to bid farewell to those of my house." But Jesus said, "No man having put his hand to the plow and then looking back is fit for the kingdom of God." And that word "fit" means he can't be placed; he isn't quite usable. I once heard of a donkey who starved to death between two shocks of fodder because he couldn't make up his mind which one to go to. I don't believe that ever happened, but I am perfectly sure that many a man has hesitated between two decisions until he has paralyzed his will. I saw a perfect illustration the other day out here at the swimming pool of the three stages in decision, for there are three. There is, first, attention; there is, second, deliberation; there is, third, the discharge of the will. I went down here to the swimming pool the other afternoon and stood there for some thirty minutes watching you. There were some of you who saw the spring-board and you stood and felt of yourself and asked the man that had gone in ahead of you, "Is it cold? How cold is it?" And you stood there and got in line, and then dropped out and waited until several fellows had made the plunge. Then you got in line again; and then you took a step back and ran forward and some of you didn't know any better than just to spread yourselves flat on the surface of the water. Others of you knew better and went in head foremost. And then I observed that others had courage, for their attention was attracted by the steps on the other side and they climbed up on those steps. Did you notice how cautiously they climbed up? They didn't know how high it was going to seem and they didn't know if they were going to have courage from so high a point. But they did it; some did. And I watched a group of young men that had climbed upon the roof of the gymnasium. I stood there until I got tired of waiting on them. They sat down, and then they got up and walked down to the edge. And then they went back and sat down again. And at last climbed down off the roof in a very prosaic way on a ladder. Attention, deliberation, discharge; those are the items in decision; and the fellows who saw the roof and went so far as to go up on it and deliberate,

but didn't go so far as to discharge the will in doing a thing but invite comment from onlookers.

Now deliberation is necessary and wise, but it is preliminary, and if you stay in the stage of deliberation you are in danger of falling into the mood of hesitation, and hesitation leads straight to the paralysis of the will. I am not advising you to climb on the roof and plunge into the pool, whether it is three feet deep, or six feet deep, or eight feet deep; whether you are likely to break your neck or not; but it is far better for you to take some risk after getting the facts as far as they are in your reach; it is far better, I say, to take some risk and make the plunge than to take that other risk of falling into the habit of indecision. Efficiency is impossible for the undecided. Success waits upon full commitment. No man ever led a cause about which he was in doubt. No man ever led an army or a squad to a charge about which he was as yet undecided. Hesitation is doomed if it last too long.

Now I am going to call to your mind some of the alternatives that have been set before you in these days past and ask you to consider the two sides. There is first God or no God. Only a few of you have that alternative in any definite way before your minds, but I have had, I believe, two conversations and possibly three in the course of the week with men who were a little vague on that point, and one of the men said at last, "Well, there can't be any harm in believing in God even if there is no God. And there is terrible harm in believing there is no God if there is one, and therefore I choose God."

And all of you have had this issue—sin and Christ. And these are the alternatives—sin cherished, and sin renounced and forgiven. What are you going to do about it? Here is a young fellow that says, "Yes, I was profane last year among my fellow-students, but really I don't see that there was much harm in it and I don't want to be odd, and when I get back to school my friends will be the friends that I had last year, and they use that language. We none of us mean any harm by it; we don't mean to be irreverent, and I don't see any use in making an issue about a matter like that." Here is another boy that says, "Yes, I saw the fellows betting on the games last year; I didn't do it myself until the very last game. And we were just supporting our team; we were standing up for our crowd; we were supporting our college by our money; that is all. And if a fellow doesn't do that, he really isn't much committed to the support of the team, is he?" Yes, I know those imaginings. "That picture; I didn't put it on the wall in my room, but I had it in

a drawer; I used to look at it. I don't know what is the harm? Don't crowd me. Give a fellow a little liberty."

Sin cherished—sin renounced, forgiven. Yesterday morning Dr. Brown brought us up to the Cross of Christ. The man says, "You were saying if a man sins he dies, the soul within him dies; but I don't die; nothing happens to me; I am not dead, I am very much alive. What do you mean by saying sin is so dreadful?" A ship was going across the ocean and there was a black cloud on the horizon, and the passengers were frightened, and as the cloud seemed to be approaching the ship the captain seemed not to be giving any heed to it, and at last some one went to him and said, "Captain, aren't we going to be gulfed? Did you ever see such a cloud?" The captain said, "Do you see that line of foam on the horizon? That is the track of the storm, and we are not in the line of it." If you think sin isn't dreadful, stand a single minute before the Cross of Christ. There goes the track of the storm. That is where sin expressed itself. That is where the doom of sin fell, and it is in the lee of that Cross, and in that lee of the Cross alone, that we are saved from the doom of sin. What are you going to do about it? Are you going to cling to this darling sin or you going to renounce it forever and say, "Lord Jesus, I am thine?"

I had a letter yesterday from a dear boy that some of you know. It is McNeill's letter, and he says, "We have been having a meeting every morning at 6:30 for prayer, some of the men coming for some distance. (This is in the heart of China.) One fellow—he was formerly a small military official and has been a very wicked man. In a certain section they were hunting bandits and they used to torture the men they caught. They tore the skin, cut out their tongues, and sometimes dismembered them limb by limb. Then to finish them off they would cut out their hearts and cook them and eat them—this man has come under conviction of his great sin and his prayers these mornings have been the most truly repentant. "Lord, I am unworthy, unworthy." Sometimes he goes through the ghastly category of his wickedness, telling the Lord there is nothing he hasn't done. I have seldom seen a man so grateful for what he has. He has had new calling cards printed and he has given himself the name which when translated means, "The Unworthy Lee." He is just one of those whom we have seen wonderfully saved. Poor fellow, you say about him. Poor fellow, I say about you if you go away from this conference still undecided between sin and Christ. O, fellows, there is immense satisfaction in having your mind made up about things. If you leave a subject open to debate like sin, like cheating on examinations, like betting on your games, like profanity and irreverence, like lustful thoughts; if you leave those subjects open

to debate, then you are in danger of that paralysis of which I speak. If you settle those subjects right, you are free to give attention to other matters. I don't have to give attention to walking, because walking has become a habit; and I can stand while speaking without being aware of standing. The more questions you settle, the more moral issues on which you reach a positive decision, the more of your energy is left to be discharged upon your specific task, whatever it is.

But here is another alternative. The alternative between self and service has been set before you in tremendous and urgent appeals. Professor Mims did it the other day; every man who has spoken did it. "O, but I must look out for No. 1." Who said so? A man confessed to me in a private interview the other day that he had discovered since he came to this conference that he was the most selfish man in the world—so it seemed to himself. But if I don't look out for No. 1, who will look out for me? I want college honors next year; I want to be president of my fraternity or of my literary society; I want to be the chairman of this committee or the president of the Y. M. C. A. I want college honors. Watch yourselves, fellows, and read the twelfth chapter of Romans once a day until you find out what a Christian gentleman's code of honor is, and you will find out that one of the things he has got to do is "in honor to prefer one another." To remember the others and give himself in service to them.

And in all these things Christ himself is our example. You remember how in the beginning of His career He was in the wilderness and the alternative was set before Him to feed Himself or not? "Make bread of the stones; you are the Son of God; if you have got power, serve yourself, feed yourself; surely God's Son ought not to be hungry!" How subtle a temptation, and how innocent the deed! What did Jesus say? He said, "No, I will not use the powers that God has given me for the service of mankind in service of myself. I will starve first. I will starve before I prostitute my powers to any other purpose than that to which God has intended they should serve." And when in the third temptation He saw the glory of the world and knew He was the King of the whole realm, and Satan said, "Worship me and you won't have to go through the long, hard struggle of winning the world; they belong to you." "They belong to you," as a part of the subtlety of the temptation. You remember Jesus said (there is that intense and sudden recoil as from some dark and obscene and indecent suggestion), "Get thee behind me, Satan." No, He will not compromise. He will serve according to the will of His Father, not Himself, but all men. "He saved others," they said of Him on the Cross, "Himself He cannot save." No man can save himself while he is saving others. But if a man plunges in like this and forgets all about himself, what will happen to him?

This will happen to him: God will take care of him. The man who so passionately serves the Kingdom of God that he forgets all about himself will be remembered of the Father in heaven. "Seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you." I heard Dr. Speer say, "If you are doing the will of God, you are going to have your bread and butter, and if you are not doing the will of God, the sooner you starve to death the better."

Another alternative that has been put before us is the alternative between a narrow patriotism and a world patriotism, between a clinging to our own country with the passion, the intention of keeping it for itself and for ourselves, and with the intention of excluding all others and leaving others to take care of themselves. I heard Senator Borah last winter for an hour in Chicago, and I got enough and left when he was about well started. The fifty minutes of the hour I heard him he was talking about George Washington and his saying about "entangling alliances," and it never seemed to occur to him once that in George Washington's day it was a ninety-day trip from Boston to Washington, and that today we had sent two million men into the most entangling affair that ever had crossed the stage of time, and that we were in just that deep and were being tied with the whole world not by threads, but by a thousand cables of international eagerness. I say, gentlemen, that the alternative before you is a narrow nationalism or wide internationalism.

We are the wealthiest nation on the face of the earth. The controller of the treasury said that our earnings last year were sixty billions of dollars, and during the war we laid by a billion a month at four per cent interest, and all the money that we have poured out in our drives . . . has not amounted to one single year's interest on our savings money; it did not disturb our active capital by being withdrawn and put into a savings. Now all this money—it must be a nation's for world service. We must cherish America because we believe that America, if kept true to her national ideals, has a mission of service to every last man around the globe. Can you hesitate between these two attitudes!

And there is another alternative that has been put before you in these sessions—the home land and the regions beyond. "Unto the uttermost parts of the earth"—unto the uttermost limits of life. Will you take a hand as a physician where there is one doctor or one preacher to every seven hundred people, or where there is one to every two hundred and fifty thousand people? Where will you invest your life? Where there is congestion of faculty and resource and an over-supply of need, or where there is a congestion of need and no supply at all?

Dr. John Scudder, the first John Scudder, sat beside the bed of a child in New York and watched the child die. He had acquired already considerable reputation as a practitioner, and as he arose from the chair his eye fell on a placard, "One physician in India to every thousand and hundreds of thousands. Who will go to help?" He said, "Why not I?" He went. And for three generations now the Scudders, God bless them, have been light and healing for India. The first John Scudder had, I think, nine children, and all nine of them spent their lives in India. O, fellows, choose you where you will put in your life.

"How long go ye limping between two sides?" "I will follow thee, *but* . . . but what? But I am afraid of what might be involved. I am afraid of the consequences; I am afraid of the pain. Well, Christ wasn't afraid. He committed Himself and held on His way even to the Cross.

I have a friend who is fond of putting it this way. When the soldiers got their command to go overseas, when they enlisted on this side, they tore up that motto, "Safety First." Look here, my man, safety first is no motto for a Christian in these days. For that is to play the coward. But what will my friends say? Won't they think I am crazy? Won't they say, "O, come off, old man; come back and be sane and take your place and enjoy life? What will my friends say? Can I hold on to the next year in college? If I say, "Yes," now, what about next year? If I say "Yes, I am going to take a stand on this issue on which I did not last year take a stand," can I hold on to it? "Let me wait just a little bit, just one more day; let me wait just a little bit." All right, my boy, you wait just a little bit and all the joy and strength of your full commitment you resign. Discharge the full energy of your whole being upon the purpose which is now clear to you. Make the plunge! To change the figure, burn your bridges behind you. Cut off all retreat from these uplands of the spirit, make it impossible that you should ever fall out of these splendid fellowships and friendships with Christ and Christ's friends and all the heroes and saints of the ages. Fix it so you can't get back into the old life.

What do you say? Will you have it so? I wonder if you have read Kipling's last volume of poems. He has one there entitled, "America's Choice," and this is a stanza of it:

"Then praise the Lord most high,
Whose strength has saved us whole;
Who bade us choose that flesh should die,
And not the living soul."

For to a man who said, "I will follow thee, *but* . . ." Jesus said, "No man having put his hand to the plow and looking back is usable in the Kingdom of God."

What Negroes Want



HERE is very great confusion at the present hour among many white people as to what the negroes of the South really want. All of us realize that there is unrest and dissatisfaction, but I wonder if we are clear in our own minds as to the demands which the negroes are making.

Professor John M. Gandy, President of the Petersburg State Normal School in Virginia, and Executive Secretary of the Negro Organization Society in that State, himself a colored man, a friend of both white and colored people of the State of Virginia and of the South, in an address before the Negro Organization Society of Virginia recently, said:

"What do the colored people in Virginia want? We want to make it clear in the outset that we do *not* want, as is generally thought by white people, social equality. We are perfectly pleased and satisfied with our own society; with colored boys marrying colored girls: with the championship of our own race in our homes; with the building up of our own social institutions, such as churches, schools and the like. We are just as sensitive in the presence of inappropriate social situations as are white people and are just as averse to forcing ourselves upon people who do not desire our presence.

"First—We want equal accommodations in public carriers. We now pay first-class fares and are forced to accept third-class accommodations. On the railroad and street cars the quarters assigned to us are inadequate for the numbers and are poorly kept. No provision is made on the steam cars for sleeping-car and dining-car accommodations. At only a few of the railroad stations are provisions made for feeding the colored traveling public. The toilets at most of the stations are badly and poorly kept, and on some of the trains there is only one toilet for both men and women.

"Second—The colored people want justice in the proper distribution of advantages in their living quarters in both the city and country. Wherever we live in large numbers generally the streets are not paved; the section is not adequately lighted and policed; sewerage is not provided, and there is a negligence and indifference in the general improvements.

"Third—We want equality of wages in the economi

life of the State. We feel keenly the injustice of discrimination in pay for the same work done. If a colored bricklayer does the same work just as satisfactorily as a white man, he, in all justice, deserves the same pay. This holds true in domestic service, in the trades, on the farm, in the profession of teaching and everywhere else. There is a glaring discrimination between the pay for white and colored teachers holding the same grade of certificate. In all justice this should be corrected.

"Fourth—We want the same provisions made for the education of our children as are made for the white children; that justice be done in the distribution of the public school funds; that equal high school advantages in curriculum and equipment be provided; that the compulsory school law be made as binding upon colored children as upon white children; and that the State provide opportunities of college training for the colored youth."

CABLE FROM DAVID LLOYD-GEORGE, PREMIER OF GREAT BRITAIN

LONDON, ENGLAND, Nov. 19, 1919.

DR. JOHN R. MOTT, General Secretary,

International Committee, Y. M. C. A.,

Detroit, Mich.

Please convey my greetings to the representatives of the Young Men's Christian Associations of North America and Canada, assembled in convention at Detroit, and my congratulations on the conspicuous service rendered to the Allied Armies by the Y. M. C. A. The succor and support given by the thousands of devoted workers in the Y. M. C. A. was invaluable both to the comfort and morale of the fighting men. We are most grateful to them all. I hope the experience gained during the war will enable the Association to render still greater service in the years of reconstruction, and that this work may have the effect of drawing our two great countries ever more closely together in the service of humanity.

(Signed) LLOYD-GEORGE.



The Gospel and the New World

BY ROBERT E. SPEER



THE war has brought a new world, and the problem of the Christian Church is how to proclaim its gospel so as to make that gospel the real good news for the people of the hour. One of the most recent books from the press is that by Dr. Robert E. Speer on "The Gospel and the New World." The opening chapter of this book shows some of the fundamental changes that have taken place in the last four years. First, there is economic unity in the world such as we never had before. Each individual is interested in the economic well being of all other individuals. "Trade war is trade suicide in a unified world." Surely there is no lesson we need to learn more than this. "Competition is the life of trade," is certainly as false a maxim as was ever adopted by any people. Co-operation is the life of trade, and the war has led us to see this.

The war has brought us also intellectual unity. We have come to believe in brotherhood as never before. Mr. Speer quotes a Japanese who returned from the west after the war and said he had certain settled conclusions in his mind. First, a firm faith in democracy; second, the clear conviction that God is in history; third, the conviction that the moral ideals of the Allies won over the material power of Germany; fourth, a deepened faith in the spiritual forces of life.

In this new type of world the good news has a wonderful chance. Certainly the world needs it and is ready for it. The business of the church is to bear witness to the power of life, the Fatherhood of God, the unity and brotherhood of men, the supremacy of the law of righteousness, the law of life as service, and the profound conviction that there is a power that can make all things new. If the church will proclaim this message, we may look with great hope and expectation to a newer and a better world. In order to bear witness to these facts America must realize her place in the reconstruction of the world; she must work for a religious as well as for a political League of Nations; she must be loyal to all the life of the past, but must build for a greater future. The terrible tragedies wrought by the war in all the mission fields are set forth most graphically by Mr. Speer in another chapter, and he also makes very clear that the wound of the nations caused by the war can only be healed by the spirit of love as revealed in Jesus Christ.

One of the most interesting chapters in the book is on "Christianity and the Race Problem." In it the

author makes clear that the great wars of the world have been racial wars, just as has this last great World War been a conflict between racial groups. But from this the author does not draw the conclusion that comity between races is impossible. He points out quite clearly that we cannot solve the race problem by accentuating race antagonism, nor can we solve it by setting each race off to itself, admonishing it to have nothing to do with any other race, and consequently avoiding conflict. The problems of race cannot be solved by fitting all the races into a scheme of proper rating, beginning with the Anglo-Saxon race and grading on down to what would be called the inferior races. Nor can there be any solution from the standpoint of race amalgamation, for each race must have been created by God for a purpose and surely must have some message for the world. "Whatever strength a race possesses it possesses not for itself, but for all." The spirit of co-operation between the races forever denies the idea that any race is a burden to another. The glory of a stronger race should lie in its ability to serve the weaker. A stranger stopped a Chinese boy who was carrying his little brother and asked him if that was not a pretty heavy burden for him to carry. "That is not a burden," said the boy, "that's my brother." Such should be the spirit of the stronger race toward the weaker.

It is clear that we need to stand for the duty as well as for the right of national personality. We must not break down the pride of another race as we are at present in great danger of doing with certain of the Oriental races. We dare not judge a race by one single current within that race. Mr. Speer claims we cannot utilize a race under any character label. Contradictory currents run through every race. "A race is not a current, but a maelstrom." Surely this is a timely message, particularly in our Southland.

Further chapters set forth the obligation of every phase of our present-day life to the great missionary undertaking. Then there are definite studies of the various phases of mission work, emphasis being given to the central phase of missions, which is evangelism.

The book is not narrowly missionary, but is broad and catholic in its world outlook. It is deeply thoughtful, highly stimulating to resolve, and worthy of the reading of every Christian who desires to know the best facts about the most heroic undertaking of the modern church.



Board of Directors of Southern College of Young Men's Christian Associations

ON December 9th there met in Nashville, Tennessee, a group of men who, as much as any group of men in the South, are responsible for the forward movement of the Young Men's Christian Association. They had two very large programs of work before them. First, the planning of the program for the Southern Summer School of the Associations, which meets at Blue Ridge, North Carolina, July 6-20, 1920. This Summer School is a kind of continuation school for all of the secretaries of the South, where the younger secretaries have a chance to come in contact with the more mature men and to gather from their experience; and where the mature secretaries come together for conference and study of the prob-

lems of work for men. The Summer School has a very thorough program and a very large element of conference and of inspiration.

The program as outlined by this group of men for the coming summer will undoubtedly be one of the most inspiring and helpful that has ever been presented at Blue Ridge. It is undoubtedly true that this summer ought to witness the largest attendance in this Summer School that has been present at the Blue Ridge grounds. Last summer there were about five hundred and fifty people in this group, and it is hoped that there may be at least six hundred this next year.

The other problem of large importance coming before this group of men was the further program of the Southern College of Young Men's Christian As-

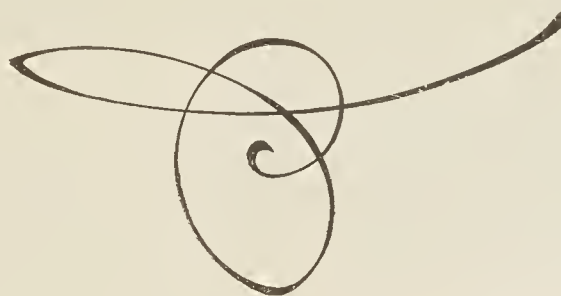
sociations. Plans were laid for increasing the attendance of the college, and steps were taken for getting a fuller co-operation of the leading colleges of the South in furnishing trained students who desire to enter the Association secretaryship. Undoubtedly the hour demands more thoroughly trained Association secretaries, and it is very clear that these men need to have thorough college training before entering upon their professional course. Many of the Southern col-

leges are ready to co-operate to the full extent of their ability in preparing men through academic study for the special professional training to be given in the Southern College.

The second term of the college year will open on January 2d. The work of the college is planned on the basis of term work, so that any student may enter any term without handicap. A number of new students are expected for the second term.

To Blue Ridge

For the splendid poem which appears on the front page of the booklet, we are indebted to E. McNeill Po-teat, Jr., who is now in Kaifeng Honan, China. McNeill was for many years a delegate, a leader, and a real spirit at the Southern Students' Conference. In his poem which comes to us from far distant China he gives us a vivid picture of "The Land of the Sky," which still lingers vividly in his mind. As a New Year's greeting we pass it on to you.



BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

"IT'S FAMOUS EVERYWHERE"

BATTERY PARK HOTEL

ASHEVILLE, NORTH CAROLINA

LAND OF THE SKY—IN THE HEART OF THE
BLUE RIDGE

IDEALLY situated on the highest prominence in Asheville. Enchanting mountain views. Elegant rooms, single or en suite, with or without private bath; unexcelled cuisine, homelike environment; splendid orchestra; dancing evenings; Sunday concerts.

Tennis courts; saddle horses and carriages; mountain climbing.

Sportiest 18-hole all-turf golf course in the country

ON THE DIXIE HIGHWAY

Excellent motor roads lead from every section to the Battery Park Hotel.

OPEN THROUGHOUT THE YEAR

Write for illustrated booklet and terms.

S. J. LAWRENCE, Manager.

The "Thingamabob" for Her Christmas!

A Jolly Book of Jingling Rhymes

THE JUMBLE BOOK OF RHYMES

(Recited by the Jumbler)

By FRANK R. HEINE

The author knows human nature, which he depicts from every angle in the role of Jumbler.

A most desirable gift book. Beautifully illustrated and bound.

Price, \$1.00 net.

HACKNEY & MOALE COMPANY

Asheville, PUBLISHERS North Carolina

M. V. Moore & Co.

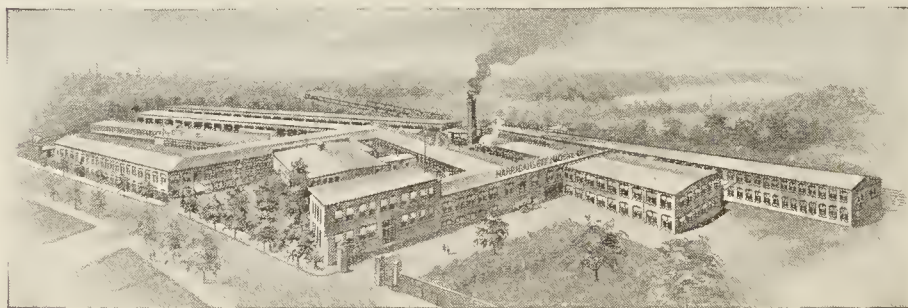
Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE

ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

If You Want Artistic Portraiture, Attractive Pictures and Views of the Land of the Sky, Get In
Touch With

THE BLUE RIDGE OFFICIAL PHOTOGRAPHER

THE PELTON STUDIOS

ASHEVILLE

NORTH CAROLINA

ASK FOR "BLACK MOUNTAIN AUTO COMPANY"

Authorized Service Autos for Blue Ridge—Y. M. and Y. W. C. A.

Fare 40 Cents Each Way

OFFICE AT

BLUE RIDGE AND BLACK MOUNTAIN, N. C.

WE INVITE THE RESIDENTS AND VISITORS OF BLUE RIDGE
TO COME TO

ASHEVILLE'S LARGEST DEPARTMENT STORE

ATTRACTIVE MERCHANDISE AND EFFICIENT SERVICE THROUGH-
OUT THE YEAR

BON MARCHE

ASHEVILLE, N. C.

We believe we are a little better equipped and supplied, carry-
ing a larger assortment of Higher Grade Products,
giving a little Prompter and More Efficient
Service, than any other Grocery
House in Western North
Carolina.

ASHEVILLE
GROCERY COMPANY

Wholesale Fancy Groceries
Flour and Feed

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

"SCATTER SUNSHINE WITH CHRISTMAS GREETING CARDS"

\$3 Value for Only \$2

Let us save you that hurly-burly-hustle-bustle at Christmas shopping time, and also save you money, by sending you one or more
boxes of Williams' Assorted Greeting Cards.

Every Card is new, not shop-worn, not picked over, all beautifully engraved and embossed in colors. Not a single card you would
hesitate to send your best friend. Each box contains 26 cards with envelopes, made of high-quality, kid finish paper stock—Ten
15c cards, five 12c cards, six 10c cards, and five 6c cards: Total actual value of each box \$3.00, for only \$2.00 per box, as
many boxes as you want. Send in your order at once.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR TERMS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
TERM WITHOUT HANDICAP.

FIRST TERM—OCTOBER 1 TO DECEMBER 20

SECOND TERM—JANUARY 2 TO MARCH 20

THIRD TERM—MARCH 23 TO JUNE 2

Held at Nashville, Tenn.

FOURTH TERM—JUNE 15 TO AUGUST 30

Held at Blue Ridge, N. C.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing ten million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

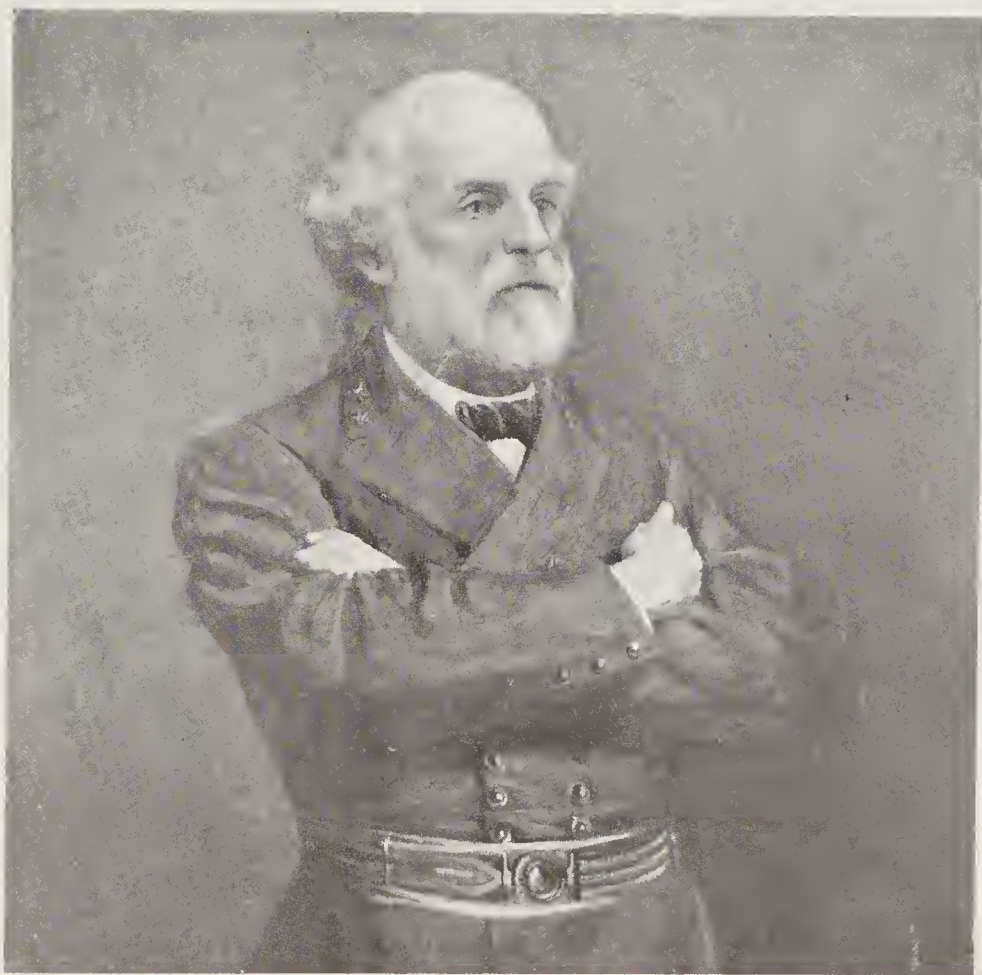
Southern College of Young Men's Christian Associations

NASHVILLE, TENNESSEE



Twenty-two thousand volumes on social and religious subjects open to all students of Southern College of Young Men's Christian Associations.

The Blue Ridge Voice



JANUARY, NINETEEN TWENTY



ROST. E. LEE HALL

AUDITORIUM

PIPING HALL



COTTAGE



COTTAGE

ROOM WITH BATH

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

1,191 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared. Entirely non-commercial.

Last summer 4,384 persons, representing every State in the South, were present at Blue Ridge for special training. During the past year 1,424 secretaries were trained for the War Work Council of the Young Men's Christian Association and 1,000 men are being trained during the spring of 1919 for work in reconstruction problems.

John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



PANORAMA OF COTTAGES



THE BLUE RIDGE VOICE

Volume I

NASHVILLE, TENN., JANUARY, 1920

Number 3

Published monthly for nine months from November to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879. DR. W. D. WEATHERFORD, Editor J. J. KING, Manager

Building Program at Blue Ridge

SUCCESS has been the greatest embarrassment of the Blue Ridge Association. When the three original buildings were erected (Lee Hall, the Dining Hall, and the Temporary Auditorium), it was thought that we had sufficient equipment for at least the first five years. Instead the buildings were filled to capacity the very first summer (1912). Every summer since has seen an increasing plant at Blue Ridge. The coming summer will be no exception.

The building plans for the present year call for an addition of twenty rooms to the Martha Washington cottage where the college women live who do the work at the Blue Ridge grounds. The laundry building, which burned August 1, 1919, is already replaced. A small hand laundry building with tubs, hot and cold water, electric irons, etc., for the use of mothers, is already built. The large addition to the Dining Hall, which gives a special dining room for colored servants, a baby kitchen and dining room, an enlargement of the pantry and serving rooms, and much better kitchen equipment, is now well under way. Plans are drawn and half the money secured for building a refrigeration plant. A new electric plant has been purchased and is being installed. We had outgrown the old plant and the new one will practically double our capacity.

A special speakers' cottage will be built. Plans are perfected for a beautiful stone library, but the high cost of building may prevent its erection this year. We

do not absolutely have to have this building, though greatly needed, and we ought not to build anything that we can do without while prices are so high.

Plans are drawn for an additional building with some forty rooms, each with private bath. This building is imperatively needed. We turned away last summer perhaps fifteen hundred people who wanted to be at Blue Ridge for training, and with the pressing need for trained Christian workers this surely ought not to be. This new building would house about seventy people, which during the ten conferences would mean nearly seven hundred more could be at Blue Ridge this summer for training than could be there last summer.

The growth of our summer work has been steady and satisfactory. In 1912 there were 1,552 people; 1913, 1,771; 1914, 2,000; 1915, 2,100; 1916, 1,650 (this was flood year); 1917, 2,200; 1918, 4,381; 1919, 4,258. This summer we expect 5,000 or more.

The Blue Ridge grounds will have this summer thirty-three buildings, with a capacity of six hundred and fifty for conferences, or about five hundred during the month of August.

The College Women's Conference had a very beautiful motion picture film made of their activities and of the scenery, and the City Men's Conference had a similar film prepared. We have at the Blue Ridge office at present the second film and hope later to get the other, which can be loaned to Blue Ridge groups for working up the summer delegations.

The Challenge to the Church*

DR. RICHARD W. HOGUE

IT is a particular happiness to me to be on a platform, the presiding officer of which is our hostess and the wife of our inspirer, Dr. Harry Emerson Fosdick, and it is a peculiar pleasure for me to take advantage of her presence by making a public request. We are all acquainted with Dr. Fosdick's book, "The Challenge of the Present Crisis"; I want Mrs. Fosdick to go back and ask him to write one on "The Crisis of the Present Challenge."

To most of us the challenge is not going to endure much longer. To the serious conviction of many of us, unless the church accepts the challenge, the world will reject the church. To the understanding of many of us there are forces that have already accepted our Christ and rejected our church.

CHRIST'S CHALLENGE

And the first challenge I see is to reclaim for the church Jesus Christ, its Founder, and His full message. The first source of that challenge is Jesus Himself.

The first challenge that comes to the church is from the church's one foundation, Jesus Christ her Lord; and that you may get just a brief understanding of the solemnity and the directness of His challenge, let me hurriedly quote to you the few things already quoted from the Scriptures: "Blessed are the peacemakers." "Ye cannot serve God and mammon." "I say unto you, 'Love your enemies.'" "Bless those that hate you and pray for them that despitefully use you." "He that saith, 'I love God,' and hateth his brother, he is a liar." "Woe unto you, scribes and Pharisees, hypocrites, etc. . . ." Two men went into the temple to pray, the one having kept every law of God and man according to the Scriptures, and the other having violated many of these laws. The first, standing, is the Pharisee in self-righteousness and being condemned by Jesus; the second, in open-hearted humility, asking God for a message to his soul rather than for a reward to his merits, goes out justified by Jesus rather than the other.

And see how Jesus directly challenged the church of His day. Who was the one selected purposely and premeditatedly by Himself as chief exemplar of faith? Not priests nor Levites, nor even members of the fold of Israel, but one lifting himself out of Roman paganism and still remaining a centurion under Cæsar, and of whom Jesus said, "I have not found so great faith not in all Israel, my kingdom." And who was selected deliberately by him as the chief exponent of the great law of love thy neighbor? The priest went by on the

other side; the Levite went by on the other side; both on their own safe side; and the despised member of a foreign race, the Samaritan, was selected by Jesus Christ to challenge His church to love a brother and be of service to mankind. Who, therefore, shows the truest loyalty to the church? The man like the Pharisee, or he who with a love born of a yearning to purify God's kingdom of inconsistencies and hypocrisy, clearly recognizes its defects and seeks to correct and to heal and to save?

CHALLENGE FROM WORLD

The second challenge is in the world—the world as a whole, the organized world. You remember how it came in 1914—this world-wide challenge. We, after two thousand years of Christian civilization, with the modern kingdoms of civilized men marching under Christianity and recognizing and professing allegiance to the Prince of Peace, sending brother against brother, father against father, family and nation to hate and to kill. . . . You remember how from Galsworthy in England to the box socialist of East Side, the scornful challenge came, "Religion is broken down"; "the church has failed." No Turk, nor Mohammedan, nor Chinese, but Christian nations launched the most violent, the most widespread, the most bitter, the most devastating, the most murderous war the world has ever seen, after two thousand years of the teaching of Jesus, the Prince of Peace.

You remember the answer that was given to that challenge. It satisfied many; it did not satisfy some. The church has not failed, because the church wasn't trying. Secret diplomacy, commercial rivalry, ambition, produced the war, and the church was given no voice. Religion did not break down, because it had not been set up. To some there was the sophistry of self-righteousness and evasion behind that shallow reply. To some it ought to have been followed instantly by this further question, "Why in God's name wasn't the church given a chance?" Why, after two thousand years of Christian civilization hasn't Christianity been set up? Why was it that organized religion did not even dare knock at the closed door of secret diplomacy and commercial greed? It is too soon for us to forget that challenge of the world and to ask ourselves if the next great international crisis is going to have the same result. Only to find that followed by the question, "Are we going to permit the next great international crisis, and even if it is artificially forced, is the church any longer going to step aside and become the second stereotyped echo of what's passing? . . . You cannot settle your international rivalries and con-

* A stenographic report of the address given at Blue Ridge, July 30, 1919.

flicts by sending brother against brother; and more than that must not the answer of the church be, now that those underlying causes which every student of war knows produce war inevitably no longer function in a world where Christianity claims to have a message? And shall not the church answer this challenge of the world by entering immediately into every avenue of public conflict, every aspect of political confusion, every opening for human hate, with an organized impact of united opposition rather than of the single solitary pulpit voice to save separate souls who come to seek, to pray, or sing themselves into Paradise? Shall not the church answer the worldly challenge with a worldly message, or shall we continue to pass that profoundest and least exclusive of all selfishness, religious selfishness? "He that loseth himself shall save himself."

CHALLENGE FROM THE BOYS

And the next challenge comes from the boys; the dead boys on Flanders' field, where the little crosses stand silently over there; the wounded boys whose sightless eyes and limbless trunks and shallow jaws and lost mind cry out to us "Never again." We went forth three thousands miles away to the cry of Belgium and its little children. It is your job to stand by little children of the future and to see to it that they are not driven as dumb cattle to the slaughter when God has given you reason and law and conscience and love and Jesus to create brotherhood where strife now prevails.

Nor are these voices all deep and silent, for over and over again some splendid living soldiers of the war come back to tell us what they expect of us; and let me pass to you part of the message of one, Robert Service:

"What do they matter, our headlong hates,
When we take the toll of our dead?
Think ye our glory and gain will pay
For the torrent of blood we have shed?
By the cheers of the victory will the heart
Of the mother be comforted?"

"Triumph! yes, when out of the dust in the
Splendor of their release
The spirits of those who fell go forth, and
They hallow our hearts to peace,
And, brothers in pain, with world-wide voice
We clamour that war shall cease."

CHALLENGE OF THE SOLDIER

And the next challenge and the several successive ones shall be given hurriedly with only an incident of illustration. . . . A true incident of the war: In God's heavens above the battle line two aeroplanes were gripped in deadly combat, English and German. Suddenly the German plane is seen to crash to the

earth, to break in splinters and its occupant instantly killed. The young Englishman jubilantly and gracefully lowers his plane, then goes to the wrecked plane of his enemy; for curiosity first, and for information second. He is to search the body of his dead foe to see what his instructions are or to gain what he may from anything hidden. To his astonishment, though every bone is broken, the face is strangely untouched, and it is that of a fair-haired, blue-eyed young man about his own age. He rifles his pockets and among the things he finds is a photograph, and from it shines the living countenance of a very dear and a very real human mother, and underneath it is written in almost boyish handwriting, "Mein Liebchen," and the address. He takes the photograph behind the British lines and looks at it long and steadily, and then he writes a letter to the mother of the dead foe—somewhat after this fashion: "I have just killed your boy and wonder if you care to hear from me. I did not know he was your boy or any mother's boy when I killed him. He was my foe and was trying to kill me, as we both were engaged in this slaughter of the foe without knowledge of each other. But as I look into the face of the picture of his mother I am reminded that I have no mother of my own and I am wondering if, when it is all over and I can come back once more without hate in my heart, I can be your boy and help to take the place of the one I had to kill, and if you will be willing to be my mother." It was sent; days went by, and he had almost forgotten it and given up hope of hearing, when the letter came, and with that superb mastery of personal sorrow of which women are supremely capable, this mother wrote: "I understand. You can come and be my boy, and I will try so hard to be your mother." If the soldier behind the battle line and the grief-stricken mother in her home waiting in vain for her boy, can so rise above hate, and you and I cannot, . . . then God have mercy on us.

The soldier challenges us. He who has seen and suffered most rises above hate in the name of Jesus.

CHALLENGE OF THE CHILDREN

And the next challenge I bring to you through a little illustration from camp—one of your Y. W. C. A. camps for industrial girls. The night was cool; they gathered into the big living room and built a beautiful fire, and the girls sat around it, and everything for a few moments was silent, when one little factory girl turned to the leader next to her and said, "I have traveled all my life just to get here." Yes, the children challenge the church today. They ask that the church respond to their inarticulate cry to the monotony and the weariness of darkened, nerve-racking lives. Little girl, you have traveled further than you realize; your mother started traveling and

you with her; and her mother and hers, for all through generations past we Christians have been all too negligent of that road that travels in the great world of over-toil. But, little girl, your joy at that one camp-fire under this one Christian organization shall be our challenge to save your sisters even if we be too little to save you.

"No fledgling feeds the father bird,
No chicken feeds the hen,
No kitten feeds the cat—
This glory is for men.

We are the wisest, strongest race,
And loud may our praises be sung,
The only animal living
That feeds upon its young."

He that puts a stumbling block in the way of one of these little ones, "it were better for a millstone to be hanged about his neck. . . ." What would Jesus say of those who put stumbling blocks in the paths of multitudes of little children, of those responsible; or of the blindness of the world in which they live, God's world; or to the unconscious subservience to a system by which they profit and are utterly oblivious to such facts that in New York City two hundred thousand children go to school hungry? Not in famine-stricken India, but in the land of most fabulous wealth, and these are only children who can go to school.

A CHALLENGE TO SERVICE.

And the next challenge comes from the sufferers and the victims of our present conditions or systems as you used to call it. I take one illustration just out of one field. A little lad, behind in his classes, parents mortified, sent to a physician, discovery of weak eyes. Going to school the next day he was met not by social sympathy on the part of his companions, but met instead by what we among older people call "social ostracism," or rather what we practice and don't call. The fingers going out and the unconscious sarcasm just of fun in little children, but it stuck the soul of the little sensitive boy. His soul was driven back into his hard shell, and he said, "I didn't give myself these weak eyes; God gave them to me. (He did not know the law of heredity). I am not responsible for being lonely among my playmates. They are, and I hate them." He began a creed of hate, and yet all the while his spirit of fellowship craved outlet, and he found it—where most children find it—in slums and alleys. For the first misdemeanor the judge gave a hard sentence. It was in the days before juvenile courts. But we must pause and ask ourselves if we are proud of juvenile courts after two thousand years of Christian living. Are we proud of having so many little children committing

crime when Christ said they were the best and purest of his creation? The third thing Ralph said to himself was, "I am not criminal; God knows I'm not, and the judge knows I'm not, and if he'd talked to me like a big father he would have set me straight and I wouldn't be here. I hate the law." Instead he was sent to a reformatory under a superintendent who used a system of brutality. And so began Ralph's career of crime. For seventeen years he was a bank robber, safe robber, train robber, finally ending with a fifteen-year sentence in the Maryland penitentiary.

One day the *Baltimore News* offered a prize of \$25.00 for the best bit of verse on the "Art of Advertising." Many competitors applied. Out of many contributions the prize went to Ralph.

Six thousand inhabitants read that story. Doubtless many a Christian father at the breakfast table read the story aloud, and then like the priest and the Levite, passed by on the other side that took him to business. Doubtless many a Christian minister used that unique illustration of a criminal winning a prize for a piece of work. One just said this to himself: "Any man who can produce a little bit of poetry like that from behind the bars can produce something better out of his life. Any man who can win over outside competitors can win over inside evils."

The other night I was in a home, and it was rather unusual, and very modest, very clean, with a fragile and faithful wife. And a great strapping father was present. Time came for bedtime. Little Eleanor, the only girl of two, who was old enough to say her prayers, knelt by her father's knee to say her prayers. She finished and he took her in his arms and kissed her. "Good night, dad," and then with a queer, quizzical look, he said, "What else, Eleanor?" "Dod bless you, daddy." "God bless you, Eleanor." Body marked with knife wounds, soul marked with the stain of crime, citizenship lost, Ralph, the fine father and true husband, has come back, and all because some one rose above the conventional acceptance of news and found in a daily newspaper a challenge to his heart of sympathy. I, therefore, bring to you of the church that which Miss Rice brought so effectively the other night—the challenge to an attitude of expectancy rather than of stereotyped obedience to dictated dogma. I want to wake each morning to the consciousness, my heart, my brain, my life, my God, is new to me today, and His word shall find me waiting. . . . He is anxious to gain a bigger thing and to help me make a better world for Him. You will know, therefore, that this is a challenge to service, just personal social service. We dare not forget those behind prison bars, those in the slums and alleys, who today are the victims of conditions for which we are largely, though unconsciously, responsible. Simple, kindly, personal service. It is just like

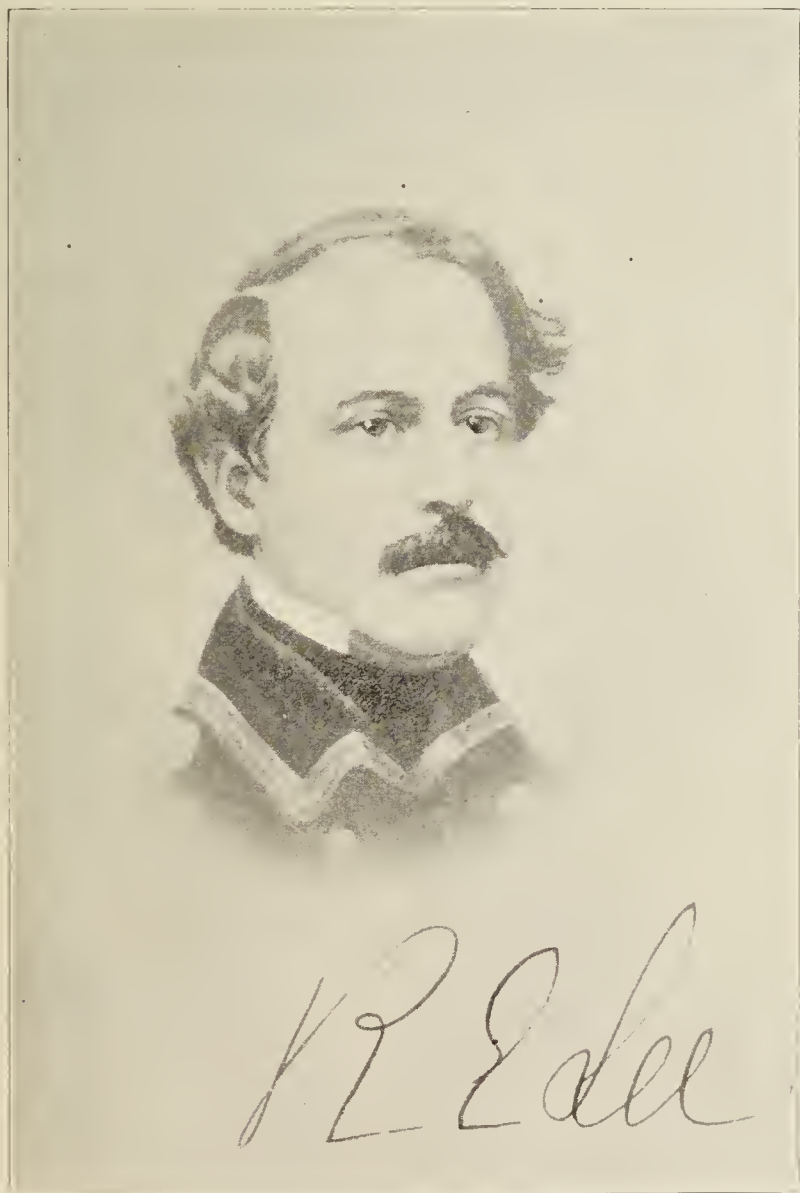
the simple analogy of children with typhoid. Father searches for a source to prevent the rest of the family having typhoid, but he does not let the sick child die, and so those two principles of human Christianity come. First, service. A little lad from a foreign shore landed in New York with a letter of introduction and a lot of grit. He decided to use only the latter. He came at a time when it was very hard to get work. . . . Hungry, starved practically for about four days, sleeping on street cars, weary, discouraged, lonely, in a big city, he finally came to the conclusion, partly because of weariness, partly because he was

overwhelmed, to take his life. He went down to the shore and was just about to take the last leap when he felt a cold touch, and, looking down, he saw a half-starved, unowned, unnamed mongrel dog. Instantly he forgot himself and in the name of that needy animal, who could not even voice in human language its cry, he went back to begin all over again for the sake of the little comrade. He was picked up the next night, he and his dog, and taken to the police station as vagrants. Just before they took him in the cell he said, "And what are you going to do with my dog?" For

(Continued on Page 9)

Robert E. Lee

The Central Building on the Blue Ridge grounds is dedicated to the memory of the South's greatest and most beloved son, Robert E. Lee. The cut on this page



is made from an autograph copy of one of Lee's pictures, which is one of the most sacred possessions of the writer. So far as I know this picture has not before been published. The picture is the gift of Mrs.

Flora Miller, of Lexington, Va., it having been presented to her older sister by Lee himself.

Lee Hall at Blue Ridge was named for this great Southerner, because he was a just and true Christian man and because he was deeply interested in the religious life of young men.

Captain Robert E. Lee in his life and letters of his father, speaking of General Lee's interest in the Young Men's Christian Association at Washington College, where he was president from 1865 until his death on September 29, 1870, says:

"He was the earnest friend and strong supporter of the Young Men's Christian Association and an annual contributor to its funds. Upon one occasion, at least, he placed in its library a collection of suitable books which he had purchased with that intention. In his annual report to the trustees he always made mention of the Association, giving an account of its operation and progress."

There hangs in Lee Hall at Blue Ridge a facsimile letter from Lee to the Young Men's Christian Association at Washington Lee, which reads as follows:

WASHINGTON COLLEGE, VA.,
4 June, 1870.

MY DEAR SIR:—

I have recd. your letter of the 3rd inst. announcing my election as an honorary member of the Young Men's Christian Association of Washington College, a Society in whose prosperity I take the greatest interest and for the welfare of whose members my prayers are daily offered.

Please present my grateful thanks to your Association for the honour conferred on me & believe me very respt. your obt. servt.
R. E. LEE.

MR. A. N. GORDON
Cor. Sect. Y. M. C. Assn.
Washington College, Va.

It is no wonder to us that the whole South reveres the memory of so great and good a man.

The Eighth International Convention of the Student Volunteer Movement for Foreign Missions, Des Moines, Iowa, December 31, 1919, to January 4, 1920

BY J. J. KING



THE recent International Volunteer Convention which met in Des Moines, Iowa, was by all odds the greatest and most cosmopolitan student conference ever assembled. Eight thousand delegates representing a thousand colleges and universities of North America and forty foreign nations met in this middle western city to hear from their leaders, world missionaries and educators concerning the work of carrying the light of Christianity into the dark places of the world.

As the eyes of these thousands of students faced the platform, where the greatest speakers of the world on foreign missions appeared, their attention was met by something like threehundred returned missionaries, and by a large map of the world which covered practically the whole end of the great Coliseum. On this map, by means of radiating lines drawn from the United States to all parts of the globe, they saw in bold figures the number of men and women who had gone out from our country to the dark and distant lands of the earth with a message of light and love. It was interesting to note that in the first generation of the movement, which ended at the Des Moines Convention, that 8,140 of the enrolled volunteers had gone forth to all of those battlefields of Christianity throughout the entire non-Christian world, and that within the last six years, a period which embraced the World War, 2,202 of this number had enlisted and had sailed for some far off needy field.

The writer was asked several times by citizens of Des Moines, while he was in that city, as to the purpose of the Student Volunteer Movement. For the sake of others who may not be clear on the subject, I quote in brief the following purposes of the movement: (1) To awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions. (2) To enroll a sufficient number of properly qualified volunteers to meet the successive demands of the various mission boards of North America in their effort to give all living men the opportunity to know Jesus Christ. (3) To help all such intending missionaries in preparing for their life-work and to enlist their co-operation in developing the missionary life of the colleges and of the home churches. (4) To lay an equal burden of responsibility on all students who are to remain at home as ministers and lay workers.

The movement is a recruiting agency and summons students to a world-wide crusade. It is not, however, an organization to send missionaries, nor does it assume the functions of a missionary-sending agency. It is unswervingly loyal to the churches. It is a student movement and embraces a field of fully 1,000 institutions, which have in them today approximately 300,000 students. The fact that under the influence of this movement the student class has been enlisted on behalf of the world-wide program of Jesus Christ, is, therefore, a fact of the largest possible significance. Few Christian students ever get through college without having had presented to them the claims of the missionary career.

From the above it is not surprising that the Student Volunteer Movement has for some time furnished approximately seventy-five per cent of the men missionaries of North America and seventy per cent of the unmarried women missionaries. These have all gone out under the auspices of sixty-six foreign missionary agencies and include members of not less than sixty denominations. As to the most notable contributions of the movement there have been various opinions. Some think that it is the idea of the Volunteer Declaration—"It is my purpose, if God permit, to become a foreign missionary"; others insist that the greatest contribution of the movement has been the solidarity which it has developed among its members and the members of the kindred movements throughout the world. However, the majority persist in saying that the most distinctive contribution of the movement has been its watchword—which was painted in great red letters across the front of the Des Moines Coliseum—The Evangelization of the World in this Generation.

For one who has never attended such a convention it is impossible to portray in the slightest degree the impressions which one experiences at such a gathering. At this particular convention there was no trace of an evangelistic note in the program, and there was no effort to enroll new volunteers for foreign fields, but there was a deep, genuine current running through the whole program which made all delegates feel that God was working and that He was to work through their lives in helping to bring in His kingdom.

For lack of space only the briefest statement can be made of the outstanding features of so vast a con-

vention. The keynote of the convention was sounded by Dr. Mott, Chairman of the Executive Committee of the Student Volunteer Movement. With his background of repeated journeys throughout the world and his six visits to the warring countries during the last five years, he was amply prepared to speak on the "New World and the New Day" with their demand upon the universities and colleges of North America to furnish a larger leadership. In this issue of the magazine we are reporting his address because of its strength and great challenge. We would call the readers' attention to the four points which he stresses as the objects for coming together in so great numbers and at so vital a time in the history of the world.

From the beginning to the end of the convention every student was impressed with the fact that he was linked in a close kinship to every other individual of the world. With this idea pressing in upon the hundred nationalities in session at Des Moines, there was added a freshness and a piquancy to the truth that seemed powerful.

Five days were far too short a time given to the discussion of such themes as: "The Eminence of God," "Lessons Gained From the War," "The Cry of the Church for Leadership," "The Womanhood of the World," "The Failure of the Non-Christian Religions," "A Gospel Indispensable and Adequate for All Mankind," "A Life at its Highest and Best," etc.

Among the many speakers I select the following as the ones who made the greatest impressions. In many instances, because of lack of time, only one speaker from a whole continent was chosen to speak in behalf of his people:

Dr. John R. Mott, Dr. James Endicott, Toronto; Dr. Robert E. Speer, G. Sherwood Eddy, Dr. W. H. Foulkes, New York; Dr. Charles Watson, Cairo, Egypt; Dr. Karl Fries, Sweden; Mrs. W. A. Montgomery, Rochester, N. Y.; Rev. Paul Kanamori, Japan; Dr. Samuel Zwemer, Arabia; J. Campbell White, Dr. C. A. R. Janier, Allababed, India; Dr. W. Douglas McKenzie, Dr. S. Earley Taylor, Dr. George Truett, Texas; Dean

C. R. Brown, Yale; Bishop W. F. McDowell, Bishop F. J. McConnell.

When Robert E. Speer spoke on the last night of the wonderful convention every delegate was asked to unselfishly resolve to reflect near and far the light which had blazed in upon him at Des Moines.

SOUTHERN COLLEGE

The Southern College of Young Men's Christian Associations opened its second term on Friday morning with splendid outlook. A number of very high grade new men entered for work. All the new men entering this term are already college graduates, men of some Association experience. Mr. Frank Long, one of the new men, has represented the International Committee of the Young Men's Christian Associations in South America for the past seven years. He is an M.A. graduate of the University of Oklahoma and an M.S. graduate of the University of Louisiana.

The college announces a group of very prominent lecturers for this quarter. Among others who will be here for a series of six lectures each will be Dr. William Orr, of New York, formerly Commissioner of Education for the State of Massachusetts; Mr. F. S. Goodman, of the Religious Work Department of the Association, New York; Mr. J. F. McTyiere, head of the Business Bureau of the International Committee of New York; Mr. Tichenor, head of the Army and Navy Department of the Y, also from New York.

The Southern College of the Y. M. C. A. was officially recognized by the International Convention of the Young Men's Christian Associations, which met in Detroit in November, and its program of work was most highly commended.

Southern College is one of three such institutions in America for training secretaries of the Association. The rapidly expanding work of the Association is demanding more men and much better trained men. Dr. Weatherford, president of the Southern College, said he could place twenty-five or fifty well trained men at once if he had them available.



Resolution of Sixty-Five Ministers and Professors

SOUTHERN STUDENT CONFERENCE, BLUE RIDGE, N. C.

JUNE 13-22, 1919



SIXTY-FIVE college professors and ministers, representing a large number of Southern institutions and organizations at the Southern Student Conference, Blue Ridge, N. C., having studied and discussed for ten

days various aspects of the race problem in the South, agreed upon the following general principles and special proposals as a basis for an appeal to the Southern people:

1. It seems very essential that the people of the South should now earnestly and seriously consider the race problem. Seriously at times, the problem has become more acute by reason of conditions growing out of the war. The continued lynchings in all parts of this section, the large exodus of negroes from the South, the service rendered to the country by negro soldiers during the war, and their return to their respective communities, bring to the front certain new aspects of the question. These conditions call for the utmost sanity, tact and Christian forbearance in both

racess. Neither the misunderstandings of people in other section nor the unwise and radical views and methods of extremists in both races should interfere with a statesmanlike, constructive, Christian program.

2. Firmly convinced that lynching is unjustifiable and deplorable under any and all circumstances, we appeal to the Southern people to set themselves resolutely against this evil practice that strikes at the foundations of all civilization and national honor. We urge men in every community to organize against the possibility of such a crime. In some places organizations and propaganda, combined with the aggressive action of state and county officers, have reduced the chances for such occurrences.

3. It is our impression that the returning negro soldiers have in the main acted with becoming moderation; they should be welcomed back as having done a great service for the nation and the world and as capable of becoming real contributors to our economic and

social reconstruction. Any tendency to organize secret societies for the intimidation or persecution of negroes is fraught with gravest consequences and should be aggressively resisted by state and county officers.

4. While we recognize the need for immediate action to meet the immediate situation, we realize that there is no panacea for so great a problem. Only patient, persistent work along broad Christian lines will bring about a reasonable approximate to the ideal. It is very essential that Southern white men should more thoroughly inform themselves of the real conditions—economic, social and moral—that prevail among the negroes. To this end classes should be organized in colleges, churches and business organizations to find out the actual facts in particular localities. Such study would be the improvement of living conditions and educational facilities; it would call attention to frequent injustice in our courts and to unsatisfactory transportation facilities. It would lead also to an appreciation of the progress that the Southern negroes are making in business, education, and moral ideals. Co-operation between the leaders of both races, made possible by definite organizations, would allay prejudice, dissipate rumors and make possible a spirit of genuine sympathy.

Because we have been impressed by our study and discussion, we dedicate ourselves to the promulgation of these ideas through classes which we ourselves may teach and through all instrumentalities that we may be able to touch. We urge our fellow citizens of the South to unite with us in an effort to bring about a better, permanent relationship between the races and to meet the immediate situation that may become more and more acute.

THE CHALLENGE OF THE CHURCH

(Continued from Page 5)

already the consciousness of the need of another made the consciousness of ownership of the other, of responsibility for it, a primary Christian principle. And the sergeant said, "I will show you," and grabbed the dog and beat it until it cried. The dog was no longer living, and he was locked behind the bars, but the one supreme thought of him was how to get out—how. He vowed to God that in memory of that dead dog he would see that no other little dogs were treated like that if he ever had the power. And Jacob A. Riis, the little boy from Denmark, the author of "Children of the Tenement," offered a position in Roosevelt's cabinet, the great challenging prophet of pure politics, developed out of the consciousness of his responsibility in the next step beyond service, in preventing causes that create suffering.

THE MESSAGE OF JUSTICE

And the second message is just that message of

justice rather than charity, of fraternalism rather than paternalism.

"O, did we live the Christian Creed,
Did we feel the blade of human need,
Would millions of men be underfed,
And others surfeited with bread?"

"Not till the lowest has his right
To love and honor and food and light:
No man a master and none a slave,
Shall the world be saved as He meant to save."

It was in the unemployed crisis of the winter 1914-15 that thirty thousand men were out of work—men with their families; ninety thousand people facing hunger and cold and worse—the daily dread that undoes the nerves and compels the violation of Christ's command by forcing them to be anxious for the morrow. In that same city a few years back a vast conflagration had lowered to ashes massive buildings of material grandeur and commercial activity. Following the great fire there was not a day's hesitation, not an hour's doubt as to what could and should and would be done; and instantly the co-operative energy and united zeal of that great city set to work to build a vaster, more beautiful, more progressive structure on the ashes. So far have we gone in two thousand years of Christian civilization that no material need paralyzes; no secular adventure stops our aims, and yet ninety thousand human beings can by a wrench of machinery be thrown out of support and ninety thousand people suffer, and the city is thrown into hysteria, and organized charity says it can't meet the situation; and, thank God, it can't, because that isn't the way to do it; and organized religion does nothing.

Finally the last thing was done. One day we met a man on the street corner and asked him if many men were out of work. "Yes," he said, "a great many." He had a fine face, a combination of rugged strength and wearied passion. "I have been out of work three weeks. My wife and children have nothing but cold bread and tea, and it is pretty hard." "Won't you take just a dollar?" "No, thank you, sir; I don't want to begin by accepting charity. I have got a brain and a body; I have a right to support my home it seems to me, and I will walk the streets until I get a job." In a few steps he stopped, hesitated and returned; and he could not keep the tears from his eyes as he said, "I will take the dollar for the wife and kids, provided you give me your address so that I can return it."

What do you think a Christian minister can do in a crisis like this? He can't start an industry; he can't employ men. Yes, he goes home each night to his

(Continued on Page 13)

Address of Dr. John R. Mott at Opening of Student Volunteer Convention



WE stand on the threshold of the greatest opportunity which North American students have ever confronted. It is characteristic of opportunity that it is passing. As the Arab proverb would express it, 'The dawn comes not twice to awaken man.' It is supremely important, therefore, that each of the 8,000 delegates here be in such attitude of mind and heart that he may both see and seize the opportunity. The nature and won-



DR. JOHN R. MOTT

der of our opportunity will appear as we remind ourselves of the purposes of this great international convention of the Student Volunteer Movement.

TO SEE THE NEW WORLD

"We have come here to get a commanding vision of the new world. What a different world it is from that upon which the delegates gazed at the last convention, held in Kansas City just six years ago. What an old world that was. How absolutely different is the world which we view today. It need not be pointed out that it is a shaken world. The old foundations were heaved and broken up and were found to be but shifting sand.

"Parts of the world which but yesterday we regarded as most stable are still trembling. It is an impoverished and overburdened world. The backs of innocent generations will bend low in toil and sacrifice as a result of impossible burdens imposed by the recent war. It is an exhausted and overwrought world. The nerves of the peoples have been worn threadbare.

"The world is still torn and embittered. Not only is there hatred between the groups of nations which have been at war, but there has been a falling out among certain of the countries which were united in the struggle.

"More ominous still is the fact that in virtually

every nation which was at war and in neutral countries as well there has come a great fissure or rift between different classes. The Bolshevik movement has not been concerned with dividing the nations and peoples vertically into separate compartments as it were, but rather has aimed to cast a horizontal cleavage across the entire human race, arraying class against class.

EAGER FOR THE LIGHT

"The world is also still sorrowing and suffering. We need only remind ourselves of the 11,000,000 of graves filled by the war. The physical sufferings continue over vast areas of mankind. Some who are in touch with the facts maintain that more people will die from starvation and exposure during the present winter than during any one year of the war.

"The world is confused and bewildered. How few, even among the leaders of the nations, give one the impression that they know the way. Reversing the terrible picture, we may, on the other hand, thank God that the world is plastic to a degree hitherto unknown. It may now be cast in new holds. It is a humbled world. What nation today gives one the impression of pride and self-sufficiency, as was true of not a few nations but six years ago? This suggests the hopeful fact that the new world is a teachable world. Wherever one goes one hears the three questions: How did we miss the way? What is the way out? How long, O God, how long? Compared with the days preceding the war, the world is still unselfish, although unfortunately, by no means as unselfish as a year ago or still less two years ago. Nevertheless, it is still responsive to a wonderful degree to the appeal for help and co-operation.

"Moreover, wherever one looks one receives the impression that we are living in an expectant world. The most backward, depressed, oppressed and discouraged peoples seem to have their faces lifted with a new hope as they look toward the coming day. As trusted leaders who have come to us from recent observation of nearly every land bring us during the next five days their reports, and as we confer here with students of every race and people, the impression will become overwhelming that old things are literally passing away and that all things may become new.

OPPORTUNITY AT HAND

"We have assembled here not only to take the wide view, the view or vision of a new world, but also to receive a new challenge—a fresh commission. God speaks to each generation of students. Never has he spoken with greater clearness and power than to this genera-

tion. This convention has assembled in God's own hour for us. Suppose we had met at the end of the usual interval of four years; that is, two years ago, or suppose we had convened even a year ago, right after the signing of the armistice; what an inadequate view we would have had of the colossal and overpowering tasks awaiting our particular generation. Or suppose we had decided not to assemble until a year hence; so far as one can now see, we should have missed the day of our visitation. God speaks to our generation, to the students gathered in this Coliseum, and through them to those whom we represent.

"What a generation this is. I sometimes think that God has accomplished a hundred years' work in the last five years. We must quicken our pace. Let me reiterate what I have said more than once, that I would rather live the next five or ten years than at any time of which I have read or of which I can dream.

"What is God's call to the colleges and universities of this particular day? It may be summed up in the one word, the call for leadership—leadership in the sense which Christ had in mind when he taught that he who would be greatest must be the servant of all. There comes to the students of our day a demand for a great and unparalleled offering of lives dedicated to the service of God and man. To use the language of Samuel J. Mills of over two generations ago, 'Would that we might break out upon the non-Christian world like the Irish rebellion, 40,000 strong.'

SUMMONS OF TODAY

"To what are the students of today summoned? Many of them are needed in industry, commerce and finance, to apply the principles of Jesus Christ to these great energies and to wield them in the interests of His kingdom. Others are needed in national and international politics, to Christianize the impact of our western civilization upon the non-Christian world. Men and women of the colleges are needed as investigators, thinkers, writers and editors, to master and interpret the facts of our day in terms which will command the attention and following of the masses of mankind.

"Others are called to become professors and teachers, for, as the old maxim expresses it, 'What you would put into the life of a nation put into its schools.' The universities must furnish mediators, true statesmen, in this day of clashing and strife between classes and races and nationalities. Above all, there must be a great uprising of young men and women who will become ministers of religion, missionaries, prophets and apostles with great social, ethical and spiritual concern and passion. In a word, the challenge will sound out through this convention to the student world of today for leaders of the forces of righteousness and unselfishness.

"Or, in another and possibly a better word for these

days, the call comes for builders of the new order. The period of building has arrived. Every American and Canadian student of wide outlook, unselfish spirit and constructive ability is needed. An added responsibility comes upon us, as we shall see tomorrow because of the startling depletion of the universities of Europe. Why did hundreds of thousands of the students and schoolboys of the nations with which we made common cause in recent years lay down their lives? They did so that their lives might become foundation stones of the new order. They laid down their lives with smiling faces. Why? In the first place, because they believed in their great, unselfish cause, and in the second place, because they trusted us. Their lives became foundation stones. Shall we not rear the superstructure?

ON PLAINS OF IOWA

"Again, why have we come together here on the Iowa plains? Immanuel Kant has spoken of the starry heavens and the moral law within as influences which fill the mind with awe. I always feel like adding the mountains, the high seas and the great plains. It seems to me, for example, that here, in this great middle west, in this land of large dimensions and of wide horizons, it becomes easier to take in the vastness of the world field, the boundlessness of our opportunity, the majestic sweep of God's plan, the spaciousness of His kingdom and the glorious freedom of our lives as sons of God. We students of a continent have come together here to realize our unity and spiritual solidarity. Here, in the heart of North America, almost equidistant between the colleges of New England and those of the mountain states and the Pacific slope, also equidistant between the colleges of Manitoba and those of the Gulf States, the radius of the convention gathers within its sweep well nigh 1,000 institutions of higher learning which have sent delegates representing every American state and virtually every Canadian province.

Especially significant and full of promise is the union between the American and Canadian students, who are bound together by a common tradition in the deepest things of life—those pertaining to religion, language and laws; by the recent sacrificial experiences, through the blending of hopes and fears, of blood and tears; and, above all, by common responsibilities and destinies in the realm of the unselfish outreach of these two nations.

In a convention like this, moreover, our horizon widens as we look into the faces of the hundreds of our foreign guests. Looking southward, we remind ourselves that here are delegates from Mexico, Cuba, Porto Rico, Costa Rica, Chile and Peru. Looking eastward, we find in our midst delegates from England, Scotland, France, Holland, Switzerland, Spain, Portugal, Italy, Scandinavia, Poland, Czecho-Slovakia, Greece, Bulgaria, Rumania and Russia. Looking west-

ward, across Asia, we recognize representatives of Japan, Korea, Siberia, China, Siam, the Philippines, India, Ceylon, Armenia, Syria and other parts of the old Turkish areas. Looking even farther afield, we remind ourselves that here are gathered representatives from different parts of the African continent and from far away Australia. The Des Moines convention unquestionably constitutes the most cosmopolitan student convention ever held.

MUST REALIZE UNITY

"This lends the largest possible significance to the third purpose which has brought us together, that of realizing our unity. How essential this is, because the undertaking of rebuilding the world along Christian lines is so vast, so difficult, so urgent, that it is hopeless to expect to accomplish it unless the coming leaders of all lands and races are brought into common understanding and sympathy and devote themselves to a common program. Tremendous unifying forces are operating in a convention like this. The greatest ideas known to man and around which the program of this convention is built have wonderful federating power. Coming together to accentuate the vital teachings and principles of the Christian religion, on which we are all agreed, inevitably tends to fuse us together. Rising up together into the mountain peak of a deep and inspiring Christian experience—a mound on which we see no man save Jesus only and an elevation from which we behold the kingdom of our Lord and His Christ—facilitates very greatly our coming into most intimate spiritual relationship to one another.

"A convention, likewise, conducted on the platform not of undenominational, but interdenominationalism, by which is meant that the students of each denomination or communion are free to preserve and develop and give largest expression to that which is most distinctive to them, makes possible a larger, richer and more potent unity than a process which would seek to reduce us all to the least common denominator. Associating, as we shall here from time to time, in united intercession which is our most potent and truly Christ-like service, for He ever liveth to make intercession, insures triumphant unity.

FACING STUPENDOUS TASKS

"We face here also stupendous tasks, tasks which are admittedly far too great for any of us working singly or along separate denominational, national or racial lines, and all this tends to push us in upon each other, that we may present a united front to a united opposition, a united ignorance, a united sinfulness, a united unbelief. Above all, coming, as we shall here, into a deeper personal experience of loyalty or allegiance to our common Lord, necessarily implies a truer loyalty to one another. And this splendid unity or solidarity resulting from the free working of these mighty

forces is intended to be not an end in itself. God has some vast designs to accomplish through us unitedly—designs which far transcend in sweep and importance those which have ever assembled a North American student convention.

"We have come apart, from every quarter of the continent, yes, and through the persons of our foreign guests, from every corner of the wide world, to receive a fresh accession of superhuman power. The past five fateful and tragic years have constituted a great process of exclusion. One by one the pillars of our so-called civilization, to which we have pointed with such confidence and pride, have crumbled and fallen at our feet, until at last but one has been left standing—Jesus Christ, the same yesterday, today and forever—never so unique, never so necessary, never so sufficient. With unshakable conviction and with larger content than ever may we say—

" 'Sufficient is thine arm alone
And our defense is sure.'

"How great is the need on the part of the delegates to this convention for a power infinitely greater than their own. Such power is indispensable in order that the Christian religion may be made a triumphant reality in our lives and, through us, in the life of our colleges. It is essential in order that we may bring the principles and spirit of Christ to bear upon the obstinate and pressing problems of our social, industrial, racial and international life. Such power is needed that the program of this convention—to make the reign of Christ co-extensive with the inhabited world—may be made effective. Only a gospel adequate to meet all the needs of all the peoples of all the world is adequate to meet the needs of any one man here or in any community to which we may return. It is highly important to afford just now to these two sister Anglo-Saxon nations, in the midst of their social, industrial and racial unrest, antagonism and strife, and at a time of so much religious uncertainty and dissatisfaction, a fresh and mighty apologetic of the vitality, adequacy and conquering power of the Christian gospel.

CALL FOR EARNESTNESS

"If these four great objectives which have brought us together are to be realized; if this convention is to become a mighty force for the rebuilding of the world, then our lives must undergo reconstruction—reconstruction as to their outlook, as to their moving ambitions, as to their guiding principles, as to their animating spirit. What should, therefore, be the attitude and spirit with which we enter upon the boundless opportunity presented to us singly and corporately as members of this convention? After all, there are few really great days, great sights, great experiences in any life, whether it be long or short. What calamity could be

greater than to miss the day of God's own visitation or to fall short of entering into a life-transforming experience or of catching what is literally a heavenly vision? What, then, should be our attitude or spirit that we may enter the door which now opens before us? It should be a spirit of downright earnestness. If ever men or women should be at their best and be true to their best selves it should be the students of the Des Moines convention, because we meet in the shadow of an incomparable world sacrifice. We meet at a time when the world is still on fire. I remind you that twenty-three wars are now actually being fought, as an aftermath of the great war. Whole nations, as Hoover and others have reminded us, are still stretched on a cross of suffering. 'When thy judgments are in the earth, the inhabitants of the world learn righteousness.' The living God is moving among the nations. 'Behold, I am recreating all things.' Madam Guyon speaks of creative hours with God. It is a notable fact that the hours of greatest suffering have ever been hours of creation. How vitally important it is, therefore, that our souls be attuned to the voices and movements of our time.

BOUNDLESS KINGDOM OPEN

"Our spirit should also be one of responsive open-mindedness. Lord Bacon has insisted that 'he who would enter the kingdom of the natural sciences must do so as a little child,' and did not Christ press home the same principle when he said that 'except ye become as little children ye shall in no wise see (still less enter) the kingdom of heaven?' Here at the Des Moines convention the boundless kingdom is to open—a kingdom of attainment and a kingdom of achievement. Who shall place a limit on what the living Christ may do in and through those delegates who yield themselves to his leading with open minds, responsive hearts and active wills?

"A spirit of courageous faith should dominate us all—faith in God, that He is, that He lives, that the things which are impossible with men are possible with Him. Faith in the incomparable worth of the Christian gospel. Its wondrous scope embraces the whole human race in the entire range of its being, in all its varied relationships. It comprehends the full program of Christianity, it releases the boundless resources of Jesus Christ. It is because we believe that this gospel is going to work such great transformations in and through us here in the United States and Canada that we have unshakable courage to go forth with it into all the world. Above all, faith that God will use us. As we enter upon the high and holy activities of the convention, let us prepare ourselves by a great corporate act of faith that God may make us, one and all, strongest where now we are weakest, and that as a result He may send us back to overcome the evils of modern

college life and out into our respective nations to conquer their social and racial injustices, cruelties and neglects, and far on into the great open spaces of the non-Christian world to reveal His excellences and to communicate His power."

THE CHALLENGE OF THE CHURCH

(Continued from Page 9)

family, comfortably sheltered and fed, and he wonders and cannot rest, because thirty thousand of his brothers and their families are suffering. Is there anything he can do? Yes, you and the other ministers can keep telling your people about the situation. You can tell them that thirty thousand men have been thrown out of work because of no fault of their own. And if you keep telling them, they will do something. All you have got to do is keep telling and informing people and keeping intensely alive their consciences.

And so it was decided in the chapel of the church to have an open forum on the problem of the unemployed. It was put in the newspapers, and they came from far and wide, the old and young, the decrepid, the bitter, the broken. Toward the close of the meeting the chairman asked this question, "Do you think that this open forum is going to serve any practical purpose? If not, it closes tonight. Do you think organized religion can help in this problem? Do you believe that by getting together a platform of sense of a common brotherhood we can get it?" Instantly from the left-hand corner a young Hungarian arose, and these are his words: "You ask for an answer, and I take it that you want an honest answer and I shall give it. In the first place, I am a Jew; I am a Socialist; I am an atheist." That was too much for the few vestrymen, and then this. (He was an atheist, by the way, not because he damned God, but simply because he couldn't understand why an All-Powerful and All-Living God could allow such suffering.) "I am going to tell you. We believe that the church has got no interest in human welfare. We believe that workingmen were overworked to live with nothing saved up for the future, with no security, and that you wouldn't care so long as your pew rents were paid regularly and your music was good. We believe that if multitudes of women were deprived of home life and home joy and chained to our factories to produce your clothes, you wouldn't care. We believe that if hosts of little children were robbed of daylight and hope and had their nerves and their laughter and their lives ruined by industry on which you feed, you wouldn't care. Now," he said, "the reason I say you wouldn't care is because these things exist right now and we pick up your Sunday papers and find the texts of your sermons announced, and never have I seen a single sermon on a

(Continued on Page 15)

Race Relationship

The following is a letter to Mrs. J. L. Hammond, Madison, Ga., from Mr. Arch Trawick, regarding race relations in Nashville, Tenn.:



THE Commercial Club of Nashville combines a social and business program, somewhat peculiar to Nashville and rather unusual.

The various war activities were centered in the Board of Governors of the commercial Club (forty-two in number). Headed by a president, who is elected annually and serves without compensation, the club undertakes a rather extensive program.

In March of this year a committee on Race Relationships was named for the purpose of making definite recommendations to the Board of Governors as to any or all activities with or for the colored people. I was named chairman of this committee. On this committee are fifteen of our leading citizens who were known to be sympathetic to the colored people, and more or less informed on the subject.

After a number of meetings of this committee it was thought advisable to confer with a similar body of negroes. The first meeting was held in the Commercial Club Building. Fifteen white and fifteen colored men were invited, and practically all came. A rather free and informal discussion along general lines was participated in by both races. The colored people made it clear that there were certain well-defined corrections that they wished for.

It was at the second meeting one week later that the colored people, by request of the joint meeting the previous week, presented the following recommendations for the improvement of real evils:

1. Humane treatment by police when arrests are made; fair and impartial trial at city petty court and deputy magistrate's court.
2. Correction of unfair discrimination on street cars, whereby passengers do not receive the same treatment as is given white passengers.
3. Equal salaries in schools and equal pay of wage for equal service given.
4. Improvement and development of parks and playgrounds for colored people.
5. Courteous treatment at public offices, such as railway ticket office, tax receiver's office, and all public offices where negroes must go in attending to routine business affairs.

6. A correction of unkind statements going into the press; suppression of floating stories of negro outrages.

The joint committee of thirty (white and colored) discussed freely each of these sections. There was no repression on either side.

All six recommendations were adopted by the white

committee, and subcommittees of three on each section were given the task of putting into immediate and practical effect each of the requests.

The subcommittee in charge of Section 1 was given authority to employ counsel to go into the facts of:

Treatment of negroes by police and sheriffs.

Assessment of fines and bills of cost.

Garnishment levies and charges.

And at as early a date as practical bring the city officials—city judge, chief of police, deputy sheriffs, county magistrates—into a joint meeting of the thirty white and colored men for free and open discussions. Money was provided to secure the service of a competent attorney to devote practically all of his time for a year to the running down of all these petty court proceedings.

At an early date it is planned to call together a meeting of city officials, including chief of police, city judge and a number of policemen, to meet the white committee of the Commercial Club.

A similar meeting is planned for the street car people which will include as many motormen and conductors as possible. Then a meeting with the city reporters and editors will be called. At these meetings the entire program will be outlined by this committee of fifteen.

Probably the chief thing of importance that has been accomplished is that fifteen busy men are greatly interested, as well as deeply concerned, in these matters and are willing to make an open fight for fair dealing with the colored people.

There is a genuine desire on the part of every member of this committee of white men to bring about a speedy correction of these matters that have heretofore rarely, if ever, been thought of as existing.

As to the attitude of the negroes, it is impossible to say. It is not likely that they will be satisfied even with what seems to the white people marked progress. It is true that at least the white people are awakening to a full realization that there are many grievous things that must be corrected.

I cannot give you much information with reference to the Knoxville situation. Press reports indicate that there is a determined effort being made to prosecute vigorously the leaders of the outbreak there—all white.

The Law and Order League of Tennessee recently held a meeting of 125 or more men from the state. Governor Roberts (Tennessee) delivered a strong address on the subject of law enforcement, emphasizing the point of punishing the guilty, regardless of race. W. T. Ellington, a negro, made a forceful speech which was received heartily by the assembly.

THE CHALLENGE OF THE CHURCH

(Continued from Page 13)

human problem. They are always spiritual problems. You are always preaching people out of a hell hereafter when they are in a hell now. It is always for the future, when it should begin now. Secondly, and this I hate to say," he said, "we don't believe you care for your Christ. We don't understand Him theologically, but we do know that He didn't wait for a campaign or a drive to come around to get a charity contribution; that He didn't give out of the surplus and spare change, but that He gave Himself, His whole life, and not just in spiritual ways. He was concerned if a man was physically lame, blind or dead, whereas you are chiefly concerned with spiritual truth. When I saw a Christian church was going to open its door to human problems and allow us to come and take part in the discussion, rather than to ram a predigested program down our throats, well," he said, "I didn't believe it, but I made up my mind to come and see if you were in earnest and if you were honest to humanity, or would you try to open up to spiritual things."

Later an international and noted Socialist was to talk on the one subject nearest to his heart. That night he was in a little upper room in the parish house, in a mission study house, learning of Jesus, the friend of human kind, the champion of the downtrodden and the oppressed. The scorn has left his lips, the venom has left his heart, and he stands as a hopeful challenge of those who today scorn and reject, but who can be caught almost instantly by the grip of a church on fire with human life and organized to establish human brotherhood.

IS CHURCH AWARE OF CHALLENGE?

Don't take my example as an answer, but read the answer of a Rauschenbusch, of a Harry Ward, of a Father Ryan; read the statement of the Archbishop of England, of the Canadian Methodist Church, of the Federal Council of Churches, and to see my fellow-

Christians or my friends still struggling to be Christians; how the church has in large measure become aware and awake, and how we are listening to no foreign challenge from a voice outside alone, but are listening to the challenge of the greatest modern prophets, the truest, most uncompromising servants of Jesus, and the deepest and most devoted lovers of His kingdom.

What can you do? O, I can't tell you, but this one thing I know. Forgetting those things of our hearts, whether of shameful indifference, inherited pride, tradition, prejudice, bigotry, narrowness, schism, you can go forward into the new day, forgetting your weakness, your limitations, your handicap, your circumscribed surroundings, under the final challenge of those who finding their mission in life and their God in themselves have won.

Nothing is impossible if this be your cry: "Not I, but Christ in me."

The original of the picture appearing on the front page of this issue of the VOICE hangs in Lee Hall. It is a life size portrait by Mrs. H. K. Bush-Browne of Washington, D. C., and it is the finest likeness that could be secured of General Lee.

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR TERMS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
TERM WITHOUT HANDICAP.

FIRST TERM—OCTOBER 1 TO DECEMBER 20

SECOND TERM—JANUARY 2 TO MARCH 20

THIRD TERM—MARCH 23 TO JUNE 2

Held at Nashville, Tenn.

FOURTH TERM—JUNE 15 TO AUGUST 30

Held at Blue Ridge, N. C.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing ten million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

Southern College of Young Men's Christian Associations

NASHVILLE, TENNESSEE



Twenty-two thousand volumes on social and religious subjects open to all students of Southern College of Young Men's Christian Associations.

"IT'S FAMOUS EVERYWHERE"

BATTERY PARK HOTEL

ASHEVILLE, NORTH CAROLINA

LAND OF THE SKY—IN THE HEART OF THE
BLUE RIDGE

IDEALLY situated on the highest prominence in Asheville. Enchanting mountain views. Elegant rooms, single or en suite, with or without private bath; unexcelled cuisine, homelike environment; splendid orchestra; dancing evenings; Sunday concerts.

Tennis courts; saddle horses and carriages; mountain climbing.

Sportiest 18-hole all-turf golf course in the country

ON THE DIXIE HIGHWAY

Excellent motor roads lead from every section to the Battery Park Hotel.

OPEN THROUGHOUT THE YEAR

Write for illustrated booklet and terms.

S. J. LAWRENCE, Manager.

The "Thingamabob" for Her Christmas!

A Jolly Book of Jingling Rhymes

THE JUMBLE BOOK OF RHYMES

(Recited by the Jumbler)

By FRANK R. HEINE

The author knows human nature, which he depicts from every angle in the role of Jumbler.

A most desirable gift book. Beautifully illustrated and bound.
Price, \$1.00 net.

HACKNEY & MOALE COMPANY

Asheville,

PUBLISHERS

North Carolina

M. V. Moore & Co.

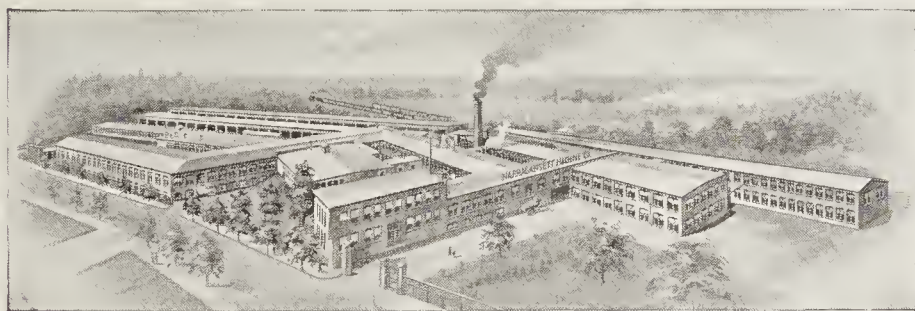
Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE

ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

If You Want Artistic Portraiture, Attractive Pictures and Views of the Land of the Sky, Get In
Touch With

THE BLUE RIDGE OFFICIAL PHOTOGRAPHER

THE PELTON STUDIOS

ASHEVILLE

NORTH CAROLINA

ASK FOR "BLACK MOUNTAIN AUTO COMPANY"

Authorized Service Autos for Blue Ridge—Y. M. and Y. W. C. A.

Fare 40 Cents Each Way

OFFICE AT

BLUE RIDGE AND BLACK MOUNTAIN, N. C.

WE INVITE THE RESIDENTS AND VISITORS OF BLUE RIDGE
TO COME TO

ASHEVILLE'S LARGEST DEPARTMENT STORE

ATTRACTIVE MERCHANDISE AND EFFICIENT SERVICE THROUGH-
OUT THE YEAR

BON MARCHE

ASHEVILLE, N. C.

We believe we are a little better equipped and supplied, carry-
ing a larger assortment of Higher Grade Products,
giving a little Prompter and More Efficient
Service, than any other Grocery
House in Western North
Carolina.

ASHEVILLE
GROCERY COMPANY

Wholesale Fancy Groceries
Flour and Feed

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE
CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

"SCATTER SUNSHINE WITH CHRISTMAS GREETING CARDS"

\$3 Value for Only \$2

Let us save you that hurly-burly-hustle-bustle at Christmas shopping time, and also save you money, by sending you one or more
boxes of Williams' Assorted Greeting Cards.

Every Card is new, not shop-worn, not picked over, all beautifully engraved and embossed in colors. Not a single card you would
hesitate to send your best friend. Each box contains 26 cards with envelopes, made of high-quality, kid finish paper stock—Ten
15c cards, five 12c cards, six 10c cards, and five 6c cards: Total actual value of each box \$3.00, for only \$2.00 per box, as
many boxes as you want. Send in your order at once.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

The Blue Ridge Voice



FEBRUARY, NINETEEN TWENTY



AUDITORIUM



ROBT. E. LEE HALL



DINING HALL



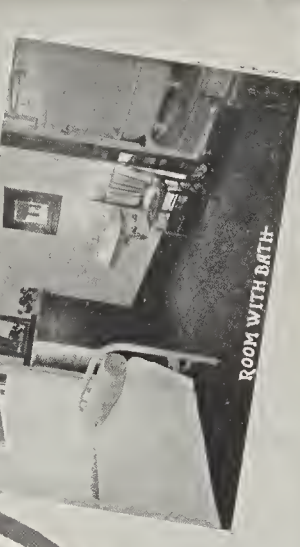
COTTAGE



COTTAGE



COTTAGE



ROCK WITH BATH

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

1,191 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared. Entirely non-commercial.

Last summer 4,384 persons, representing every State in the South, were present at Blue Ridge for special training. During the past year 1,424 secretaries were trained for the

War Work Council of the Young Men's Christian Association and 1,000 men are being trained during the spring of 1919 for work in reconstruction problems.

John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



PANORAMA OF COTTAGES



THE BLUE RIDGE VOICE

Volume I

NASHVILLE, TENN., FEBRUARY, 1920

Number

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from November to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

DR. W. D. WEATHERFORD, Editor

J. J. KING, Manager

Present Outlook for World Prohibition

HENRY BEECH CARRE

*Professor in Vanderbilt University and Formerly
Chairman of the Tennessee Anti-Saloon
League.*



AMONG the memorable dates of these epochal times must be placed the 16th of January, 1920, which chronicles the going into effect of the Eighteenth Amendment to the Constitution of the United States. It marks the concluding stage of a century of struggle against the legalized traffic in intoxicating liquors in this country, a conflict in which the best groups of society have put to rout the baser elements and achieved a triumph for the spiritual nature of humanity whose significance cannot yet be fully appreciated. It constitutes, therefore, a mile-stone in the moral progress of the world.

The use of beverage alcohol in a highly cultured state is an unjustifiable anachronism, since it originated with primitive prehistoric errors, prejudices, and superstitions, such as polygamy, human sacrifices, fetishism, chattel slavery, and the like, which civilized races have long since laid aside. The reluctance with which this primitive evil makes its exit from the stage of action can be explained chiefly on the ground of the huge capital invested in, and the large profits which are derived from, the manufacture and sale of intoxicating liquor.

That a democracy of a hundred million people has destroyed it, root and branch, by the use of the ballot, shows that the masses, when adequately instructed and thoroughly organized, are capable of grappling with a gigantic social wrong and settling it in accordance with the needs of the social order. Thus the triumph of the United States over the liquor traffic furnishes

ground for optimism for those who are at work upon other large social tasks.

Two questions remain still to be answered, namely: Is the Eighteenth Amendment constitutional? and can it be enforced? No one would undertake to prophesy in definite terms how the Supreme Court of the United States will decide the question of the constitutionality of the Eighteenth Amendment, but in view of the attitude of the court to anti-liquor legislation as seen in the cases already adjudicated by it, the friends of the amendment are not uneasy over what the Supreme Court will do.

As to the enforcement of the amendment they are equally optimistic. There will be a period characterized by criticism of and opposition to the law, together with actual violations of it, but this attitude will be followed by one of general approval and observance of the law. Such has been the experience of more than thirty prohibition states, and it is safe to predict that it will be the experience of the nation, for the task of enforcing the law is simplified by the elimination of all wet territory, as well as through the co-operation between the state and federal authorities in the enforcement of the law, together with the creation of a special army of the Internal Revenue Service for the purpose.

I have just returned from a tour of a dozen European countries, during which I devoted myself to a study of the liquor question. In every country I found this question to the fore as a legislative problem. While

(Continued on Page 15)



A FORUM HOUR, Y. W. C. A. CONFERENCE

Preliminary Announcement of Young Women's Christian Association Conferences at Blue Ridge During the Summer of 1920

IN the summer of 1919 the two conferences of the Young Women's Christian Associations brought a total of 1,272 delegates to Blue Ridge—616 to the student conference in June, 656 to the city conference in July.

So many who greatly desired to attend had to be turned away from both conferences that it has been planned to divide each of them in 1920. A group of schools which have formerly been included in the student conference at Blue Ridge will this year form a second student conference, which will meet in Montreal at the same time that the Blue Ridge student conference is in session, June 4-14. Among the 656 delegates who attended the city conference last summer were 160 girls under eighteen years of age, who met with the older delegates in some of the general conference sessions, but in effect constituted a little conference of their own within the larger conference. These younger girls are this year to have their own separate conference, which will probably be held somewhere in Florida. Miss Etha Buchanan, of the Girls' Work Committee of the National Board, is to be the leader of this new conference.

Plans for the Blue Ridge conferences of 1920 are now being made, and several leaders have been secured. Dr. Harry Emerson Fosdick, of New York, is to give a series of addresses at the student conference, and his wife, who is the chairman of the Conference Department of the National Board of the Young Women's Christian Associations, will also attend the conference. Mrs. Fosdick was the hostess of the city conference last summer and will be well remembered by all of its 656 attendants.

Rev. Richard Wallace Hogue, of Baltimore; Rev. Ryland Knight, pastor of the Immanuel Baptist Church of Nashville; Dr. Howard E. Rondthaler, President of Salem College, Winston-Salem, N. C.; Dr. A. W. Van Hoose, President of Shorter College, Rome, Ga.; Professor Elbert Russell, Director of the Woolman School, Swarthmore, Pa., and Professor J. R. McCain, of Agnes Scott College, Decatur, Ga., have promised to lead classes at the student conference. Among those who are expected at the city conference, July 23d-August 2d, are the Rev. M. Ashby Jones, pastor of the Ponce de Leon Avenue Baptist Church, Atlanta, Ga., and the Rev. John M. Moore, pastor of the Marcy Avenue Baptist Church of Brooklyn, N. Y.

How to Find Your Life Work*

DR. J. CAMPBELL WHITE

I WANT to express my own deep appreciation of this wonderful place. I have been on a great many grounds for purposes of this kind; I do not think I have ever seen anything quite so beautiful in this country for these purposes. I think we ought to thank God that somebody had vision enough, consecrated imagination ahead to see ahead the possibilities of this wonderful place and locate the conference on this beautiful spot.

The topic on which I am to speak this morning with you is "How to Find Your Life Work." I think there are two or three special reasons why that is a very appropriate topic now. One is because Vocational Guidance is receiving so much attention from the government. They have prepared a book on various callings into which young people may go, and it is being used as a textbook, and in all that book I think there is only about a page on the various Christian callings. All the rest are secular callings. Now it behooves us who are interested in the great religious callings to see to it that any instruction of that sort is properly supplemented in the lives of young people by a proper exploitation of the opportunities of the investment of life in distinctly Christian callings. Otherwise the emphasis on Vocational Guidance being given by the government will make more difficult for the church instead of less to secure the leaders it needs.

EXPANSION OF CHRISTIAN PROGRAM

A second reason why I think we ought all, older and younger, those who have found our life work as well as those who have not, to be considering this question, in order that we may be able to help young people in a way that will be permanently satisfactory, is this: that we are just now on the eve of the most rapidly expanding Christian program of all Christian history. Every sound indicates that now the church is ready to expand its work at home and abroad on a scale and with a rapidity never before witnessed in human history. I think the Interchurch World Movement itself is the most striking religious development since the Reformation. I think it is an indication that Protestants of North America, and, in a short time, of the world will come together to carry out the whole program of Christ, permeating our own national life in all its departments with the Christian spirit and daring to apply the Christian program to all races of men. It looks to me that we are in the beginning of the ful-

fillment of our Lord's great petition in the intercessory prayer, where He prayed that His people might all be one that the world may believe. Those were the two things He associated in His prayer. The unity of his people and the universality of his gospel were associated there in a single sentence—"That they may all be one that the world may believe." I expect to see that come in human history, and I believe our generation is going to see it come to an extent that no other generation has ever had the privilege of seeing.

One of the young ladies this morning on the veranda asked me whether I meant what I said last night when I said I hoped to live to see the day when the gospel has been intelligently presented to the last one of these million people on the planet. I said, "Yes, I hope to be living myself to see that day when the church's program shall have been so expanded and consistently backed up through a period of say ten, fifteen, twenty, twenty-five years, when the last community on the planet will be occupied by the church and the last person on the planet will have had the terms of the Christian gospel explained to him; not by a man on horseback, but by people talking in the language of the people who hear, over and over again reiterating the message until the last person in the world has a chance to accept it if he will." I hope to live to see that day, and my hope is stronger by far than it has been in all the thirty-one years that I have had as my life purpose the evangelization of the world. . . . The Protestant churches have finally come to the point where they say they are going to do their work together. . . . The Protestant leaders of America are not content to live their lives in separate water-tight compartments any more, but are persuaded that each of them is preaching a gospel that is adequate for salvation of life and for salvation of the world, and that we are going now to serve each community together to try to get an adequate Christian program in this community; and serving each nation together where we are operating in order that we may have a national religious policy for America, India and all the other countries. We have never had that before. And then a co-operative educational campaign to enlist not only the twenty-five million of Protestant church members and Sunday school scholars, but Protestants in sympathy in order that the eighty million or more of Protestants in this country may be somewhat intelligent about an adequate Christian program for America and the rest of the world. And then a great financial campaign some time next spring for two or three or four hundred million dollars. But I myself am hoping that it will not be

*A stenographic report of the address given at the Missionary Educational and the Interchurch Work Movement Conference at Blue Ridge July 2, 1919.

less than two hundred and fifty million dollars for home missions, foreign and Christian education and other branches. That will be multiplying by at least five all we are doing now, and I believe we can multiply by five and do it in a single year. So my conviction is that we are just on the eve of the mightiest expansion of Christianity which history has witnessed.

NEED FOR TRAINED LEADERS

Of course, that means that we will need four or five times as many leaders as we have had before; that means that we must study scientifically the matter of how to get those leaders. We have got to get up against the people of the church the facts which they need to know—how to decide upon life work and principles upon which such decisions may be reached. I have been deeply impressed myself in the study of this matter during the last year with the large proportion of Christian leaders who received their first impulse for that type of work very early in life, before they were eighteen years of age. I don't think they announce it very often at those early years, but men forty, fifty, sixty years of age are often asked by other people in Christian work when they had their first impulse to that kind of work, and you will find that five out of six will say before they were eighteen. I have been testing it with one audience after another with that kind of a result in every case. And Christian biography will indicate that that has been true in the past. That means that our young people's societies and our Sunday schools and all the machinery of the church ought to be geared up to a plan for getting before all the youth of the church and all the youth of the nation the needs of the world and the needs of the church for leadership and the facts of world need into their consciousness equally, and all the opportunities for money, varieties of investment of life in the work of the church, and then they ought to thoroughly ingrain the minds of all these people with the Christian principle upon which life decisions may be properly made.

So I believe this is one of the most urgent and practical things we can consider, and all of us can share in it in order that the whole church may have an adequate policy in enlisting and training leadership. For you can't do anything in war or Christian conquest without leaders. Where would we get in our missionary program without missionaries? Given properly trained leaders in adequate numbers, you can do almost anything in the way of Christian conquest. So that is our primary need. It would have been a very serious thing for the world, would it not, if Paul had not found his life work? Could you conceive that as a possibility? Was there not a critical moment in Paul's life when he might have missed finding his life work? What do you say about this? Why did he happen to find his life work? He saw Christ. What else? He saw himself and his sin. He was not disobedient

to the heavenly vision. If Paul had been disobedient to the heavenly vision of what Christ wanted to do in him and through him, we never would have heard of Paul. He might easily have missed his life work, just as easily as you might. Everything hinged on his saying "Yes" to Christ at the critical moment. It would have been a very serious thing for the Lutherans and all the rest if Martin Luther hadn't found his life work. We might never have found any Protestantism. I don't know where the world would have gone. God's man in God's place at God's time, hearing God's voice and not being disobedient to the heavenly vision. It would have been a very serious thing if David Livingstone hadn't found his life work. Africa might have been a sealed continent for another generation or two. I think it would have been a very serious thing if Dr. Speer hadn't found his life work, or Dr. Mott, or a good many other people we might mention who are alive now and helping to change the world.

I would like to ask you this question: When has a person found his life work? I would like about a dozen answers to that. When has any person found his life work? Really found it? What kind of a mark is upon a man; what is characteristic of him if he has actually found his life work? when his capacity is functioning to its maximum. God wants to do the biggest thing through every life that He can do. What else? When has a man or woman found his life work? Colossians 3:15: "Let the peace of Christ arbitrate in your mind." That is, between two courses. If you want to invest your life to its very maximum, and if you have all the facts of world need before you and are allowing God to move in your spirit unhindered according to His great world program, and if you are honestly trying to put your life where you think it will count most to get His program carried out, and then there is a difference of judgment, let the peace of Christ arbitrate in your heart. Let that be the thing that settles finally. You ought to have Dr. Poteat talk to you on that subject.

We have got a tremendous problem before us if we are going to prevent the tragedies of people either drifting and never finding their life work or getting into the wrong place, and I don't believe there is a bigger thing we can do for human life, for the church of Christ, for the world at large than to try to help young life find itself in the will of God. And that is what we are trying to think about now this half hour this morning.

TRUSTING IN GOD'S LOVE

The first thing I would like to say is, how can young people find life work? First, by trusting God's wisdom and God's love. His wisdom includes all the plans for all, and His love is o'er it all, and both his wisdom and His love are infinite, and the very first thing one has to do is to fling himself fully on God's wisdom and

God's love and trust Him, higher than any human wisdom or love. There is a verse, Romans 8:28: "All things work together for good to them that love God; to them that are called according to His purpose." And then there is a great verse over in Philippians 17: "It is God who worketh in you both to will and to do." The very first rule I would say is that—trust absolutely God's wisdom and God's love.

ACCEPTING GOD'S PLAN

And second, by accepting God's plan for the world and God's plan for your life. He has a plan that comprehends all and that comprehends each. It was a great revelation when I discovered that God had a plan for my life. I didn't dream that God would do a thing like that until I discovered it in the Bible. It hadn't occurred to me that God was concerned about anybody so small as myself; about the matter of my choosing my life work. Ephesians 2:15 says, "We are God's workmanship, created in Christ Jesus for good works, which God has already prepared that we should walk in them." All our good works prepared before we touch them. Everything prepared for us before we are asked to do it. That ought to make all work joyful and successful. God has a plan for every life, a perfect plan, and you can find it and fulfill it. He is not joking with you. He doesn't have a perfect plan just for His own satisfaction; it is for our good and the world's good, and He wants to make that plan known to us and He will if we will let Him. I wish all the young people of the church and of the country could realize that God has a plan for them. I think it might create in them a great desire to get better acquainted with God. I am not sure but that is the point of the greatest interest on the part of young people, and if you get started there you may interpret the whole range of Christian truth to them by helping them find their life work. I don't mean people who are not interested in what they can do best; in what their life work ought to be. I think it is one of the greatest points of interest and that perhaps we have lost a great opportunity in approaching young people from that angle.

OBEDIENCE TO WILL OF GOD

A third suggestion is this: by full daily obedience to the known will of God. God isn't going to tell you what He wants you to do five years from now. Probably He may give you some direction. He will tell you much more fully what He wants you to do today, and your attitude toward what He wants you to do today is the window through which He opens the vision of what He wants you to do five years from now. John 7:17: "If any man willeth to do God's will, he shall know of the teaching whether it be of God." In other words, obedience is the organ of spiritual knowledge. That is the great classic formula gathering up the truth in that verse. Obedience is the organ of spiritual

knowledge. If any man willeth to do, he shall know. That is what makes me feel so tremendously important that all young people get willing to go anywhere in the world for Christ. Until they are God can't tell them where He wants them to go. Unless a young person is willing to go to Africa or India, I don't think God has a chance to call them. So I am anxious that all young people should come to that point of surrender to the constructive will of God, until they would say, "Yes, Lord, anywhere; just so it is where you send me. I want to do the thing you want me to do." If all young people would take that attitude to God their problems would be eight-tenths dissolved.

The first thing you will find in the Bible is the great revelation of God's will. You can't open any page without finding something to do. Do it, no matter what it is, and God's light will flash on all else. Obedience, unhesitating to whatever God commands today—that is the thing that opens the whole vision today of the future.

REGARDING LIFE AS STEWARDSHIP

And the fourth thing—by accepting all of life as a sacred stewardship. 1 Peter 4:10: "As every one hath received the gift so minister the same to one another as good stewards." To me that is the most serious verse on stewardship in the Bible. That isn't the most important thing we are stewards of. "As good stewards of the manifold grace of God." Why, that is a trustee of God's love for the world, and the world waits on our being faithful to our trusteeship to discover that God loves it. You go out on the streets of Calcutta or Shanghai and gather one hundred Egyptians or Chinese around you and tell them God loves you and you will have the hardest time persuading them. They don't believe it. They don't know; they have never had any revelation of that. We are trustees of God's love for the world. "Good stewards of the manifold grace of God," that grace that encompasses all the world in its love and has provided a salvation divine enough to include every human soul. That is serious stewardship, isn't it? Serious when generations are passing by without making the great discovery that God loves the world; that Christ died for it; that salvation is there for the simple acceptance of it by faith. All life is a very sacred stewardship. When that is true there is a very significant and serious passage in Corinthians 5: "The love of Christ constraineth us," because we just judge that one died for all. Then we are all dead. We all deserve to die. All things are of God who hath reconciled us to Himself by Jesus Christ and hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto Himself; not imparting their trespasses unto them, and has committed unto us the word

(Continued on Page 7)



THE ATHLETIC LEAGUE IN AN IRON PLANT

Building a Democracy in a Great Iron Plant

THE American Cast Iron Pipe Company, at Birmingham, Ala., is one of the large industries of the South. A number of years ago they undertook a series of welfare and religious activities for the benefit of their men, both white and colored, working in the plant. Among other things they built a modern Young Men's Christian Association building for both white and colored men, and put well trained secretaries in charge. These secretaries not only carried forward the ordinary activities of the Association, but they also organized athletic leagues in which the employees in the plant were the players. In these Association buildings there were sleeping quarters where men on the night shift could, after getting a hot shower bath, secure a bed with clean linen for ten cents for the day. In talking with the managers and owners of this plant I have been impressed with their enthusiasm for this work. They feel that men who are clean and live under wholesome conditions are very much better workers in their concern than they would be under other conditions.

The company has also purchased a considerable amount of land, and has also built what might be called model tenement houses, each house having a small garden and flower yard. Prizes have been offered for the

best garden and flower yard, so that a genuine spirit of pride has been built up among the workers in this concern.

In response to a request from us Mr. Ralph Silver wrote the following letter concerning the activities at Acipco:

"Efforts of the American Cast Iron Pipe Company to promote a spirit of democracy and fraternity throughout its organization, aside from any considerations of humanity and justice, have contributed immensely to an improvement of the morale and efficiency of the workers.

"Statistics to prove this assertion are difficult to obtain because the work was started in 1912, and the abnormal conditions incident to the war arose two years later, making it out of the question to compare statistics of different years on an equal basis. Those who have been in touch with the work, however, feel unmistakably that the results are beyond question.

"Any mutual bond between labor and industry is worth while. Efficiency is beneficial to both and it increases as labor turnover decreases. The first two years this work existed the labor turnover decreased approximately 10 per cent a year, or 20 per cent in two years. In 1915 war conditions became effective and labor was very restless, migrations of Southern

negro labor to the North being especially active. Figures for this and succeeding years therefore actually indicate increase in labor turnover and loss in efficiency. But when circumstances are taken into consideration and comparisons are made with what took place in industries where no such work was going on, the result for these years is even more satisfactory than for 1913 and 1914."

There can be no dispute that a workman's regularity and efficiency are influenced by conditions under which he works. And here we come to consideration of those things which cannot be reduced to facts and figures. There is no way to put arithmetical values on a workman's loyalty, co-operation, his sense of pride in his job, his health, his citizenship, his happiness. These are the things that go to make up that rather ambiguous attribute we call morale, and without which no industry can succeed in the larger sense. At the height of the exodus of negro workmen from the South the plants of the American Cast Iron Pipe Company did not seriously suffer. While other industries were completely closed down, Acipco did not lose a single shift, although some men left and there were times when the force was reduced to a minimum.

The work at present includes an industrial Y. M. C. A. for both races, a bath house, medical dispensary, dental parlors, mutual benefit associations, athletic field, free gardens, model industrial village, domestic science building, educational classes, safety first work, shop restaurant, dormitory and similar activities.

"The chief compensation from this work," states President J. R. McWane, "is the increased satisfaction of doing business, the making of business life more worth while."

HOW TO FIND YOUR LIFE WORK

(Continued from Page 5)

of reconciliation. "Now then we are ambassadors for Christ as though God did beseech you by us." That is the attitude. We are God's ambassadors to present to the world the reconciliation that Christ has brought by his deed between humanity and God. Are we going to be faithful to that ministry of reconciliation? That doesn't merely talk about preachers. That talks about everybody. Christ died for all. Then we are all dead and He died for all; that all which live should not henceforth live unto themselves but unto Him, and for their sakes He died.

KNOWLEDGE OF WORLD NEEDS

Fifth, by knowing the needs of the world. Christ can't guide ignorant folks. Lift up your eyes and look on fields—that is His command. He wanted them to do that so He could guide them. He wants to work through our mental processes. They are His divine gift. He is not going to throw some pall into our lives

that cuts across all our knowledge of facts of need. He is going to get us to give our lives to something that we can give ourselves to with all our might and with all our intelligence. Lift up your eyes and look. My, what a challenge for missionary education that is to get eighty millions of people—Protestant people—in this country intelligent about what the world ought to have now and how Christ can solve all problems if He just has a chance to apply His remedy. The facts of need among the negroes, immigrants, among every class of people in our own land and among all other nations. Christ's plan involved the enlargement of our minds to take in the whole phase of Christianity with all its conflicts, and the whole present religious situation in all the world with all that it involves for the mind and the body and the whole human development of politics and democracy and everything else. And then in view of everything we can learn to invest our lives with intelligence in the place we believe God can use us to the maximum of our capacity. Don't expect God's guidance through ignorance and don't expect other people to get God's guidance unless they know.

THOUGHTS OF GOD

The sixth thing—by saturation of the mind by God's thought. I think that will have to come through Bible study and prayer. If our minds are filled with the thoughts of God and the plans of God and the program of God and the possibilities that God brings into human life, then we will realize what He can do through us, and God will be startling you all the way through life with bigger things than you dreamed you were capable of. I have never been in a position since I left college that didn't seem ten times too big. I believe God is challenging us all the time with opportunities infinitely bigger than our capacity, because He is so in need of things He needs to get done. And He will shock you a thousand times by asking you to do things that seem infinitely beyond you. Saturate your minds with the thoughts of God by habitual study and meditation and prayer, for the word of God is the divine revelation of God to men and God's will to men.

PRAYER FOR NEEDED LABORERS

By sincere prayer for needed laborers. If you are intelligent about the world, you will see a stupendous need of laborers. And if you are a praying person at all, you are bound to prayer. Christ asks you to enter into a fellowship of prayer with Him that the right laborers might be found. That involves that young people may find God's will and be led out. . . . Talk over with them the question of giving their life to Christian work. I have been doing that for thirty years and literally hundreds of people have decided because of talks I have had with them. . . .

(Continued on Page 13)

The Sacrificial Element in Life

DR. EDWIN MIMS

NOT WORDS BUT REALITY NEEDED



ENOUGH has already been said upon this platform and in these various rooms and halls to change the life of every single one of us. I am tempted this morning simply to summarize, to repeat certain outstanding sentences and ideas, for after all about everything that can be said so far as ideas go has been said. The great danger is that we allow words to become a substitute for reality. Those pathetic words of Hamlet—"words, words, words"—strike me more and more as the tragedy of our lives. If language is not, as a brilliant Frenchman once said, the art of concealing thought, it is very apt to be a substitute for thought or a substitute for action. There is no tyranny from which we suffer more than the tyranny of words. I venture to say that teachers and students are writing home pretty much the same things—the beauty of this place, the transcendent glory of this mountain side overlooking the green valleys, the privilege of fellowship with a large body of representative men—and yet I wonder this morning if these things that we are all saying are to be in the future living realities in our lives.

THE RESPONSIBILITY OF GREAT PRIVILEGE

I wanted to say this morning that every word spoken upon this platform and elsewhere is henceforth a judgment upon every one of us. We can never live our lives again as if we had not been brought into the presence of these ideals. We have enjoyed freely the beauty of nature, but if we don't watch out, soon this fair vision will have become but the baseless fabric of a dream. And how glibly we have used the word "God," and yet I wonder this morning if it is anything more than a word; and if in our hearts it is a reality, the voice of God regnant in a human soul. The deepest thing in every one of us this morning is the voice of God, whether it be the voice of conscience, which we all hear, or that voice of aspiration which calls us to the high places of life—those beckonings of the Spirit calling us out into the spiritual land. "Closer is He than breathing and nearer than hands and feet." I wonder if the only profanity is the profanity that rises to the lips of men in their anger. Is there not profanity in the use of God's name when it means nothing—living as if no God there were? I wonder if the only infidelity is the denial of our Lord; if there is not an equal infidelity in the use of His name and the hiding from our lives of His sacred personality. I repeat it; that unless these words that we sing,

these words that we read in Scripture, leap out at us from the page and burn and glow and thrill, they are worse than futile.

SERVICE THROUGH RICHNESS OF LIFE

I come to you this morning to speak of an old, old subject, an old, old idea, and the only merit that can come to us this morning is that we shall try to make some of these things that I shall say live in our lives. I venture to say that three-fourths of the commencement sermons and addresses of this past year were on the subject of service, of self-sacrifice, of the call for men to lose themselves in the life of the world at this time. I venture to say that most of the speeches that you men made this year in your oratorical contests and declamation contests had to do with the same subjects. And yet I dare suggest this morning that the best of you have got to make this word "service," "self-sacrifice," "self-denial," or whatever we call it, a reality. These words easily become cant, and, as old Thomas Carlyle said long ago, "Young men, flee from 'cant' as you flee from the devil." Cant is saying things we do not mean. Why is it that in reality we rather shrink from this high point of life? One reason is that in talking about "service" people have sometimes over-emphasized the need of self-sacrifice. They cannot over-emphasize it in a sense, but there is a whole lot of talk about service that is based upon the poverty and not the richness of human nature. I don't wonder that red-blooded young men, full of life, shrink from a conception of life that is sometimes ænemic in its character. The question is when we serve, what have we got to serve with? When we give ourselves, what have we got to give? And there is many a man leading the life of service, with high, noble purpose it may be, who has never built up in his life the great rich, full things that God meant him to have. "The hungry sheep look up and are not fed," because men have not that with which to feed them. And the disappointing thing in many organizations committed to human welfare is the personnel of the working force who have taken life to be all giving and no building up, no expansion, no enrichment. And men have been driven from the fields of Christian service by that fact.

THE DUTY OF SELF-CULTURE

The other point is closely associated with that; there is an imperial voice within us that demands self-culture, self-expansion. It is a voice that has to be reckoned with. Let us look at life a moment. What about the body? Have you ever had a vision of what the physical nature of man ought to be? I can never

look without immense satisfaction upon young athletes in college who play the game and who make for themselves a strong, efficient body. I admire the man who has the tact and the skill to play a good game of tennis, the man who knows how to master the game of baseball, the man who knows how to play football. There flashes into my mind as I utter that word a man whose grave is yonder in France today, and yet I have seen him on a football field as he made his way, wriggling, turning, watching openings, sometimes through a whole team until thousands of people stood and applauded that wonderful little fellow who showed the possibilities of a human body under the spell of a great physical power and physical prowess. One of the finest things I ever saw when I was in college was a hundred yards dash. There were four men who ran right together until finally the Vanderbilt man went ahead over the line, and the whole grandstand rose and saluted him. When the director of the course walked out in front of the grandstand and said, "Ladies and gentlemen, Mr. Pope Taylor has run one hundred yards in ten seconds," there was the unstinted admiration of the man as we saw him there, a magnificent physical specimen. The body has its call, and some of us cry out in agony today, those of us who lived before the physical life had been magnified, some of us call out in agony, "Oh, that we had the body to do the work that we might do in this world."

There are a great many attractive college men who find vent for one side of their activity in social life. And there is nothing unhealthy in that. Refinement, social tact, social courtesy, the ability to live with people, is one of the God-given powers of man. As a great minister said last night, "Christianity is not a matter of dancing or not dancing;" it is deeper than that, and there are men who have this social impulse and you see them walk among their fellowmen like princes.

CULTURE OF THE MIND

And the mind—the mind! I wonder how many of us this morning have ever caught the vision of the human mind as it trains itself, as it gradually becomes a more efficient instrument. The mind—great heavens! Where did our minds come from if not from God? What are they for if not to be trained? Any man who has ever once caught the meaning of intellectual mastery has caught a new conception of life. And the moral obligation, the spiritual obligation, to train the mind, is as great as the spiritual obligation to develop the moral life. I want to say to some of you men here this morning in colleges, those who have been indifferent to intellectual training—I say it especially to those who are connected with the religious work in colleges—no amount of piety, no leadership of your religious organizations, no attendance upon prayer-meetings, no attendance upon mission committees can take the place of

consistent, intelligent, active, aggressive mastering of the subjects that come before you as students. There is many a Christian leader in college that has failed at the point of leadership because he didn't do the tasks that were committed to him. I wish to burn it into your souls this morning for future years that God will judge you for what you do with your minds. Some men fail in life because they have weak wills, and they gamble and they commit other offenses. Some men fail to do the task that God has committed because they have weak and untrained minds, and they have consciously kept those minds weak and untrained. Can you catch the vision today of the joy of working in a laboratory when you are mastering the secrets of nature? Do you know what it means to have the keys of the world's library in your hand and to have the treasury of the world's thought at your command? Do you know what it means to have a mind that is accurate, that is scientific, that has the power of concentration, that has the power of discrimination, a mind that is master of the tasks that come before it? I see a man every now and then who seems to realize the possibilities of the human mind. At our commencement a year ago there was perhaps the most distinguished alumnus of Vanderbilt, Judge J. C. McReynolds, of the U. S. Supreme Court. What a wonderful face and head he had! When he was in college he mastered every course he ever took, and that is the secret of his intellectual power today.

THE CALL OF THE AESTHETIC

And then we go beyond the mind into the realm of culture which is something more than mental development. Have you ever heard the call of culture? Have you traveled in foreign lands? Why, a trip to Europe has frequently been a spiritual experience for many of us. Have you seen the great cathedrals of the earth? Branscomb could not seek or live without the spires of Oxford in the background of his memory. Art, music—if there is not in your soul something that vibrates in harmony with the melody of the universe, you are lacking in power of appreciation of one of God's ways of touching the human soul. And literature—I don't teach literature in order to develop the intellect merely; I don't use it as simply a means for letting people pass through certain courses. Literature, when rightly read, is one of the great ways by which God has reached and is still reaching the human soul, and if you shut your life out from these great instruments of culture, you are impoverishing your life to that extent. The holiness of beauty. I like to change that phrase, "the beauty of holiness," to "the holiness of beauty." I tell you here this morning if you are blind to the beauty of nature, to the beauty of art, to the melody of art, you may not expect to enjoy some things in the other world. If we have

not seen the flowers that bloom along the wayside here, we shall not appreciate the daffodils that bloom in the meadows of heaven. If we have not been touched into solemn awe by sunrise and sunset here, we shall scarcely support the glories of the heavenly morn. And if we have not known the beauty of running brooks and the mighty orchestra of the sea, we shall not appreciate the glories of God's eternal world.

CULTURE OF EMOTIONS AND WILLS

And emotion—what a fine, healthy thing that is when rightly balanced with other qualities of the soul. The power of the heart to respond to all the sacred emotions of life. And then the will—I tell you one thing that strikes me about college men: they have got, many of them, the will, the thing that makes them men of power. The will—that is finally the test of a man. Have you got a will? I don't care how much piety you have; I don't care how much so-called religion you have, if your will is flabby, if you have never seen what it means to create things out of nothing and to mould men and shape great institutions, then you have missed the thing that perhaps makes man most like God, the creative will. Think of a man like Napoleon, that powerful will that could hold great armies of men; James J. Hill, who conceived and built the great continental railway. There is something magnificent in the power of the will that puts to shame many of our feeble efforts.

A WELL ROUNDED LIFE

In the development of all these powers is the field of human expansion, of human progress. Of course, they are all limited, because they should be adjusted to one another. We should not follow any of them to the exclusion of others. The greatness of life is in the harmonious development of all those powers that make for the worth and beauty of human life; that is life, that is culture, that is religion. The symmetrical life, the abundant life, the full life, the life that is never attained, but that is always expanding. I tell you the saddest thing to me in this world is not the immorality of men, sad as that is, but it is the arrested development of men like you and men like these who are older than you—the men who have stopped growing.

CHRIST'S FULL MANHOOD

If I wanted a text upon which to base what I have so far said, I should take it from the Master Himself. . . . We have made out of Christ a phantom, a man among the mists. I tell you this morning He was the fullest, richest, most harmoniously developed man that ever trod the earth. Every power was at its highest. He had a body that was the ready servant of His will; He had a mind that thought things through and reduced them to the simplest terms; He was the intellectual master of the world. He had a sensitiveness

to beauty that no other man ever had. Every word He ever uttered was a glowing metaphor or a simile; every parable He ever taught was a short story, the finest short story in the world. The parable of the Prodigal Son is the very greatest short story ever written from the standpoint of art. And many men who have tried to follow Him and interpret Him have missed the secret, because they have not adopted the artistic way of presenting truth. Emotion, will—who ever had a will like Jesus? The will that took Him through the world, through all its misunderstanding, through all its blindness and indifference, up at last to Calvary. That will—the most imperial will that ever dominated the world. You can't hide any limited view of life behind Christ, and when He said, "Follow me," and "Be ye perfect even as I am perfect," He meant that every power should find its fullest development.

ATTAINMENT THROUGH SACRIFICE

And yet I can't stop there. We have to run back just a moment and see that in every one of these powers of which I have spoken the way to attainment is self-sacrifice. We have made the Cross of Christ a solitary thing in this world, standing out there bare and blank on Calvary. He didn't make it that. Vicarious suffering is the universal law of this life. A body—what do you do to get a body? You men know what it takes to make a football player—an athlete. While other fellows are idling and drifting, the athlete pays the price of physical development in the sweat of the body and in the ceaseless, ceaseless grind of discipline. And the mind—what does it take to get a mind? It takes the long, patient study; it takes the sacrifice of many things that you love, and some of you haven't been willing to pay the price for it. And art—I read the other day the story of how Caruso prepared himself to sing. For hours of the day on which he sings he goes through the most careful exercise, the most delicate practice. We think his music is beautiful, but back of it is not only genius, but the price of the blood. Where has art come from? From the lonely garrets and studios where artists have poured out their life-blood that we might enjoy beauty. What does it take to make a will? Sacrifice. We heard the other night of the most glorious thing in the emotions of the world—a mother's love. And where is it expressed? In the blood; in the blood. Don't miss that. At the heart of this world for anybody who masters it is the principle of vicarious suffering, and you can't get any vision of the Kingdom of God until you have got this rooted in your life. Now that is true. What else is true? All these great men have used their hardly developed talents, won at the price of sacrifice, for the good of others.

SACRIFICE IN ALL REALMS OF LIFE

Let's look at that a moment. You know sometimes

we get this idea of self-sacrifice connected with the missionary field and the slums of cities, and I won't underrate that for a minute. I would send every man I could into those fields. But I am dealing with men this morning who will probably never take that step, and if you follow the experience of this world, if you are ever going to amount to anything in this world as a man, you have got to suffer and plan for and think for and die, if need be, for other people.

Pasteur, the great scientist who worked for long years in obscurity, finally gave to the world a secret that has lifted the whole standard of health in the world. Harry Lauder never found himself till in the sadness at the death of his son he became the interpreter of music to the multitude. Art is not at its best when it is for art's sake; it is best when for art's and man's sake. Every great book that was ever written was a living sacrifice for the sake of man. It is the precious life blood of a master spirit embalmed for future ages. That is the way of life.

SACRIFICE—THE QUALITY OF THE GREAT WILL

Awhile ago I said that the will is mighty attractive, but will you compare two men of will and see which is the nobler? Frederick the Great, who laid the foundations of the German Empire in principles that have finally wrecked it, or John Wesley, who had a vision of the poor of all the countries of the earth? He was a greater commander than Frederick the Great. May I illustrate this point of the will in terms of your own life? Most of you boys are always thinking about political honors. It is one of the hardest things we have to deal with in colleges—that Southern men especially are looking in the direction of politics. Who is the great figure of the world today? I say it in spite of the fact that at the present moment somehow we don't exactly see him, but my whole address may be illustrated by Woodrow Wilson; every power of the human soul finely developed; years and years of study, of training—he has paid the price. But in these last years look at what a suffering figure he has been! You thought about the honor of it. But has any one ever penetrated into his heart as for seven years he has fought with the enemies of his country, within for those great constructive pieces of legislation that mark the early years of his administration, and then later through these awful years of the war? Sometimes he has been as lonely as the Man in the Garden. He has been the sufferer. He has been wounded with our transgressions. Emerson said long ago, "The President pays dear for his White House." Mr. Wilson has paid dear for it, and because he has borne upon his heart the life of this country and the destinies of the world, please God, we shall yet see him enthroned in the life and imagination of the world as the man who through this period of strain and stress has worked for the great international idea of our time.

There it all is. Name the presidents of the United States. You can scarcely name the men who were self-seeking men. The men who have borne the brunt of the great struggles of their time were the men who lost sight of themselves—not by abnegation—no, they were full, rich men all right, but lost sight of themselves finally in the need of a country. Washington wanted to be back at Mount Vernon with his farm, but he was willing to live through the cold of Valley Forge and willing when that was over to become the President of the United States against his wishes. Who were the two great men of the Civil War? You know their names. Don't forget the heart of the men. Robert E. Lee, for whom this hall was named, was the finest gentleman that this country ever produced. The heir of all that was rich and fine in a Virginia gentleman, trained to be the finest soldier perhaps that the English race ever produced. But what was the great thing about him? It was the fact that he bore that Confederate Army upon his great heart and when he bade farewell to those torn and tattered men, it was with a broken heart. Never a suggestion of selfishness, never a suggestion of his own great suffering, and that sacrificial love is the richest inheritance that we have had in those days to which he called us as he looked forward to the new day of the new South.

And the other man was Abraham Lincoln. Do you know his life? We have thought of him as a humorist. He was a full-blooded man with a sense of humor; but if you ever followed him through those dark nights in the White House when he was on his knees in prayer; if you have ever known the love of a father for a people, you have got it there. A great man, but greatest of all because he loved the people and loved the Southern people so much, thank God, that he would not let us go.

COURAGE OF CONVICTION

Now if you see all of this, are you going to work it out in your lives? I want to give an illustration of this in terms of college life. There isn't anything college men think of any more than college honors, and there are many of you Christian leaders who put great store upon them, and some of you men who are to be presidents of the Y. M. C. A. next year are thinking more about the honor than you are about the responsibility. Any man who puts the honor first and responsibility second is a pagan and not a Christian. The captain of a football team who is thinking about himself rather than his team and his college, isn't worth his salt. He loses himself in the life of the team. And then you are thinking in terms of your future life. But before I leave that, here is what we want next year in college. Not men with college honors—that is all right; it is a mere incident, a great thing—but the man who has a college honor has got to live up to what that position means if he is anything at all. We want men

here on this Blue Ridge mountain solemnly to dedicate themselves to this high task. You must say, "I will devote myself with patience, with energy in the face of all the disillusionments that will come to me when I get face to face with my task. I will devote myself with every power I have got to making whatever I have anything to do with men most in the life of the college." That is the thing. You don't have to wait until you get out into the world to illustrate this principle I am talking about this morning. I heard of a man last night who did this great thing in a great way. A man wanted to put gambling out of college. He was a great athlete and one of the popular men, and his fraternity men went to him and said, "If you raise that issue, you will defeat yourself for the highest honor at Vanderbilt. You must not do it." He said—he gritted his teeth, and he is a man all over—he said, "I am going to stop gambling in that hall. I will report the men to the grand jury, whatever it means." College men are always willing to look to that kind of man. You wouldn't have done that because you would have been afraid. They elected him to that honor unanimously. If you have got just a little more nerve you can put to flight any college sentiment. That is the kind of men that we want. You have got to pay the price, and I have seen the great athletes who were miserable cowards in the presence of the problems of college life.

SERVICE THE TEST OF THE LIFE

I hope you are thinking about the future. College is the time for men to dream great things. You want to be all that you can be. I don't take back a single thing that I said in the first part of this talk; I want you to be all that you can be, but when finally you come to face the issue of your life work there isn't but one thing that you can do if you call yourself a Christian, and that is to do that thing which will mean most good for the world in which you live. I want to tell you this morning it isn't any longer decent in this world for a man to be a selfish man. It isn't decent; I don't say it is immoral; I don't say it is unspiritual. It isn't decent. You are coming into a world that is tired and hungry and diseased, into a nation that needs every single one of you, red-blooded, with powerful minds, with great emotions, with great wills. The world wants you. I say to you this morning, "Don't disappoint the world!" We don't want any more bunglers; we don't want any more half-baked people; we don't want any more cowards; we don't want any more selfish men. We want men that can hear the call of their colleges, of their communities, of their states, of their nation, of the world; and there is not a one of you this morning that can't be a hundredfold more effective soldier in this great warfare than you have ever dared dream of.

Giving a Voice to the Constructive Workers in the South



THE report of the Southern Publicity Committee for the year 1919 has just come to our desk. Mrs. L. H. Hammond, a Southern woman of rare intellectual insight and deep womanly sympathy, is doing a very wonderful piece of work in bringing before the whole Southern public, through newspapers, magazines and personal letters, the constructive things being done in the realm of race relationships.

Among other things Mrs. Hammond reports that 803 newspapers are carrying regularly the releases which she forwards to them. These releases are the simple statements of those earnest, sincere, right-thinking, but often obscure persons who are doing a tremendous amount to bridge the chasm between the white and colored people of the South. It is always easy to get publicity for the evil deeds of the colored people and for the prejudices of the Southern whites, but unfortunately the friendly and the constructive things get comparatively little publicity. For every lynching in the South there are ten thousand deeds of kindness and helpfulness done by Southern white men to and for Southern negroes, and for every crime of

a Southern negro there are ten thousand acts of loyalty and of helpfulness on the part of the better classes of Southern negroes. It is to give voice to these constructive acts that the Southern Publicity Committee was organized with Mrs. Hammond as its secretary.

Mrs. Hammond is not only sending her statements to the various papers North and South, but 250 Southern chambers of commerce receive bulletins regularly, giving facts furnished by officers of other chambers of commerce, such as Memphis, Nashville and Norfolk, where a constructive work is being done. Also a number of college presidents have agreed to take these releases and give them publicity in their own institutions. Through the College Young Men's Christian Association publicity is given in the college papers throughout the country.

Some of the releases have even been provided for the moving picture houses, so that little by little the attention of the whole public is being called to the constructive side of race relations in the South. All of this work presages a better day, and every forward-looking person in the South should be greatly interested in such a task.

World Assembly of Boy Workers

HENRY G. HART



HE words "Blue Ridge 1920" have become a charm in the ears of the boys' work secretaries of the world. This is because the 1920 Assembly of Association Boys' Workers is to be held there in May, 1920, under the auspices of the Association of Boys' Work Secretaries. This is the second world assembly of the Association boy workers. In 1913 the first assembly was held at Culver, Indiana, where 265 men were in attendance.

For a long time the choice of the place of such an important meeting hung in the balance. The Southern men finally succeeded in having the Promotion Committee consider Blue Ridge as the place where this gathering should be held. In May, 1919, such a committee from all over North America met at Blue Ridge and were so impressed with the fitness of the place for the gathering that it was selected. These men were enamored by the beauties of Blue Ridge and so advertised it in their sections that the conference was over-registered by January 1, 1920. Six hundred and fifty delegates will be in attendance at this meeting.

This will be the greatest gathering of boys' workers ever held. Representatives will be present from Canada, Europe, Asia, and the nations of the world. Fifty places are reserved for foreign delegates and many more have already applied for registration. The purpose of the gathering is to provide world renown speakers and leaders to furnish practical thought for work with boys and inspiration and helpful Bible study. Time is also provided for quiet meditation and prayer and personal interviews with leaders in boys' work. Certain commissions have long been appointed to report at this gathering on the study of important topics. The following will indicate their worth: "Relation to Private and Semi-public Social and Religious Agency," "Critical Study of Boys' Work," "Religious Emphasis." Dr. E. A. Ross of the University of Wisconsin will give a series of addresses on "Major Proposals for Social Reconstruction." Dr. McCurdy has consented to speak on "Physical Fitness in Relation to Morals and the Preservation of the Race." David R. Porter will speak on the "Spiritual Dynamics Necessary for a Christian Democracy." Another man will speak on the Present Day Social Problems. Dr. John R. Mott, Fletcher Brockman, Miss Margaret Slattery, and other speakers of national reputation will appear on the program.

One of the unique features of the program will be the music, which is under the direction of W. H. Gibson. The singing will be led by Moses J. Brimes of Boston, former tenor soloist at Dr. Gunsaulus' church in Chi-

cago. The Fiske University Jubilee male quartet is to be present for the entire meeting. Special reading courses have been prepared and delegates are following such courses months in advance in preparation for this great meeting.

The Assembly will furnish not only a retreat but a conference, a school, an inspiration, and a great clearing house for the latest and best in boys' work. Much time also will be given to fellowship.

This is a unique opportunity for the men of the South to entertain the boys' workers of the world. Elaborate preparations are being made by these hosts which will measure up to the South's tradition in this line. Ninety-nine men have been registered from eleven Southern states, which is two more than the South's quota.

HOW TO FIND YOUR LIFE WORK (Continued from Page 7)

Why, I don't believe I am any exception at all. I believe God wants to use every one of us in that way. Discovering those workers is my biggest work and helping them to see what God wants them to do. You may never get to Africa, but you may send dozens of other folks. Perhaps that is God's way of multiplying your power. He wants to use you in prying out and praying out these laborers. And you can do that wherever you are. And you will never do God's whole will unless prayer is a tremendously large challenge.

CHRISTIAN EDUCATION

Eighth—by development of latent powers through education. A tremendous number of high school graduates are making the mistake of their lives by not going on with their education and by not going on where religious life might be developed. I am a great believer in Christian colleges. . . . I believe the training for leadership ought to be in places where the professors are Christian and where they are absolutely free to give the fullest possible expression to their beliefs. For the first time in modern church life education, Christian education, is recognized in this Inter-church Movement as just as important as foreign missions or home missions, and education of our educational institutions is going to be put into this budget for next year as an absolutely essential thing. Now you can touch thousands of young lives and inspire them to go on to college. Try to send them to a college that will give them a vision of God. I don't want a man teaching science to my children who isn't a Christian man. He can tangle them up in twenty-four hours about whether God had anything to do with crea-

tion. You can't have that unless you run a college. The church has hundreds of colleges in this country. We ought to stand by them and pour our lives into them and equip them as good as any state university and expect out of them to get the leadership of the future. I wouldn't take ten million dollars for my college course. We have got to have education from the cradle clear up through the Christian college, and I hope to see the day before long when we have Christian universities where the church goes right along with the educational process through the graduate work and doesn't trust these godless professors to wreck the Christian faith.

USE OF ONE'S MENTAL PROCESSES

Ninth—by the full use of one's own mental processes. . . . "The meek will He guide in judgment." I think that that means that God will work through all our reasoning processes to guide us if we will be willing to be guided. He doesn't set aside any of our mental equipment. Perhaps you will be helped by how I finally decided to go to India. I took a sheet of paper and drew a line down the middle and on one side I wrote the reasons why I should go, and on the other side the reasons why I should stay at home. There were so many more reasons for going that any fool could have decided what he ought to do. "The meek will be guided in judgment," in mental processes. God is not going to set aside any of those powers of yours. He is going to use them all. Just let Him have His way through your mental processes.

And another point: Use the mental processes of your friends. Your friend will do more than you realize. Your pastor, your Sunday school teacher. Have the friends that you would think of as the best spiritual guides of your life. Don't hesitate to go to them. Consult freely and pray with your best spiritual advisors. Your own judgment will be clarified. In a multitude of counsellors there is wisdom. I believe you can check your own judgment.

MASTERY OF DIFFICULTIES

By overcoming temptations and difficulties. You will never get anywhere unless you overcome difficulty. Now, there are difficulties for everybody, and nobody has ever reached any great height or power of any kind unless he plowed himself through insuperable difficulties. It is the man and woman who will not be discouraged that get there. Hundreds of the best men and women in this country didn't have money to go through college, but they got through. You can earn a hundred dollars in any kitchen in the summer, and that is enough to start on. Turn up at my college or Dr. Poteat's and we will put you through somehow. There are hundreds of colleges up and down that do that. Get an education, overcome difficulties, overcome

the devil. He is the biggest difficulty and he is on the job all the time to try to hold you back, to try to discourage you and make you think the problems in the world are insoluble. Temptation always begins in the mind. "As a man thinketh in his heart, so is he." Until these thoughts are under Christ's control our lives will be nothing. Let Christ in. A little girl gave the best definition of conquering temptation. She said; "Before I was a Christian, when Satan knocked, I didn't know any better than to let him in. Now Christ is in, and when Satan knocks, I send Christ, and Satan becomes embarrassed." That is your safety and mine, and your only safety and mine. I can't trust myself twenty-four hours or twenty-four minutes apart from the divine keeping power of the Son of God. He is able to keep that which I have committed unto him. O, if you learn to conquer the devil, you will learn to get through college. Tackle the biggest difficulty first, conquer him, and the world will be at your feet; you can conquer everything else.

FOLLOWING HIGHEST IMPULSES

The twelfth is this: By following your highest spiritual impulses. Don't be afraid of the way God is speaking to you here. He spoke to me at Northfield in 1888. I am glad I let my life go under the power of those impulses. I want my life to be lifted on the level of my highest impulses. Don't be afraid of God. When you are closest to Him lift your life up to that level, and pray for specific guidance. The Bible is full of promises that God will guide if you want guidance.

OBEDIENCE TO HOLY SPIRIT

And the fourteenth point: By obeying the Holy Spirit. "We are witnesses of these things and so also is the Holy Spirit whom God hath given to them that obey." Ask, obey—only two conditions—and God will show you everything you need to know; not only your life work, but all the other questions and make everything plain and everything joyful and everything successful and everything victorious, because He knows no defeat and no discouragement. God wants our prayers. He will not forget the feeblest service. He only asks that of our store we give to him the best we have. Christ gives the best; He takes the hearts we offer and fills them with His glorious beauty, joy and peace, and in His service the calls to grand achievement still increase. The richest gifts for us on earth and in the heavens above are hid in Christ. In Jesus we receive the best we have, and is our best too much? O, friends, let us remember how once our Lord poured out His soul for us and in the prime of His mysterious manhood gave us His precious life upon the cross. The Lord of Lords by whom the lords were made through bitter grief and tears gave us the best He had.

PRESENT OUTLOOK FOR WORLD PROHIBITION

(Continued from Page 1)

years will be required to bring these countries to the point of absolute prohibition such as we have reached, it is easily within the range of possibility that many readers of this article will live to see a saloonless world.

If this country makes a success of prohibition, as by every token it will certainly do, the effect upon the rest of the world will be second only to that resulting from the participation on the part of the United States in the World's War. Already the eyes of the world are upon us. Ours is a matchless opportunity to lead it in one of the most far-reaching reforms ever attempted. For the sake of the world we cannot fail.

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

"IT'S FAMOUS EVERYWHERE"

BATTERY PARK HOTEL

ASHEVILLE, NORTH CAROLINA

LAND OF THE SKY—IN THE HEART OF THE
BLUE RIDGE

IDEALLY situated on the highest prominence in Asheville. Enchanting mountain views. Elegant rooms, single or en suite, with or without private bath; unexcelled cuisine, homelike environment; splendid orchestra; dancing evenings; Sunday concerts.

Tennis courts; saddle horses and carriages; mountain climbing.

Sportiest 18-hole all-turf golf course in the country

ON THE DIXIE HIGHWAY

Excellent motor roads lead from every section to the Battery Park Hotel.

OPEN THROUGHOUT THE YEAR

Write for illustrated booklet and terms.

S. J. LAWRENCE, Manager.

The Jumble Book of Rhymes

(Recited by the Jumbler)

By FRANK R. HEINE

A book brimful of subtle humor, much pathos, linguistical twists and delightful whimsicalities. The Riley kind. A real seller. Illustrated. \$1.00 net.

HACKNEY & MOALE COMPANY
PUBLISHERS

BOOK DEPT.

Asheville, North Carolina

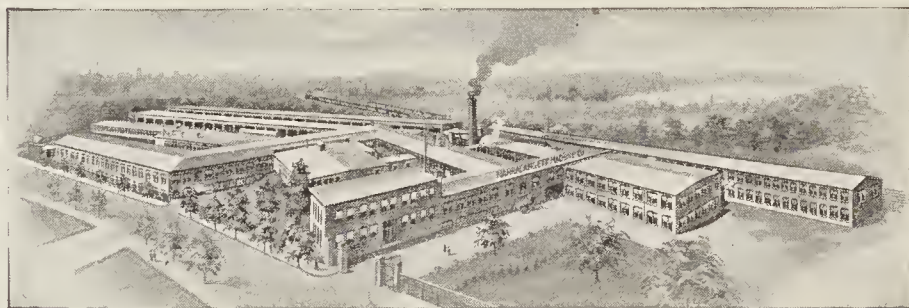
M. V. Moore & Co.

Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE
ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

If You Want Artistic Portraiture, Attractive Pictures and Views of the Land of the Sky, Get In
Touch With

THE BLUE RIDGE OFFICIAL PHOTOGRAPHER

THE PELTON STUDIOS

ASHEVILLE

NORTH CAROLINA

ASK FOR "BLACK MOUNTAIN AUTO COMPANY"

Authorized Service Autos for Blue Ridge—Y. M. and Y. W. C. A.

Fare 40 Cents Each Way

OFFICE AT

BLUE RIDGE AND BLACK MOUNTAIN, N. C.

WE INVITE THE RESIDENTS AND VISITORS OF BLUE RIDGE
TO COME TO

ASHEVILLE'S LARGEST DEPARTMENT STORE

ATTRACTIVE MERCHANDISE AND EFFICIENT SERVICE THROUGH-
OUT THE YEAR

BON MARCHE

ASHEVILLE, N. C.

We believe we are a little better equipped and supplied, carry-
ing a larger assortment of Higher Grade Products,
giving a little Prompter and More Efficient
Service, than any other Grocery
House in Western North
Carolina.

ASHEVILLE
GROCERY COMPANY

Wholesale Fancy Groceries
Flour and Feed

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

ENGRAVED

Wedding Invitations—

Wedding Announcements—

At Home Cards—

Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR TERMS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
TERM WITHOUT HANDICAP.

FIRST TERM—OCTOBER 1 TO DECEMBER 20

SECOND TERM—JANUARY 2 TO MARCH 20

THIRD TERM—MARCH 23 TO JUNE 2

Held at Nashville, Tenn.

FOURTH TERM—JUNE 15 TO AUGUST 30

Held at Blue Ridge, N. C.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing ten million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

Southern College of Young Men's Christian Associations

NASHVILLE, TENNESSEE



Twenty-two thousand volumes on social and religious subjects open to all students of Southern College of Young Men's Christian Associations.

The Blue Ridge Voice



ARRIVING AT BLUE RIDGE.

MARCH, NINETEEN TWENTY



AUDITORIUM



ROBT. E. LEE HALL



DINING HALL

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

1,191 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared. Entirely non-commercial.

Last summer 4,384 persons, representing every State in the South, were present at Blue Ridge for special training. During the past year 1,424 secretaries were trained for the War Work Council of the Young Men's Christian Association and 1,000 men are being trained during the spring of 1919 for work in reconstruction problems.

John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



COTTAGE



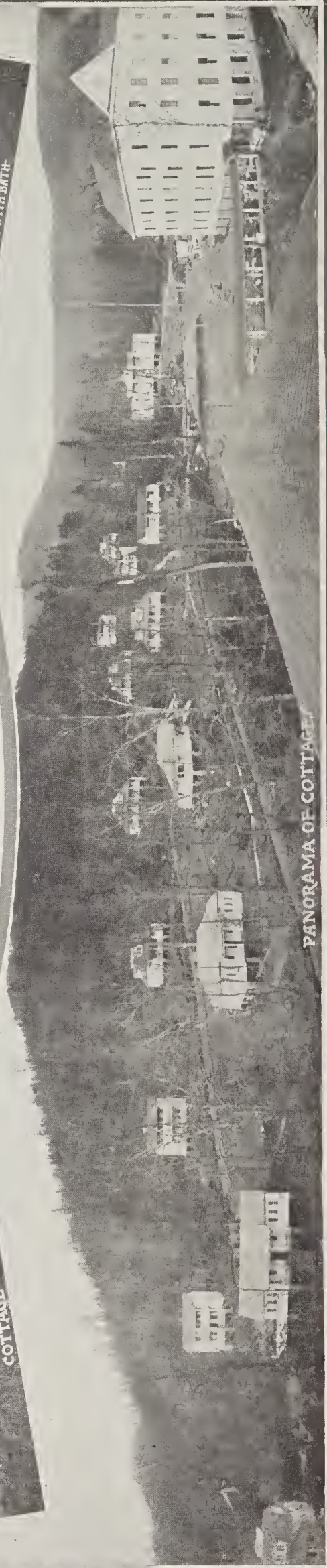
COTTAGE



COTTAGE



ROOM WITH BATH



PANORAMA OF COTTAGES

THE BLUE RIDGE VOICE

Volume I

NASHVILLE, TENN., MARCH, 1920

Number 5

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from November to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

DR. W. D. WEATHERFORD, Editor

J. J. KING, Manager

Southern Summer School of Young Men's Christian Associations



THE Southern Summer School of Young Men's Christian Associations will meet at Blue Ridge, North Carolina, July 6-20, inclusive. Last year was the banner year in this particular conference, with more than five hundred people in attendance, including wives and children of secretaries. This year the conference is perhaps stronger in personnel and in leadership than it has ever been in the past, and the very urgent demand for strong speakers makes it almost sure that the attendance will pass the six hundred mark.

Among the outstanding speakers for this particular year are the following: Fletcher S. Brockman, Associate General Secretary of the Young Men's Christian Association, who for many years was one of the outstanding missionary statesmen in China. Mr. Brockman is a Southern man and his long experience in the Orient makes him a conspicuous leader in any kind of a conference. Dr. M. Ashby Jones, one of the most prominent pastors of the Baptist Church in the South, comes to us from Atlanta with his great messages of life and power. Mr. Brockman and Dr. Jones will each have one week of constructive addresses the first hour in the morning. Perhaps no two men could better represent the outreach of the Association and the outreach of the church in the lives of men than these two men.

Among the Bible teachers are Dr. W. J. McGlothlin, President of Furman University, formerly a professor in the Baptist Theological Seminary of Louisville, Kentucky; Dr. Thornton Whaling, of the Presbyterian Theological Seminary in Columbia, South Carolina, and Dr. J. L. Kesler, of the Southern College of Young

Men's Christian Associations. These three leaders make certain that we will have a very great course in Bible inspiration for all men who attend the conference.

Other prominent speakers are: Dr. Edwin Mims, Vanderbilt University, who will speak on "The Message of Books to the Young Men's Christian Association Secretaries"; Dr. O. E. Brown, Dr. W. W. Alexander, of the Interchurch World Movement; and Mr. William Cooper Knowles, of Washington, D. C.

This year the Young Men's Christian Association is making a special appeal to two new groups; one the group of Supervisory Secretaries of the Young Men's Christian Association, under the leadership of Mr. B. G. Alexander; and the other a group of directors in local Associations. Undoubtedly, this ought to be one of the strongest conferences we have had since these two elements of our Association leadership ought to add much to our conference personnel.

The Young Women's Christian Association has for many years brought up a large number of their strongest board members to their conference. As many as fifty of the outstanding board women of the South have attended a single school at Blue Ridge. This is a time when the Young Men's Christian Association needs the thought and the direction of the best business men, and, consequently every Association ought to see to it that one or more of its strongest members attend this particular conference.

The folders for the conference are off the press and any one can secure a copy of the same by writing to Mr. R. H. King, 1610 Candler Building, Atlanta, Ga., or by writing to the Dean of a particular group of the Association schools.

The Challenge of Christianity to Young Men*

DR. J. L. KESLER



HE challenge of Christianity to young men today is the same challenge which Jesus accepted nineteen hundred years ago—a challenge which He enlarged, purified, and set on fire for every succeeding generation.

He called it "The Kingdom of God." It was to be a great adventure, not an institution, but a spirit which would vitalize all institutions. It was to include every individual with all of his interests, and every community with all of its enterprises.

Last fall in the War Work Schools here I used to give my students that subject to write about—to tell what they thought about it. I got some curious answers and I wrought them into a sort of mosaic. Two definitions; the first ran something like this: "The



Kingdom of Heaven is a place beyond the sky, prepared by God for men, in which to rest when they die." The other ran something like this: "The Kingdom of Heaven is a social order on earth, prepared for God by men, in which to work while they live." I head up to the second definition. It is a challenge to me, and I hope it is a challenge to you.

Now this great enterprise is not an invasion from without, but a readjustment from within. The Pharisees expected it to come from the skies, but Jesus said, "It is here among you;" here and now. You remember what Paul wrote in his last letter, I suppose when he was an old man, to his most intimate friend, Timothy, to remind him to stir up or to stir into flame the gift of God that was within him, for, as he says, "God has not called us to a spirit of cowardice, but to a spirit of power and of love and of a sound mind"

—rediscovery and readjustment of the powers within us.

You have taken a magnet and put it into a bunch of iron filings, or a bunch of tacks or nails, and a strange, mysterious force lifted them. Then you touched the magnet to the file and tried it again and it acted like the magnet. And you could touch with the magnet another and another cold piece of hard steel until you had magnetized enough steel to lift a sunken ship. That used to disturb me in my youth before I knew anything about the cause. I had gotten enamored with the law of the conservation of energy. This looks like a contradiction to this law, but I learned that the magnet had not transmitted its force, but had readjusted the forces resident in the file. These forces were there before, but they were in conflict—antagonistic, nugatory, useless.

Something like this happens in the emergence and manifestation of the forces of Christianity, whether in the individual or the community. The individual has the same brain that he had before; he has the same muscular force, but they are turned into social channels. The community has the same powers, but they are redirected into co-operative agencies.

Here crawls a caterpillar, eating weeds. By and by it seems to feel a sort of wanderlust, a sort of mystic sense of its futurity. You catch it and put it into a cage. I think of it as one of the spiny brown forms which I have watched so often, sordid and ugly as a crawling thing, but which, in the transformation we call metamorphosis, is to become a violet tip, one of the most beautiful of the butterflies. It always crawls up to the top of the cage and with a little silk attaches itself by its posterior end and after a while it throws off its spiny skin and hangs suspended there a beautiful chrysalis. Watch it in the laboratory, as I have many a time, for seven to ten days. Then some day, hanging so still from its roof cage, it begins to crack a little along its posterior border. Now it moves; it humps itself and pulls out one foot, and then another until its six feet are out. Now plunging forward it leaves behind its exuvium, its erstwhile case and bond, moves restlessly, attaches itself head upward, now while its stumps of wings expand, reclines upon the air a beautiful thing, child of the sun and the sky—alert, free, with new appetites, a new creature! It crawled and ate grass, but now it flies in the sun and its food is the nectar of the flowers. It is the old stuff, the same old bag of power that it gathered while it crawled and ate grass, but it is reconstructed. What was it doing all the time it was so still? It looked as if it was doing nothing, but there was a dissolution going

*A stenographic report of the address given at the Student Conference at Blue Ridge, 1919.

on and from the margins of the bag of milk the imaginal buds began to grow new structures and some of the old structures failed to return. The mandibles of its larval life, that served its appetite for weeds, atrophy and remain only as vestiges and reminders of its lower life, while the maxillæ grow forward to prodigious lengths to form the sucking tube to draw the nectar from the flowers to meet the needs of its new appetite and quest.

In the Mexican lakes there is a little animal which the Mexicans call axolotl. It is a salamander, otherwise called mud-puppy or spring lizard. I caught one here the other day. I like to catch them; they are interesting. Some of them we call perennibranchiates, and they are throughout like gill-breathing water animals. This axolotl was a curious animal there in the Mexican lakes. It has been classified far from its true relationship. A Frenchman, M. Dumeril, took several of them from Mexico to Paris. He watched them and after a while they began to grow restless, a sort of adolescent storm shook their frame, and directly he seemed to see that the gills were being absorbed. Then they came out of the water and were true lung-breathing terrestrial tiger salamanders. His new discovery astonished the scientific world. They were tiger salamanders in Mexico, but there in the Mexican lakes, living the submerged life deep beneath the richer food and open air they live and die and never know the wider freedom of the plains under over-arching skies. And men are like that. They have the possibilities of living the submerged life in the deeper inconsistencies and disservice of wrong relationship; or they can live close to the spiritual world and touch the upper drawings of the skies and breathe the free air of life, which are constitutional to our nature and our necessity. The man who doesn't respond to the splendid challenge of Christianity has never come to himself. He is living the submerged life. What do we call it in biology?—arrested development. On account of arrested development he never makes the transition into full manhood or finds and realizes life's completeness and perfection. The only way we can make that transition and reach that perfection is, as the Bible puts it, in Jesus Christ. Without Him we live the unfulfilled and unsatisfied life. In Him we reach life's height and goal. We do not surrender, we volunteer, we accept the challenge of a great adventure and a great enterprise. We do not give up in resignation and commit ourselves to a life of limitation and defeat, but to a great realization of the possibilities of human life in this challenge. We give up nothing but things that hurt us and hurt others. We get nothing but the things that help us and help others. It is a realization of personality and the community life, exactly what Jesus came for—the challenge that he accepted and expected us to accept. To find this

challenge is to make life's chief discovery. To respond to it is to enter upon life's chief enterprise. To succeed in it is to make life's chief success. To miss it is life's chief discovery. To respond to it is to enter upon life's chief enterprise. To succeed in it is to make life's chief success. To miss it is life's chief tragedy and failure and doom. "It isn't a having and resting, but a growing and becoming." These words of Matthew Arnold are as true of Christianity as of culture: "In endless additions to self, in the endless expansion of its powers, in endless growth in wisdom and beauty"—in this aspiration after excellence and personal achievement Christianity finds its personal expression, but it has also, in addition to this, a social passion and mission. It is that passion and pursuit of perfection to which our instincts aspire and that greater passion "to make right reason and the will of God prevail" everywhere to which our whole nature responds.

I. POWER

Peter, in that second note he wrote to some friends, said a splendid thing, I think, when he said: "We are partakers of the divine nature." When I first really read that and realized it I wanted to stop and breathe and dream a while. It was so big and so true. Most of us would stop there, but Peter started there. He said, "Besides this"—besides being partakers of the divine nature—"Giving all diligence, add to your faith, virtue." That is to say, a noble life, for that is what the word means in its fulness. Add to your faith a noble life and to a noble life knowledge, and to knowledge temperance. It means add to your knowledge power within you, strength within you. Power—add that. And then put that power into exercise, and to power endurance, standing under the load with joy. And to endurance God-likeness, and to God-likeness brotherly kindness, and to brotherly kindness love. He that doeth these things and in whom they abound more and more shall never be idle or unfruitful, but he who does them not shall not see far and shall forget his first cleansing—to him only blindness and forgetting. Isn't it splendid? God has not called us to a spirit of cowardice, but to a spirit of power. What a challenge to manhood!

II. LOVE

But he not only calls us to a spirit of power, but of love and of a sound mind also. If power were all, then we might be brutes, but he calls us to love also, which is the consecration of power. Love is the chiefest thing in the world, because it is of the greatest social value in binding men together in a great brotherliness and neighborliness and fellowship. Hate is the last deformity, because it disintegrates and abolishes the solidarity, the possibilities and power of human life. The one unpardonable attitude and quality that balks all forgiveness is the unforgiving spirit. It is

the supreme anti-social attitude and temper. Love is the one thing and the only thing that fulfills all law. Paul knew it. It is the superb social and socializing force. Christianity stands against as the greatest evil that which would put the wealth and life of the community to selfish ends. Christianity stands for as the greatest good that which would put the wealth and life of the community to the service of all. That is the greatest vice which wastes on self the riches of life. That is the greatest virtue which shares with others the things it possesses. Christianity is love in pursuit of the brotherly life. Some one said, speaking of medical missions, that "Christianity is the union of all who love in service of all who suffer." It is more than that. It is the union of all who love in the service of all, of every race and nation, who have possibilities of aspiration to touch the divine spark and lift them into splendid co-operative community life.

Yes, it means to get a better man for your job; not by turning you out, but by making you over and making a better man of you. It is going to get a better job for you; not by getting out a new job, but by giving you vision to see the bigness of the job you are doing. It is going to take you out of the secular task and put you to a divine task; not by giving you another task, but by making you see and feel and consecrate those powers to the interests of love, putting good will into all human tasks and into all human life, personal, national, international.

I was over in Texas doing a little work I was asked to do—inspecting nurseries—a sort of secular task, you see. I was out in the country four miles. I was late getting through and stayed all night. Next morning, Sunday morning, I said, "Don't trouble to hitch up and drive me into town; I like to walk." I really wanted to get a chance to walk into town. I got there for Sunday school and sat on the back seat. In front of me sat a man with perfectly white hair and white beard. I didn't know him; nobody knew him, so I sat there very quietly. You know in what platitudes men answer Sunday school questions, men who have been in business for twenty-five years. It was a missionary lesson. "God in His own good time"—that was the gist of it. The man with the white hair got awfully restless. After a while he said, "God has no eyes but human eyes to see his tasks; God has no feet but human feet to go on his errands; God has no hands but human hands to do his work." It startled us; it was a bomb explosion in the center of the class. Something had happened. Everybody turned to look. The old man happened to be an electrician. No wonder he shocked us. He was right. It is the human powers that God has commanded to do the work He left us to do—the human powers as ambassadors of love.

Have you read that story about the man at the

front in France? He was meeting one man and another upon the field where the battle had been fierce. Many were dead and others were dying. He came to one who looked as if he were facing his last moments. He took out his Bible and said, "May I read to you from this book?" He said, "No, I am famishing from thirst. Get me a drink." He got him a drink. "Now may I read?" "No, I am starving. Get me something to eat." He got him some hot coffee, something to eat, and then said, "May I read to you?" He said, "No, I am awfully uncomfortable." He went and got him a pillow for his head and blankets for his body. "May I read?" He said, "Does that Book tell you to do the things you have done for me?" He said, "Yes." "Then you may read." If we do what that Book tells us to do we shall have a chance to tell its story. Until we do that we do not deserve to be heard. That is the challenge.

II. SENSE

And then that last thing he says, "Be sensible." Not only is it courage and power and love, but sense. To have a new intellectual freedom; to have a chance to see what is true and tell it, and to think our thoughts and say them out at midday and at midnight; to open our hearts and doors with a free hospitality to truth—that is the spirit of Christianity. A man wrote to me nearly twenty-five years ago, and he said: "If every pupil in North Carolina would tell what the preacher thinks there would be the mightiest stir in North Carolina that it ever saw." Are we telling what we think? I believe in intellectual democracy; that it is safe to tell the truth and to tell it whole. And people ought to dare to do it, and I challenge you to be that sort of men. In these hills, as Dr. Weatherford said, God speaks to those who will listen—in their beauty, in their mighty solitudes, "Closer is He than breathing and nearer than hands and feet."

"No lily muffled hum of summer bee
But finds some coupling with the spinning stars; . . .
Earth's crammed with heaven,
And every common bush afire with God,
But only he who sees
Takes off his shoes."

—(Mrs. Browning.)

You as college men who *see* have got to give eyesight and be eyesight for others. Brains belong to the community; education belongs to the community; power belongs to the community. Men who have brains owe something to the community and men with brains and education cannot wrap them in a napkin or spend them on frivolity without being condemned; and men with brains and power and education and light cannot exploit the community with them without commit-

ting a crime. You are trustees. It is a great challenge to you for tremendous tasks.

“O where is the sea the fishes cried,
As they sailed the crystal waters through:
We have heard of old of the ocean wide,
And we long to see the waters blue.” . . .
Where is the sea?

A lark flew upon a morning bright,
And poised and sang on sunny wings:
And this was its song, “I see the light;
I look on a world of beautiful things.” . . .
But where is the air?

Like the fish in the sea and the lark in the air, we live and move and are in God, and like them we do not understand. We not only fail to see, but are afraid to look about us lest some lurking irreverence defraud us of His presence.

I will tell you a story of a boy that came to my class. He had been working with me four years and at last graduation day and commencement. He said, “I want to tell you of the divine light that biology has brought into my life.” Then he said, “I am going to tell you something that I have never told any one else. I started to college. I had not been much away from home, and everything was new to me, so everything looked bright and splendid, hope and light were everywhere, and I said, ‘How beautiful is nature.’ And my old pastor, who was sitting by my side, said, as he laid his hand upon my arm, ‘Take care, young man, you will be worshiping nature instead of God.’” The young man said, “And yet it hasn’t hurt me, neither nature nor its study in biology.” It won’t hurt anybody. God is in His world. Go out in the hills this afternoon and find God. Be open-minded and hospitable to truth from all quarters. Christianity is a great sensibleness and it is a great hospitality to truth. Hospitality to truth! The greatest gift heaven ever

gave or man ever got. The beauty and charm of the hills beckon to the lovers of truth and of life. I like what Browning says about it: “God must be glad one loves His world so well.” And the fact is, after all, this whole enterprise is a human achievement, a great and wholesomeness and health. Browning says again:

“’Tis vain to think of forwarding
God’s glory otherwise . . .
We are His glory, and if we be glorious,
Is not the thing achieved?”

This is what Jesus came for: to make splendid the personality and the community life.

Be forward looking men—not cowards. Life calls you to courage and conviction and battle—to see and to tell what you see fearlessly; to know the truth and to blaze it across the open sky; to open your windows toward the east and face the rising sun. A new day is breaking. Be forward looking men in this great hour of rapture and readjustment.

“Forward looking men are those
Around whose heads the music flows,
Of marching winds and swinging stars;
Their heavy tread the green earth jars.
Their look is on the hills; they seek
The glory of the golden peak.
They are the men of vision, who
Rise with the dawn and walk the dew;
And turning upward to the light,
Go forward to the dreams of right.”

My story ends. Dare to face with courage life’s vast adventures. Stir into flame the gift of God which is in you, for we are not of the spirit of cowardice, but of the spirit of power and of love and of a right mind. “Ye are the light of the world.” Go, set the world on fire.

Race Relations

EXTRACT FROM SPEECH OF GOVERNOR T. W. BICKETT,
DELIVERED AT TUSKEGEE INSTITUTE, JAN. 23, 1920.

I HAVE been asked to speak on race relations. Two things qualify me to speak on the subject. First, a passionate longing to help both races to a level of mutual sympathy and understanding. Second, my own relations with the negro from my boyhood to this hour have been those of mutual sympathy, consideration and affection. This enables me to speak to you with the utmost kindness and at the same time with utmost candor.

The first thought I desire to leave with you is that in the South race relations will adjust themselves on a basis of wisdom and justice if the fools and firebrands in both races will let us alone. It requires



sense and sympathy and patience to work out a reformation, but any fool can start a conflagration. A cow is not noted for mentality, but one kicked over a lamp and burned up the city of Chicago.

The next thought I desire to impress upon you is that real greatness and progress of men, of races and of nations are measured not by power or possession, but by their contribution to the forces that make life brighter and sweeter for the average man. The nation or race that greatly serves, links up with the Father's will, and neither man or devil can mar its glory or cheat it of its destiny. Hence I urge you to hearken to the wisdom of Booker Washington when

he said "We (the negroes) ought not to allow our grievances to overshadow our opportunities."

This applies with equal force to the white race. It would just now be a priceless boon to a shell-shocked world, a moral triumph that would make the angels sing and devils gnash their teeth if all men would for a season forget their grievances and remember only their opportunities; if they would talk less of their rights and more of their duties; think less of what they can get out of the world and more of what they can put into it.

I frankly concede that in the search for right relations, and in the climb of both races to higher levels, the burden rests upon the white man to point the way. We are the dominant race, but our very supremacy is a challenge to do justice. We cannot do the negro a great wrong without doing ourselves a greater injury. The white man owes it to his own traditions, to his own self-respect, and to his own self-preservation to guarantee to the negro the fullest protection of the law. The South in denying to the negro any participation in the making and in the administration of the law makes him in a very sacred sense the ward of the law. The settled policy of the South to maintain a white government creates between that government and the negro the relation of guardian and ward; and every principle of American jurisprudence, every whisper of conscience and every instinct of decency require the guardian to foster and protect the welfare of his ward.

This is an hour of isms and schisms. The same reconstructionist, the Utopian dreamer, the red-handed revolutionist, are all clamoring for attention, but the one safe path for the negro to follow is the path that leads straight to the door of the white man's conscience. As your ardent friend, I urge you to put every question that touches your well-being squarely up to the conscience of the white man and keep it there. Let it be known that you propose to appeal to no other tribunal, that through days and nights, in sun and rain, you are going to stand patiently at the door and knock; and not today, and perchance not tomorrow, but as surely as the Lord God liveth some day that door will open wide and every plea born of wisdom and justice will be allowed.

Any other policy will certainly result in failure, and may result in tragedy. Radical measures of any kind will lock the wheels of your progress for fifty years. Appeal to fear and you will reap a riot. Resort

(Continued on page 14)

The New Chivalry*

DR. WINFIELD SCOTT, HALL, JUNE 15, 1919



ELLOWS, let's reason together. The new chivalry is simply a blossoming out of the of the chivalry of the sixteenth century in the hearts and life of the twentieth century.

From a high place this afternoon I could see a beautiful valley spread out. While one's eyes beheld this panorama it was very easy to visualize the long ago and the far-away. That is one of the things that it does for one to get out on a high place alone. He can see himself; he can see the world; he can figure out his relation to the world, and so I visualized man in his upward struggle. I could see the first picture back there, perhaps fifteen hundred years ago, when Christ touched northern Europe and western Europe, where our ancestors lived—your ancestors and mine. In this picture you can see the response of the young manhood of that land of our ancestors. You can see the young knights with their aspirations and their idealisms. You know what was in the aspirations of every young knight; you have read the story of "The Knights of King Arthur." There was honor first of all; honor with all that that involves of absolute honesty and of absolute veracity. There was *kindness* with all that that involves—self-sacrificing kindness, perhaps. Kindness to those who are not so strong or so aggressive. And the knight was kind, thoughtful and considerate to the aged; kind to little children; kind, considerate and gentle to womankind. There was also *generosity*, even going to the point of magnanimous generosity to a vanquished foe, perhaps. Next there was *devotion*, love to his master, whom he was serving; loyalty to his church and his state—to his God and his king. Finally there was *chastity, cleanness*—the finest quality of all, running through his life like a golden thread, beautifying the knighthood and chivalry of long ago. It was the knight's fine attitude toward womankind that more than any other quality is associated in our minds with this phase of our race development.

What was it that determined the attitude of that aspiring young knight to womankind? Well, woman had tamed men for one thing—she had domesticated them. You see, we came up from barbarism into chivalry; and since then we have come up another step into twentieth century chivalry—into the *new chivalry*—into Christianity—into democracy. Way back there in the days of barbarism man was cruel. He was a shedder of blood—a fighter. There were conditions of life that simply necessitated that, but when in every

race they go through that period of development the man of the race is selfish; he is sensual, and he is cruel. Furthermore, they lived in polygamy—the man possessed the woman; he owned her, body and soul; at least, he thought he did. What did the woman do about it?

The story of the influence of woman on the development of our race is one of the most wonderful stories in human history. I can't go into the details of it, but woman made *home* for the man. Man didn't give her a home; he gave her a shelter that was more a fortress than a home, and she made a home of that fortress; a home with all that that implies. The man returning from the chase or from war would come back to the woman—back to the home. He came back cold, and she warmed him; he came back hungry, and she fed him; he came back bleeding and exhausted, and she dressed his wounds and mothered him. She mothered the man, and he loved her; he couldn't help himself. He hadn't loved her before. When he had half a dozen of them he didn't love them. But there came a time in human history when the young wife of the man took care of him and made him so comfortable and happy that she won his heart, and he loved her. He didn't want half a dozen others after that—he just wanted one. So she tamed him. Thus our race emerged from polygamy into monogamy, and the man became the *protector* and the *lover* of that one woman—the *wife*. That marked a wonderful change in history when that happened to our branch of the human race.

About that time in the history of our branch of the race the story of Jesus of Nazareth was told to our ancestors. Thus two great influences touched the heart of man—the influence of *woman* and the influence of *Christ*. And it lifted our race through a longer step upward than has anything else in human history. The young men, fired and inspired by this influence, enlisted in knighthood, and many thousands in every nation became knights errant. What did knighthood involve? It involved the vows of honor, kindness, gentleness, and finally chastity or cleanness of life—correct attitude toward all these problems of society and of the church. It touched every phase of human life.

Fellows, let's stop at this point and emphasize this fact: A man cannot be a Christian on Sunday in the church and be something else on Monday in the shop or field. He can't be a real Christian in his church life and something else at the polls when he is casting his vote. We are either Christians, or we are not. There is no such thing as a "Jekyll and Hyde" exist-

*A stenographic report of the address given at the College Men's Conference, Blue Ridge, 1919.

ence continuing for any considerable time. It may be put over as a bluff for a time, but sooner or later the truth will surely come to light.

As the centuries have rolled by, chivalry has come to mean particularly the correct attitude—the idealistic attitude—toward womankind. In the early times it meant much more than that, but today the word brings to us only a vision of correct attitude toward womankind? That is a rather long story. We can touch only a few high points. It was really through the influence of the *mother*. Your attitude toward womankind is determined very largely by your vision of womankind as you see it in mother.

So we see as we study human history that motherhood, more than anything else, has brought man to a realization of what woman means to him, and what woman means in the plan of the Creator. Did you realize, young man, that the mother in nature is the most precious thing in the Creator's plan? *Motherhood is sacred*. What is it in motherhood that sanctifies it? It is the sacrifice that is involved in motherhood—that it is that sanctifies motherhood. Did you realize, young man, that the Creator in the first drop of living protoplasm put something that has been in all life since that really determines this matter that we are discussing tonight? Determined sacrifice and sacredness of life.

Let's go to a biological laboratory for a few minutes. Let's take a lowly organism, one of the lowest, perhaps an amoeba. As you look at it under the microscope, you see it indulging in its various activities, foraging for food, very actively engulfing food, digesting and assimilating it and growing. You ask a very natural question: "Will this growing thing keep on growing until it fills the whole aquarium?" A perfectly natural question. You can see how natural it was that biologists a generation ago asked: "Why did not the first amoeba grow and grow until it filled the whole bottom of the sea?" It did not, but why did it not? There is a reason. It was discovered by men of science that when these lowly organisms grow there comes a time—a definite, crucial time—in their development beyond which they dare not grow. Why? Because if they were to grow beyond that their absorbing surface by which they must absorb food and oxygen would no longer be relatively extensive enough to absorb enough of these essentials and the organism would die. Let us picture very briefly the life history of that young amoeba. In all the early part of its life it goes its course, every activity devoted to self, getting bigger and stronger, perhaps better educated, acquiring ever greater material resources. Finally it reaches a point beyond which it dare not grow, because if it did it would die the death that awaits all selfishness. Its whole life has been devoted to self up to that time; if it lived the self-life beyond that it would die the

death that awaits all selfishness—*starvation*. But it turns from the self-life at that point. Watch the wonderful thing that happens. As you watch it its extensions are drawn in. Now it's a sphere, presently a little crease runs around the sphere which deepens and deepens. Finally the sphere divides so that there are two spheres, each exactly like the other and each like the mother amoeba when you first saw it. These two young amoebæ are hungry and they feed and grow until they are the same size as the mother amoeba before them and they divide. Then there are four of them and they feed and grow and live the egotistic life until they reach that point when they in turn divide, making eight. That process was watched by a corps of trained observers in one of the European laboratories some thirty years ago through one hundred and thirty generations. You will be interested to know that in one of our American biological laboratories a corps of trained observers watched that process through three thousand generations.

"What is the significance of it all," some of you will ask. Some of you have discovered that that amoeba did not die. She seemed to. She divided all of her accumulated resources between the two of the next generation; she merged her individuality into the two individualities of those who were to follow, but she did not die. Some of you have already discovered that that must have some relation to immortality. It does. That amoeba—the first drop of living matter that the Creator made on the earth—made the first step into immortality, and that step was won through sacrifice. Sacrifice of the self, giving up the life of self only to make the first step into immortality.

You can see the relation of this wonderful life phenomenon not only to the great problem of immortality, but also its relation to this problem that we were especially discussing above—*motherhood*. That mother amoeba laid down her life for those that were to follow, and in giving her life she gave two new lives to the world. Now that is largely an automatic adjustment and not a deliberate, conscious choice on the part of that amoeba, but you laboratory workers know what that implies. Every great impulse and aspiration that has ever come into the human experience had its foundation laid in instinct—automatic action in lowly ranks of life. Immortality is not a great free gift it is something that must be won step by step, and every great gift of God is a gift to be won by struggle. So this great fact of life, motherhood, started in the first, lowest rank of life in sacrifice, and it is the sacrifice that sanctifies it.

Now let's think about our own mothers. Let me tell you the story of life as one mother told it to her little boy. Her little six-year-old son was brought to his mother's bedside and introduced to his two-day-old baby sister. He was very happy; he had wanted a

little sister. Presently he asked his mother, "Mother, how did the baby come?" This was the mother's answer: "Baby sister came out of mother's body; she was formed there and carried under her heart for a time. She came at the cost of great pain and suffering, and that is why mother's cheeks are so pale and mother's hands so white." That story, told so simply and so truthfully, was incomparably more interesting to the child than the stork story would have been. And he looked back and forth from his mother to the child, trying to comprehend it all. Then presently he asked another question: "Mamma, was I formed within your body, too?" The mother's answer was true, and she said, "Yes, my boy, you were, and that is the reason, son, why mamma loves her boy so; because she gave her own life's blood for him."

Do you see, fellows, that that mother planted in the heart of her boy two seeds that were destined to grow up and bloom in his young manhood? First of all, there was planted in him the conviction and knowledge that motherhood is a sacred relationship, and (the corollary to that) his mother is a sacred object. Second, there was planted in the heart of that boy the seed of chivalry. The mother who can tell her son the story of motherhood, the story of life, in answer to his question in that simple, correct, truthful way is sure to see that son rise up in his young manhood to show first to her the new chivalry. You cannot for a moment think of a boy, who has grown up under the tender guidance of a mother who can tell the story of motherhood like that, having any other attitude toward his mother than one in which he stands ready to risk his life without a moment's hesitation for her. That story is not a made-up story; it is a true story of an episode in the family life of neighbors of ours. I have seen that boy grow into his young manhood—a splendid specimen of twentieth century knighthood. It is unthinkable that that young man should ever have any attitude toward any woman that is not right. You see, fellows, when a young man has that mental attitude toward his mother, he instinctively has presently a similar attitude toward his sister; and he stands ready to risk his life to protect his sister—to protect her honor. He knows in his heart that his sister is as pure as a lily-of-the-valley; and he would give his life to protect her honor.

Can a young man have such a mental attitude toward his mother and sister without being influenced by that in his attitude toward the other fellow's sister—toward the girl who may some day become his life? No, he cannot. We come into chivalry, fellows, in three steps. First, there is the attitude toward mother, and mother very largely determines that attitude by her leading of the boy in his little boyhood. Then there is the attitude by her leading of the boy in his little boyhood. Then there is the attitude toward his

sister, and finally toward the other fellow's sister—toward womankind in general. When we know that woman, because of motherhood, is precious in the very heart of the Creator and stands very close to the Throne of God, it is difficult to see how the man can have any other attitude than the correct one.

But some one may raise the question: "There is the primarial urge in the red blood of youth. Can't the young man sow a crop of wild oats?" Well, fellows, if you sow a crop of wild oats you can't expect to reap a harvest of tame wheat. You know what Paul said to the Galatians: "Whatsoever a man soweth, that shall he also reap." I can imagine that if Paul were writing that letter today he would probably say: "Whatsoever a man soweth, that shall he also, his wife and his children reap." Because you don't reap that harvest alone. The harvest is reaped by the innocent ones.

So the new chivalry an idealistic attitude toward womankind. Let me draw you a picture of the girl you are going to marry. You can imagine her coming down a woodland trail. As you stand here you see her coming down that trail—the girl you are going to marry. Graceful, as graceful as the bird just flitting across over her head, her rich red blood giving her a marvelous coloring; her eyes—windows into her soul. Let's look through that girl's eyes into her soul. Let's look into the soul of the girl you are going to marry. The eyes are windows into the soul you know. As you look into the soul of that girl the first thing you discover there is the greatest quality of the soul of a woman, altruism, unselfishness, willingness to serve, thoughtlessness of self, thoughtfulness of others—the first quality of the soul of woman. As you look again into her woman soul you will see another quality, perhaps greater than the first, I shouldn't be surprised, I think perhaps I would call it greater than the first—purity. That girl's soul is as pure as a snowflake. You know it is pure. If you weren't sure of it you wouldn't think of choosing her to be your mate for life. As you look again and again into the soul of that girl, you are conscious of other qualities—qualities so beautiful that *after you have once seen the soul of woman you aren't conscious of her body*—you are conscious of her soul.

So that in a few years—one, three, five years—you will be meeting that girl at the altar. She is going to give everything that she has in the world to you when she meets you at the altar, and you know that she trusts you absolutely. You are her knight, a knight of the twentieth century. She knows that you would fight for her to protect her against any danger, and you would without a moment's hesitation. Do you realize what real knighthood—real fidelity to that girl means? Not only your attitude toward her,

(Continued on page 15)

Conserving the Public Health Through Hygienic and Sanitary Measures

T. P. BALLOU, M.D.

THE health of any community is largely dependent upon the efficiency with which those hygienic and sanitary measures necessary to prevent the inception and growth of disease-producing elements are conceived and carried to fulfillment.

For the purpose of safeguarding the public health there exist the official health forces of the community, the health officer and the sanitary inspector, with their assistants. As a rule these officials are very capable men and are conscientious in their efforts to promote measures for the prevention of disease. But no mat-



ter how great their technical qualifications may be it is impossible for them, without the aid of a large force of assistants, to promote and carry out the measures necessary for the prevention of disease, through the destruction of disease-producing organisms and the removal of the breeding places of their carriers. In order that this work may be accomplished in an effective manner it is imperative that the residents of the community assist the health and sanitary departments in every possible way.

With the coming of the spring months the common house fly will make its appearance. Practically everyone is aware of the fact that this insect is one of the chief factors in the dissemination of the germs of typhoid fever. Flies breed in filth and in these breeding places the germs of typhoid are usually present. Since flies go directly from their breeding places to our dwellings it can readily be understood that they will contaminate any substance with which they may come in contact. Only through the co-operation of the peo-

ple of the community can the health officials prevent these carriers of disease from spreading deadly disease germs throughout the city or village. The remedy is a simple one, but useless unless observed by all. If we destroy the breeding places of the fly it will disappear from the community. In a camp of sixty thousand men during the late war a fly was almost a curiosity, and if they appeared in any numbers their breeding place was at once searched out and destroyed.

Recently, in a large city, the writer noticed in close proximity to a large public school a vacant lot in which there were many piles of empty tin cans. Others were scattered about the lot. Many of these cans contained a small amount of water. Cans are a favorite breeding place for mosquitoes. They also deposit their eggs in bottles, broken crockery on the garbage heap, in buckets, barrels, cisterns and wells, in baptismal fonts, flowerpots, etc. As the mosquitoes are recognized factors in the spreading of such diseases as malaria, yellow fever, filariasis and dengue, the significance of the tin can exhibit can easily be appreciated.

Many cities have organized "clean-up campaigns" in which such organizations as the Boy Scouts and Camp Fire Girls have participated. The returned soldier is proving a great factor in the work of promoting backyard cleanliness. Accustomed to the strict policing of the army camps, he is insisting that the home premises conform somewhat to his ideas regarding hygienic and sanitary surroundings.

Considerable attention is now given to the study of hygiene and sanitation in the schools and an attempt is being made to have the student not only study the theory, but also put it into practice. The men studying for the degree of Doctor of Physical Education in the Southern College of the of the Young Men's Christian Associations, spend a large portion of their time during the third year of their course in the study of methods for the prevention of disease through proper hygienic and sanitary measures both for the person and the community.

It is manifest that the prevention of disease is of far more importance than its cure. Dr. David Starr Jordan makes the following significant statement: "In the future of medicine the mere removal of disease must play more and more a subordinate part. Most diseases can be prevented. Above all therapeutics stands sanitation. It is possible to remove causes of disease long before any disease begins. It is possible

(Continued on page 15)

Prayer*

DR. O. E. BROWN

IN our camp at Oglethorpe there came to us a mature Christian man, a man who had been a leader of boys, who had given his life to influencing the religious thought and moral character of these fellows just entering upon life careers. On the first morning of his stay in camp, it was on Sunday, at the religious service he was called upon to lead the closing prayer of the service. His name was called once; his name was called twice; his name was called three times. And as he did not answer it was assumed that he was not there. And he was not there for prayer purposes. He said he never let anyone else hear his voice in



prayer; that he was not ready to lead in public prayer, and later on he said, though, "I shall always hereafter be ready, for I have got something in my pocket and whenever you call on me now I will surely be ready."

THE INITIAL POWER OF PRAYER

Of course, there is such a thing as having a personal prayer and there is such a thing as having a phonograph prayer. I believe in our using the great prayers of those who have gone before, but I do believe in every man having in himself that great initial power of prayer. I remember another instance—one standing at our breakfast table as we were about to sit for the morning meal. We had read our passage of scripture; he had been through the War Work School; I called on him for prayer at breakfast, and he prayed somewhat haltingly, and yet with a very great deal of reality, and afterwards he said: "You know that is the first time that I have heard my voice in prayer. I think I have been praying quietly and silently, and yet never heard my voice in prayer before, and I hope I may get to the point sometime when I

cannot merely think prayers, but where they can become so much a part of me that I can speak them out and share them with others. His phrasing of prayer was, of course, very awkward. I remember at the Student Conference one of our greatest athletes. He had just accepted Christianity, as this other man had, a few weeks before. I remember in our first gathering of secretaries. We called on one of them to pray. I have never heard a more bungled prayer; I have never heard a more thoroughly sincere and real prayer, that carried through to the very ear of God. He had just gotten at the first of prayer. I remember, too, in the work we have had on prayer one man who came to me and said, "Now I have heretofore been praying; I want to see how the problem of prayer has been coming to us. I have been praying at home by my bedside; I want to know if I shall kneel down in the barracks beside my cot and pray, or whether I shall cover up and pray under cover. I am not sure but if I pray openly I shall be simply advertising myself and whether I will do any good at it or not." And so he had that problem of whether he should conceal his prayer life and still keep it, or whether he should let men know he was actually praying. He came out for the bold prayer life, letting men know that in the barracks he was a man of prayer. I am sure that it was exceedingly influential.

I remember another, a mother, who had not prayed a great deal in her life time. She had not been sympathetic with our great missionary cause; she had not felt that prayer carried very far; that prayer was circulating around the territory of her own home. Her boy, a grandson, was overseas. She said, "Do you know, that boy's going overseas has changed my whole religious life. It is the easiest thing possible now for my prayer to carry to England. The Atlantic is nothing, and he is near, and I am praying for him night and day, and prayer life has been revolutionized for me." And so you might go on in these great days of testing. We have come to think anew through all these questions of prayer life, and yet we have not come to any unity of thinking possibly. I know in the closing of that splendid book, "The Glory of the Trenches," Dawson suggests that we are under God as our great Commander-in-Chief, and that whenever we have anything that is of sufficient importance to engage the attention of One who is busy with such great things, we communicate with Him, but with all of our little personal affairs, petty matters of that kind, we would not think of worrying Him. We let Him alone in those great things, and our prayer is official dealing with

*A stenographic report of the address delivered at Blue Ridge, June 16, 1919.

the Commander-in-Chief. I am not satisfied with that. I am not sure whether Gypsy Smith went too far or not when he said, "For the soldier in the trenches God was the Good Pal upon whom we could count whenever others had failed." That name for God may possibly mean what the soldier has found in Him, but I would rather incline to treat God as the Pal in the trenches than the Commander-in-Chief as the far-removed, who could only be reached through vast agencies and detailed form.

TEST OF RELIGIOUS PRAYER LIFE

We are here this morning to think over our own prayer life, for, men, the real test of your religion is your prayer life. What you are in prayer, that you are as a man, a Christian man that is leading a religious life. And just where your prayer life in reality stops, that is where you get your rating as a religious man. I talked to a group of secretaries some time ago. I was talking on the highest reaches, as I felt it, of prayer—what it meant to really pray—and afterwards one secretary came to me and said, "I believe that is the highest reaches of prayer, but what you said was very discouraging to an associate of mine. He has come into the War Work Service from a business career and is just at the first of prayer life, and he said to me, 'If that is prayer, I cannot pray and I never have prayed,' " and so I felt that possibly I had done a slight injustice to that man, for, after all, in prayer life there is the great fact of growth.

GROWING PRAYER LIFE

And the thought I want to impress upon you here this morning is the growing prayer life. Prayer on this level, prayer on that, and prayer on that—real at every stage and yet not in its fulness until it has reached that highest phase. There is a real prayer, men, that is self-centered. You have to pray with concentration on yourself until some things are settled about yourself. Of course, prayer that is centered in one's self is prayer that does not take a very wide scope and prayer that may start on what you might call a very low level, but there is not a single thing that is vitally entering into your make-up as a man that may not be made a question of prayer with you. For God is concerned in the intimate things of our lives as He is about the great emergencies of our lives. Can I pray God that He may give me a steady hand in tennis; for victory in the ball game? Can I pray God that I shall be given the nerve and the endurance to stand up under physical tasks and tests that come to me day by day? To be sure. There is in that field of physical life a place for God, and you can demand of Him, expect of Him rather, help in that field, and yet there are larger and finer reaches of your nature. Is there a temptation that is making it easy for you to drop from your own standards of living, much less

God's? This is a challenge for prayer, and until victory is won in that field of temptation you are not due to remove to any other field of prayer. Is there a great ambition in your heart? It is a challenge to prayer that you and God may talk it over and think it over together. Is there a great aspiration to find what there is in yourself of possibility and talent? There is also there a challenge for prayer. You may let all of these things come into the field of prayer, but so long as prayer is simply a self-centered matter you will recognize that it is used for rather a narrow purpose. I would not discourage any man, however, into feeling that when he has prayed a prayer that centers in himself he has been guilty of violating the great law of prayer. I would only urge this upon you, that you do not in these days of prayer for yourself, the days of the child prayer we might almost say, do not simply use God as an emergency resource and not God as a steady and constant help. Vast numbers of men feel that they can take care of themselves in the ordinary round of life and only need God for the critical and emergency features. You can't tell a crisis. You don't know an emergency. I was looking into the face of Dick Smart here a few days ago. Dick Smart said, "Do you remember a little chat we had after a tennis game?" I said, "No, not at all." He said, "Well somehow after the tennis game our conversation drifted and something said and thought in that after-tennis conversation has been the opening way to China and service for that great empire for my life." I knew not what was in that little chance word. He knew not what was awaiting him there possibly. You can't tell. I did pray that I might walk safely the path from my little cottage to this place this morning. If I were undertaking a journey across the seas I would pray. I wonder if I know the real value of prayer in my own personal life.

THE SOCIAL ASPECT OF PRAYER

Prayer, however, must take a broader range, and the next great level in prayer is when it takes on that social passion and that social reach. We have never taken the first great step in prayer until we have learned to draw the other into the sphere of our prayer, of our prayer resources. The social passion—it is right, as with Jesus, to say, "My God, my God," in the great times of life, it is true; but it is also resting upon you and me to use that other pronoun and say, "Our Father." And the only legitimate note of prayer is to reach the point where in your prayer life there is brought into it that circle about you with all of its urgent and claimant needs. "Our" is the great prayer word. Nobody knows how wide its reach may be, and possibly you will never put into it its fullest meaning until you have used that great pronoun in prayer over against the great word "Father."

There is a danger, however, in this very social prayer

and social reach and level of our prayer life. It is so easy to pray socially on the basis of what we read and not on the basis of what we see. If I read a book on China and pray for the Chinese and have a man in college sitting right beside me who is losing his manhood moment by moment, it is a wonder on my part to pray. The social prayer that starts with that intimate social relationship that begins just where I am and then in its passion reaches out and out and on until it gets the scope of the social purpose of God, that is the richness of prayer that is lifted to this higher level of the social life.

As I intimated, there must be the conquest of self before we can reach out to this other and larger field. I remember one of our secretaries, an elderly man who had come into the Christian life very late, a staunch, steady, virile Scotchman. As he stood before a body of our boys saying goodbye, he said, "Boys, for more than forty years now I have been living on the philosophy that God helped those who helped themselves," and he said, "Is is a great, manly philosophy, but I have had one year in Christian life and I want to say to you boys that a vastly bigger philosophy of life and finer ideal of living is, and I have tested it every day that I have been here, 'God helps those who help others.'" In his rather awkward way, simply, without any touch of insight into the great philosophy of living and of enlarging prayer life, he put into that simple sentence the stage of prayer that we must reach if we are moving on toward that final goal of prayer power that is meant for us to have. Then he went on to tell those boys that "I used to try to find by my own endeavor something that gave me satisfaction. Every time I have helped another fellow there has been a return to me that has enriched and sent a thrill of joy through my life that I had never known in the other days when my philosophy was, 'God helps those who help themselves.'" The social passion will call for prayer and the prayer life itself will give the social passion of your life its reach and its intensity. A prayer life that is centered in myself, reckoning with my own need, a prayer life that is centered in the great community and the great world and humanity about me challenge, and draw out the fulness of my thought and endeavor, but the prayer life that is centered in God is reaching the larger and richer stage.

IDEAL PRAYER LIFE CENTERED IN GOD

Some students of the psychology of religion delude themselves into thinking that prayer as mere psychology is the sum total of this great function of the soul of man. It has its psychological benefit, but if it is nothing but a psychological performance, men will not pray. Don't for one moment ever get into your thought the conception of prayer that is only social adjustment. When I can pray to an ideal of Father-

hood in God, somehow I get the passion of brotherhood and adjust myself socially to the men about me. Prayer is not mere social adjustment. Prayer must be from first to last actual dealing with a great person answering to myself, who will interpret to me and release energies there—psychological and other—of which I am unconscious; will interpret society to me and will drive me to social adjustments of which I would be incapable of either thinking or undertaking. Prayer must have that great God-center, and as prayer lifts itself to that high level of the actual realization of a personal God with whom I am in contact, with whom I am living face to face, whose energies are mine, and to whom my energies belong. When I can come into contact with one of that type, then I am lifting my life to that higher level and I am ready for undertaking the tasks of life.

I believe, men, that as I was trying to say to you on the lawn the other night, no man has yet found the reaches of his life that has kept it centered in himself; that no man has ever found the task of his life that has simply kept it centered on the social needs of men of the wide, wide world. It is only as the man comes to get the touch of the Almighty and All-Loving that he can get the energies of his own life recharged and discovered and only as he gets this God can he find for himself a task big enough for all the resources of his life. Social surveys may open up a task, but does not give you the faith and adventure to enter upon it. Prayer, therefore, has its dealing with God and God as the great center Reality, as the prayer that lifts to the higher level. Not self-consciousness, not social-consciousness, but God-consciousness is a reality closer than myself, is a reality greater than society; it is that which is the very heart of the prayer life.

There never was a poorer philosophy of French history than that given by Clemenceau a few days ago: "Once we had soldiers of God, then we had soldiers of freedom, now we have soldiers of the ideal." The men of France who fought through to the finish in this great war were not sustained by an ideal; they were sustained by the living God, and France herself has had the soldiers of God back of their lives. Otherwise, there would not have been the maintaining of this great endurance, this wonderful patience until their awful task of beating back and in holding back the Hun from the world was finished. It is that that lies, therefore, for you in the next reach of your prayer life.

Who is the most real person to you this morning? If you wanted to solve some great problem, to whom would you turn first? If you wanted to get out of some great perplexity, upon whom would you rely for giving you the light upon the right way? If there is in your own nature a turning toward the living and lov-

ing God as a most real and available person of all, you have reached the stage where prayer can mean power to do. For after all, praying is not what we say so much as what we do. It is not passive, it is active, and sometimes what we say is so absolutely belied by what we do that we are not counted as praying in the least.

SON OF GOD ESSENTIAL TO PRAYER LIFE

And yet there is one stage in the prayer life which I desire to press upon you here this morning. And the prayer life that I brought to that group of mature Christian men, and which one man said he couldn't attain, is one which I want to bear in upon you this morning as a challenge of prayer. You heard that lesson read this morning. You did not hear the closing sentence, "You may ask what you will and it shall be given unto you." The prayer life that is centered in Jesus Christ, Son of God, in Christ means more than just God. There is a vast danger that we shall simply have God and miss Christ, and just so surely as you have a God other than God in Jesus Christ, you have missed the larger meaning of God Himself. I believe Dawson would never have said, "God is my Commander-in-Chief," if he had simply not missed the intimate note that Jesus brings to us, and I think that if Fisk would not call God "the Comrade God" excepting as he had learned the meaning of God in Jesus Christ.

And Jesus says to you and to me this morning as he said to that first group of men, "If you will live your life with mine as the branch is in the vine, and if there be that interplay of life between you and me steadily and constantly, not at stated times, but at all times, you can ask what you will and it will be done you and I together."

And then you may remember that other most remarkable illustration that Jesus used. "I chose you, I called you servants, but I am not willing that you should be called servants," for Jesus doesn't want servants. "I call you friends," for you and I have reached a stage in understanding each other where I need not reserve from you anything that I have heard from my Father. We can understand each other; we have reached that point of intimate relationship one with the other where I can bring to you the fulness of my knowledge and we are friends, each unto that supreme test, a friend that will lay down his life for the other life. And Jesus said if we can live on those terms and you have a right to use my name I have a right to use your name and we have an interchangeable name like that, we can grow up in God, and He will honor any demand we make upon Him. And that is the

supreme, crowning thing in prayer life. The prayer life, therefore, coming out in its full flower, is my own personality brought up to that great height where it is asking in it terms of the will of God, where it is seeing into the truth of God, where it is choosing his in the will of God. There is the place, the holy place, of prayer. There are awaiting in you reserves of energy that can be brought to their full only by coming into mutual living with Jesus Christ. The man who is a Christian is not merely the man who asks things of Christ and expects Him to grant them. The man who is a Christian is not merely the man who admires and loves Jesus Christ, but the man who is a Christian is the man who has reached that stage of what one great writer calls "Mutuality" between himself and Christ. What He says I would say, and what I say He would endorse; He and I living out the great task of life together.

It is a hard thing to pray in the highest reach. It may mean, men, if you are willing to qualify for it, that in Gethsemane you shall say with that great Savior of men, "Father, let this cup pass; nevertheless, not my will, but Thine be done," the prayer of a person in the crowning of the fulness of His own life service. It may be that some time you will pray that prayer with Jesus, you will be called to go into that place of intensest self-giving for others, where you cry, "My God, my God, why hast Thou forsaken me?" Suffering to the limit to share and live the life.

I ask, men, this morning on what level is your prayer life? Are you simply asking God for things for yourself? If you haven't let God make that self what it ought to be, possibly you ought to linger there. Have you reached the point where you can take another into your life and let your love and power under God reach out unto the other, even unto the very ends of the earth? Have you reached the point where in all the great undertakings of life the first to whom you turn is God? Can you really say, "Jesus and I are so bound up in the one great life together that my endeavor is His endeavor; that my task is His task, and His glory shall be mine?"

RACE RELATIONS

(Continued from page 6)

to force and you will start up a Ku Klux Klan. Make a drive for political dominion, and the red shirt will again take the saddle. Again I say, lay your cause at the door of the white man's conscience and leave it there, for the white man's sense of justice is your dearest hope and your surest reliance."

THE NEW CHIVALRY

(Continued from page 9)

but your attitude toward womankind in general. If you sow wild oats you will not be worthy of that girl; you dare not meet her at the altar. She is going to bring you there her pure, white soul for you to have and to hold. She is living her sweet, pure girlhood today to keep herself worthy of a good man—her chivalrous knight. Now, fellows, play the game on the square and keep yourself worthy of that girl, and if you do the day on which you are linked with her for life will be the happiest day in all your life up to that time. If, after you have wedded that girl, you treat her absolutely on the square, in absolute fidelity, gentleness, love, affection, consideration, your happiness will go on in an ever deepening, ever widening stream to the end of the chapter.

Now, that means a fight. This animal in us—this man that had to be tamed away back there—you have got to fight that. If a man is a real man he is going to be conscious of temptation. And the stronger a man is the stronger his temptation is going to be and the stronger fight he has got to put up. But it is worth it; you know it is, and we need help. For help we must turn to that same Christ who touched the manhood of Europe back there and inspired those knights of the long ago. You knights of the twentieth century may turn to Christ for help. Turn to that Christ who “was tempted in all things as we are,” but “without sin.”

So, fellows, let's play the whole game on the square in every phase of our life—social, political, religious and family life—everything on the square—real knights, the knighthood of the twentieth century—the *new chivalry*.

CONSERVING THE PUBLIC HEALTH

(Continued from page 11)

to heal our patients long before they are sick. Our knowledge in many fields is now adequate for this result. No one can be attacked by an infectious disease unless we have somehow permitted the infection.”

It would seem that the question of the prevention of disease is very largely one of organization and education. The following paragraphs are taken from the “Survey”:

“Suppose there were as much money spent on public health as on public education, and that there were as many public doctors as school teachers and with as much power. Conservative professors in conservative universities tell us that a third of all deaths which now occur could be prevented—that is to say, “deferred;” and that “at least eight years could be added to human life merely by securing reasonable pure air, water and milk.” We are told that death from typhoid is either suicide or murder.

“We tolerate at present such a waste of good human material as no wise manufacturer would permit with his by-products, and no farmer among his live stock. The money spent for public health would not be an extravagance, but an investment with large and sure returns.”

Through the organization of society its enemies of ignorance, disease and sin are being routed. “With the electric press on the one hand, and bacteriology on the other, the contagion of ideas is becoming more rapid than the contagion of disease. It is time for the devil to become discouraged.”

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

“EAT THE BEST”

“EAT THE BEST”

"IT'S FAMOUS EVERYWHERE"

BATTERY PARK HOTEL

ASHEVILLE, NORTH CAROLINA

LAND OF THE SKY—IN THE HEART OF THE
BLUE RIDGE

IDEALLY situated on the highest prominence in Asheville. Enchanting mountain views. Elegant rooms, single or en suite, with or without private bath; unexcelled cuisine, homelike environment; splendid orchestra; dancing evenings; Sunday concerts.

Tennis courts; saddle horses and carriages; mountain climbing.

Sportiest 18-hole all-turf golf course in the country

ON THE DIXIE HIGHWAY

Excellent motor roads lead from every section to the Battery Park Hotel.

OPEN THROUGHOUT THE YEAR

Write for illustrated booklet and terms.

S. J. LAWRENCE, Manager.

The Jumble Book of Rhymes

(Recited by the Jumbler)

By FRANK R. HEINE

A book brimful of subtle humor, much pathos, linguistic twists and delightful whimsicalities. The Riley kind. A real seller. Illustrated. \$1.00 net.

HACKNEY & MOALE COMPANY
PUBLISHERS

BOOK DEPT.

Asheville, North Carolina

M. V. Moore & Co.

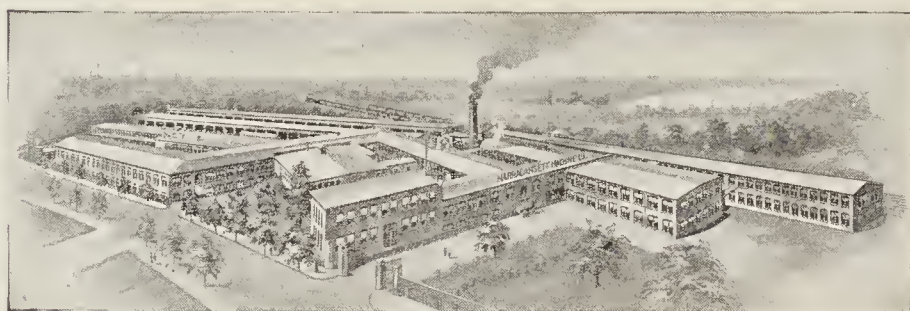
Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE

ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

If You Want Artistic Portraiture, Attractive Pictures and Views of the Land of the Sky, Get In
Touch With

THE BLUE RIDGE OFFICIAL PHOTOGRAPHER

THE PELTON STUDIOS

ASHEVILLE

NORTH CAROLINA

ASK FOR "BLACK MOUNTAIN AUTO COMPANY"

Authorized Service Autos for Blue Ridge—Y. M. and Y. W. C. A.

Fare 40 Cents Each Way

OFFICE AT

BLUE RIDGE AND BLACK MOUNTAIN, N. C.

WE INVITE THE RESIDENTS AND VISITORS OF BLUE RIDGE
TO COME TO

ASHEVILLE'S LARGEST DEPARTMENT STORE

ATTRACTIVE MERCHANDISE AND EFFICIENT SERVICE THROUGH-
OUT THE YEAR

BON MARCHE

ASHEVILLE, N. C.

We believe we are a little better equipped and supplied, carry-
ing a larger assortment of Higher Grade Products,
giving a little Prompter and More Efficient
Service, than any other Grocery
House in Western North
Carolina.

ASHEVILLE
GROCERY COMPANY

Wholesale Fancy Groceries
Flour and Feed

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE
CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

ENGRAVED

Wedding Invitations—

Wedding Announcements—

At Home Cards—

Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR TERMS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
TERM WITHOUT HANDICAP.

FIRST TERM—OCTOBER 1 TO DECEMBER 20

SECOND TERM—JANUARY 2 TO MARCH 20

THIRD TERM—MARCH 23 TO JUNE 2

Held at Nashville, Tenn.

FOURTH TERM—JUNE 15 TO AUGUST 30

Held at Blue Ridge, N. C.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing ten million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

Southern College of Young Men's Christian Associations

NASHVILLE, TENNESSEE



Wesley Hall, the present home of the Southern College.

The Blue Ridge Voice



A P R I L , N I N E T E E N T W E N T Y



THE BLUE RIDGE VOICE

Volume 1

NASHVILLE, TENN., APRIL, 1920

Number 6

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from November to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

DR. W. D. WEATHERFORD, Editor

J. J. KING, Manager

Evangelism in the Colleges

IN another brief statement in this issue of the VOICE we have called attention to the moral peril of our day, which is very genuine. We would not have Christian people, however, feel that the cloud is too black and that there are no rays of hope.

It has been the privilege of the writer to deliver a series of addresses on moral and religious themes in a number of the largest institutions throughout the South during the past six months. While we have found much of temptation for students, we have found a most earnest spirit among the Christian men and a very fine response among the men who are not as yet Christians. Most of these campaigns have been held in the larger state institutions. In most cases the entire student body attended the meetings.

One of the most alarming facts about the present situation in the colleges is the very large number of students who are members of some evangelical church and yet who frankly say that they are not Christian men. Most of these have come up to the college from the country or the smaller towns where life is very simple, and where, as they express it, "the gospel they have heard has been sincere but all too circumscribed." Many of these students have drifted away from their former ideals; most of them came to college without any vital grip on Christianity. In their home towns they probably attended Sunday school, but as they express it, it was only a formal attendance. They went because it was the thing to do, not because they had a great passion for religion. As they have come up to the college community, where the organization is more intense and where the schedule of life is under a heavier pressure, many of them have drifted away from even their former moorings.

In talking with large numbers of these men they have frankly said that they were not really living the Christian life when they entered college, and many of them have not been gripped by the Christian message since entering college. This puts a very vital stumbling block in the way of many a non-Christian man and creates perhaps the biggest single problem of evangelizing the colleges of America.

To put vital content and practical working meaning into religion for these church members who have no vital Christian life and to bring them back into a genuine Christian experience must be of necessity the largest part of the effort of any one working in the colleges.

But even in the most difficult task there are splendid and hopeful results. In the five campaigns which the writer has had the privilege of holding, more than five hundred such church members have clearly and decidedly re-entered the Christian life, and more than two hundred men who have not been members of the church have definitely professed Christianity. In each of these institutions a very decided change has been made in the whole moral situation. In one of the larger ones a very definite program for honor in the college has been set forward by a great pace. In others quite a number of men have made decisions for Christian life callings, and in all the whole spiritual atmosphere has been greatly revitalized.

One of the greatest needs of the present hour is for men who can and will present a vital, dynamic Christian message to the students throughout the country. Those who are doing this work are all too few, and yet the harvest is very white.

The Effect of the War on Student Life



WHILE the Great War was in progress there were many of us who thought that the conflict was destined to have great purifying and transforming effects. We saw mediocre young men rising to heroic greatness in the terrible struggle; we saw men and women vie with each other in their unselfishness of service and liberality; we saw the mask of hypocrisy and sham torn from the face of formal religion; and we heard young people everywhere demanding reality and sanity in all of those who named the name of God. We could not believe that these wonderful transformations could be lost; we did not believe we would ever drop back to our old form of sin and selfishness and hypocrisy. We fondly dreamed that because we were a bleeding and suffering people we would be a purified people. But alas!

Most of us are somewhat disappointed. If we open our eyes wide at the present hour it is very difficult to believe that we see aright. We are amazed, for we seem to see much of the old flabby selfishness and love of ease that we saw before the war. Certainly we have not made all the gains that we had expected.

During the war period men gave many times what they had been giving before, but in not a few cases they seem now to be tired of giving and are disposed to fall back on their war record as sufficient to absolve them from all obligations for the next five years. There never was as much money in circulation in America at any prior period of its history. The papers in the city of Nashville reported that eighty-eight millions of dollars were spent in twenty-four days just prior to Christmas, most of this being spent for luxuries. Almost every city in America had some such record, and yet almost every financial campaign throughout America, save those of the great denominations, including

the Red Cross, the Salvation Army, City Charities, the Anti-Saloon League, the Young Men's and Young Women's Christian Associations campaigns, has fallen short of its goal. One wonders if we are not in the midst of a great wave of reaction.

The moral situation is little better. There seems to be more petty thievery throughout America, more gambling, and certainly a great deal more of profanity and much more use of cigarettes. Along with the general drop in moral life our colleges have suffered just as other communities have. Certainly in many of the colleges profanity, gambling, cheating on examinations are more prevalent than they were just prior to the war. What is even more serious, in those colleges where large numbers of ex-service men have entered as war scholarship men, is that these forms of vice seem to be far more prevalent among the ex-service men than among the other students. One would suppose that when a man had been sobered by the loss of health or by wounds or by other debilitation his moral life would have risen rather than have dropped, and yet one is almost forced to conclude that this is not the case.

However, we are not pessimists. We believe that the world is moving forward. We believe that this recoil or recrudescence of evil is only temporary and that the general movement will be upward. Certainly the war has uncovered a great deal of sham and hypocrisy, and it may be that these things are simply a more open expression of evils that formerly existed. But in any case, whether these evils are only more apparent or more real, they are sufficiently widespread to make every Christian interested in the young manhood of America betake himself to prayer and strenuous effort that we may meet these moral needs of men.

The First Quarter of the Southern College at Blue Ridge



REAT interest centers around the first of the summer quarters of the Southern College of Young Men's Christian Associations to be held at Blue Ridge this season.

This session will open simultaneously with the Southern Student Conference, June 15th, and will continue through August 30th. Practically all the students who are now in attendance at the college at Nashville will be at Blue Ridge this summer. In addition, we are already receiving letters from men desiring to matriculate, so that we are assured of from thirty to forty other students who will be matriculated for work at the opening of the summer term. It is very evident that this term will be more largely attended than many of us had ever dared to hope.

Some of the courses to be offered this summer are as follows:

1. A full quarter's course on the History of Education by Dr. H. H. Horne of New York University.
2. A course in the History of the Present Day Church, Dr. C. E. Brown, Vanderbilt School of Religion.
3. A course on the Social Interpretation of Christianity, Dr. J. L. Kesler.
4. A course on the Problems of Race Readjustments in the South, W. D. Weatherford.
5. A course on the History and Principles of the Young Men's Christian Association, J. J. King.
6. A Teacher Training Course in Physical Work, Dr. T. P. Ballou.
7. A course in Mass Athletics and Mass Games, Robert Cubbon.
8. A brief intensive course on Sex Education, Dr. T. W. Galloway, of New York City.
9. Studies in Practical Leadership:
 - (a) Present Forces in Student Life, W. D. Weatherford.
 - (b) Principles of Organization in Student Associations.
 - (c) Principles of Efficiency in Leadership, R. P. Kaighn.
10. An intensive study of the Gospel of Mark. For this course we are hopeful that we shall be able to secure one of the greatest Bible teachers in the country, but we are not yet able to announce the name.
11. An elementary course in Biology, Dr. J. L. Kesler. This course is to be an intensive study course running through the summer with an equivalent of a full year's credit, meant primarily for men preparing to enter into the Physical Directors' Course.

Other courses will be announced later.

Conditions for entrance into the summer quarter are the same as the conditions for entrance into the winter quarter at Nashville, namely: "Men who have good moral character, bearing proper recommendations from state or local organizations, who are church members in good standing and who are planning to do special service in the Young Men's Christian Association or to become secretaries in some of its departments, home or foreign. The college does not seek men who are planning to give themselves to other callings. The summer quarter of the college will give a broad interpretation to this eligibility rule, admitting men who are members of boards of directors, active workers on committees or others who are otherwise identified with the Association Movement, provided they have proper academic preparation and proper religious qualifications. As in all other quarters of the college, all students matriculated in the college are required to carry at least one course in religious or biblical themes and one course in Association History or other institutional history.

One of the advantages of students attending this summer quarter of the college is that they come in close contact with the leading Association secretaries and workers throughout the whole territory during this summer period.



COLLEGE MEN AND WOMEN WORKING AT BLUE RIDGE, SEASON 1919.

The Blue Ridge Working Staff



ONE hundred of the choicest college men and women to be found anywhere in the Southern colleges will serve the delegates and guests at Blue Ridge this coming summer.

One of the most pleasing things about Blue Ridge is that there are no upturned palms and no obsequious attitudes, since no tips are either received or desired. The personnel of the working staff there insures neatness, cleanness and a general Christian atmosphere.

It will be of interest to the readers of the VOICE to know that in choosing those who work at Blue Ridge for the summer we select men and women who have leadership and capacity. The first requisite is that they shall be Christian students; the second requisite is that they want to come to Blue Ridge to get the advantages of the inspiration and uplift of the summer there; the third requisite is that they are actually doing some real service in their own colleges during the year. Each

summer these groups of students gather for thorough study for an hour each day and go away with new information and new ability to do Christian work in their local institutions. It is not an uncommon thing for us to have during the course of the summer ten to twenty of the choicest college men and women volunteer for Christian life service, including the ministry, the foreign field and the Association secretaryship. As high as nine different students on the working staff have volunteered for service in the foreign field in a single summer.

One of the things that Blue Ridge is attempting to do through using college men and women is to dignify the conception of labor in the South. Far too long we of the South have felt that labor with one's hands was not quite respectable, but no one can go to Blue Ridge and see the splendid company of men and women who
(Continued on page 12.)

Service*

DR. ROBERT E. SPEER

EVERY capacity for service which America possesses ought to be used today for the good of the world. There ought to be larger numbers of student volunteers for foreign missions in various conferences this summer than there have ever been in any of the conferences held in this land during the last generation. Every missionary society ought to be facing fearlessly today its new opportunities and needs. I am a Secretary of the Board of Missions of the Northern Presbyterian Church. We have the heaviest deficit we have ever had—over six hundred thousand dollars—a bigger deficit than all the deficits of the last twenty years combined, and yet in the face of that deficit our board



is assuming for this year obligations of more than three million dollars and is sending out twice as many missionaries as it sent out last year and thirty per cent more than it has ever sent in any preceding year in its history. It believes that this is a day in which Christian men and the Christian Church, without any flinching or withdrawal, should confront the call of the world and answer to that call. We believe that the time has come for immensely increasing the number of men and women going out from the United States to share in the missionary enterprise in the non-Christian world; for the whole enterprise to be projected on a vastly enlarged scale.

I want to speak this evening of just three or four

reasons which are constraining the missionary societies to take that view and which I believe ought to lead scores of men in this conference, no matter how fixed their life purposes may have been hitherto, to reconsider those purposes and here on this hillside during these days consecrate themselves to the work to which Jesus Christ gave himself; the work not of saving any single race, but the work of accomplishing the will of God for the whole world.

I. INADEQUACY OF PRESENT MISSIONARY PROGRAM GEOGRAPHICALLY

I believe, in the first place, that all our missionary endeavors ought to be projected on an enlarged scale, for the simple reason that the present scale is inadequate, and when men are inadequately doing their duty, there is only one course open to them, and that is to begin to do it adequately. I believe the present scale is inadequate, because we are not occupying our field, which is the world. I remember riding years ago down through the mountains and the valleys of Persian Khurdistān; the vast region over which those eighty thousand Assyrian refugees fell last summer, marking highways with the bones of their dead for that long three weeks' journey. I remember twenty years ago riding over that very road, through those same environments and in all that great stretch of country from the city of Arumia clear down the eastern border and the western border of the Arumian lake, then down through all those mountains and valleys to Hamadan, where the tomb of Mordecai and Esther still stands, there was not a man or woman trying to make known the riches of the glory of God revealed in the face of Jesus Christ. I made a long river journey down in Colombia some ten years ago when with a friend we went in one of those old South American boats of the Magdalena River to the upper limits of navigation. In all that long reach of the Magdalena River there was not a single Protestant missionary, not one single resident Roman Catholic priest, trying to make known the gospel to all the peoples. At my home last Monday night an old friend from China, I suppose one of the best amateur photographers in the world, was telling me of a long journey way up to the borderland of Tibet in Central China, and I was asking him how many missionaries he found way up there along the Yangtze River. "One man," he said—among all those hundreds of thousands and millions of people, trying to make Jesus Christ known! Only the other day a man came into the offices again about his mission in the Sudan. For years and years he has been trying to get some church missionary agency to take over that

*Stenographic report of the address given at Student Conference at Blue Ridge, 1919.

Sudan united mission. There lie the great stretches of the western central Sudan with millions and tens of millions of those people, down over whom great avalanches pour, with only a little handful of men to make Jesus Christ known to those for whom he died. We are not occupying our field.

And even where we have occupied the field we have not *possessed* it. I remember going some years ago down to Quang Tung province in China. It all came back the other day when a letter came from Dr. Fulton, saying he was about to celebrate his seventieth birthday, recalling the time when he and I had gone together down into four districts of southern China, a section from which almost all Chinese come who emigrate. He was taking me up to the big Centipede Hill in the center of all that great area, from which one might look off and see all that great population among whom he was working. It was the early spring time, when the Chinese are out renewing their graves. You know the Chinese idea is that every Chinese has three souls, and when he dies one soul goes into the grave, another into the ancestral tablet in the temple, and another into the keeping of the spirit in the other world, so that threefold worship is necessary. And now in the spring time they were out worshiping the spirits in the grave, and we went by group after group. There was never a woman, but son and father knelt in front of the grave. They put fresh sod up to make up for the weathering of the year. They were kneeling down there reverently praying to the spirit of the dead. We had gone by group after group like that until we came out upon the clear, unsuperstitious air of the mountain top, and he told me to look. I looked east, and north, and west, and south, and began to count the towns and the villages and cities; seven hundred and nine of them in view, and blue haze hid uncounted other towns and villages from view. He told me that in all that great field waiting there he was the only man preaching the gospel of our Savior. I can remember still the sudden shock that went through us both when, as we finished our counting, we turned to sit down and there just behind us on his back, his face turned up to the sky, a Chinese was lying. He had come up to worship some ancestor's grave and had lain down there and finished his only course, and the village had never missed him. Eyes turned up to the sky, and down below were seven hundred and nine towns and villages and the uncounted millions of folk in them waiting also for the message that was so long and slow in coming to them. You could just multiply that fact by the hundred tonight to bring home to our conscience the delay that we have been under in occupying our field and in possessing it in the name of Christ, who sent us forth into it. We have got to expand the scale of our missionary opera-

tions, because the present scale is inadequate to overtake the task.

And it is inadequate in a deeper sense than this of which I have just been speaking; not quantitatively only. There is something more vital lacking in our undertaking than this. I was reading General Foch's book on "Principles of War" to find out what there was in it that might be of service to us in this Christian struggle. You remember the principles, many of them that are gathered there in the first chapter. For a successful war the one indispensable thing is *power*. And the mass, he goes on to say, requires all the moral and spiritual resources of the nation. Without that the army couldn't do anything; there must be behind it the entire massed moral and spiritual resources of the nation. And our scale of missionary operations is inadequate today, not only because not enough men and women are out on the mission field, but because we don't have behind them the total massed momentum of the Christian Church. And we have got to enlarge the scale of our missionary operations by pouring the adequate forces out over the world and by raising behind them the total massed force and devotion and loyalty of all men and women who call Jesus Christ Lord. Today more clearly than ever in all the days we realize how pitifully inadequate our attempt at the evangelization of the world has been, and in the light of the adequate way in which the nations went at the great task that was laid upon them in these last four years, we realize that our first duty now is to make adequate our assault on our missionary problem and on the work of evangelizing the world.

II. THE ESSENTIAL WHOLENESS OF THE WORLD

In the second place, our present scale of missionary operations is inadequate at present, and the part of men and women in America is inadequate, because unless we do the whole, we cannot do any part of Christ's task throughout the world. Unless we undertake today every last section of it, what we do in dealing with any partial undertaking will be an ineffective piece of work. We are realizing today more clearly than men used to see it that this that you and I are trying to do in America can never be done as long as any other part of our task is left undone. Men used to say in advocating home missionary enterprises that we must save America in order to save the world, but what we have been doing in the last four years has been abandoning it. You can never save America inside the United States. The only way we can save America is by saving with America all the life of the world from which our own life is an absolutely inseparable thing. We have come to realize today that unless we save the whole of human life, there is no part of human life whatsoever that we can save.

We have been holding this last week in New York City the annual conference of our board with its fur-

loughed and outgoing missionaries, and one of the most impressive addresses of the week was by Dr. Simon Flexner, of the Rockefeller Institute of Research. He was speaking of the influenza epidemic as the greatest single sorrow that had ever happened to mankind in the entire history of medicine, or, for that matter, in the entire history of the world. Never any war, never any pestilence, that had ravaged the world had brought the sorrow and death in its train that influenza had brought. And we know now where it all originated. East and west the germs go out and carry with them their pestilence, distributing it to the end of the world. We have some gentlemen in the United States Senate who imagine you can isolate the United States from the rest of the world. Do they know how they can isolate us from the disease germs? Do they know how they can draw their boundaries across mankind so as to keep truth and error out? Lies and falsehoods play interchangeably over all the life of the world today. Sickness, disease, sorrow, grief, hunger, pain, uprising and disturbance—you cannot isolate these things. We have one great, common world life to deal with today, and you cannot possibly meet any single problem of America without meeting all problems of all the world. There is an old line of one of Kipling's poems:

"He little knows of England who only England knows,
And he little serves America who only America serves."

If you and I are going to serve our own land, we have got to begin by serving the whole great world. These last four years have taught us that. There they came, Afghans from every different tribe in India, from the islands of the sea, from twelve different sections of Africa, from China, from Japan, from all over the world they came pouring in. There was no national isolation; there was no separation of any one nation's duty or mission in the great hour of the whole world struggle. We realized then that we had one great battle to fight, and that it was the common battle of mankind. I say the second reason for our projecting the missionary enterprise on a scale that men never dreamed of before is because we have come to realize today that unless we do the whole of our work we cannot do any part, and that you might congregate all the Christian forces in this land and they could not do all the work in this land. Then it can only be done as we spread them out over all the world.

III. UNPRECEDENTED NEEDS OF THE WORLD

In the third place, I believe we have got to expand the scale of our missionary undertaking today and multiply tenfold the men and women who are going out in the enterprise, because we face today needs and opportunities that require this, such as men never faced in any other day before. Now I know just as well as

any man that this is the way every generation has talked. This is the way every generation ought to talk, because no generation can pass on its duties to any other generation. There never was a greater work before; there never will be a greater work again. I have been reading the last few weeks afresh the lives of some of those men who made the foundation of the American missionary enterprise. Lowry, who resigned his place in the United States Senate, thinking that was inferior to what was offered him, that he might become the first secretary of our Presbyterian Board; Jeremiah Everts, who gave up his law practice that he might become the first treasurer of the American Board of Foreign Missions. You go back to the dawn of our national history and there stand our big laymen as the leaders of all our foreign mission enterprises in the United States, and they were seeing in their day just as we see it now. They dreamed as bravely as we dream. But our opportunities are more wonderful still today. We have got a world those men never dreamed about; forces to weld that those men only thought about as far, far away, and opportunities richer by far than any that lay on their horizon. We have thrown out across the world there Wilson's saying about the rights of every nation to self-determination. We little realize what dynamite that has been in mankind. The whole world is shivering tonight with that idea. Great races that never dreamed of any such possibility before resolve now to claim their right of self-determination. But by what self does a nation have a right to determine its own career and destiny? There are two selves in every nation as in man, and we make a hell on earth for our children unless we put the right self in every nation, by which that nation is to determine its duties and relationships. All nations, all boundaries are thrown down; mere imaginary lines lie across. We realize today as never before the one common life of the world. We know today that our one great task is to Christianize the international relationship of men, but how are we going to Christianize nationalism unless we have nationalized Christianity?

And to make this great field opportunity concrete, I think of it in the singular even more appealingly than in this general appeal that the world makes. I think of that Japanese lad in his letter to his father before he went out to commit suicide, with nothing but a pessimistic view of the world left. "Father," he wrote, "I go, and I go as a sheep in the night." I think of those great hosts in India. We sit here and never think of all their need and want. Thirty millions of them died in the influenza epidemic. More men and women and children died in India in that plague—why, four times as many as were killed in this Great War and twice as many as died from wounds and injuries and hunger and want in Europe during all the days of the

(Continued on page 10.)



The Southern Student Conference

June 15-24, 1920

EVERY parent who has a son in college or preparatory school can well afford to consider seriously sending that son to the Southern Student Conference which meets at Blue Ridge during June. One of the religious needs of every growing young man is to come to realize that religion is a manly thing. Perhaps there is no way to teach this save by example, and at no other place in the South can there be found such a wonderful group of virile Christian examples. Speakers, professors, students, nearly six hundred strong, are about the most wholesome, live, aggressive group of clean Christian men that one could hope to find.

For four successive years a fine Christian fellow was urged to attend this conference. Finally, at the end of his senior year he went. During the conference he decided to enter the ministry as a life calling. Commenting on it afterwards he said he had long felt that he should do Christian work, but had been unwilling to decide to do so because he felt it was not a man's job; but on attending the conference he saw such a strong, forceful group, and found so many of them planning to go into Christian work, that he felt he must go into the ministry. He is now pastor of one of the largest Presbyterian churches in the South.

I had a young boy friend in a cultured but non-religious home. He needed to see that religion was manly. I asked his mother to let him accompany me to the Student Conference. The third day he came to me, and, in evident amazement, said he had never

known Christian men were so fine and enthusiastic. The next time I saw the lad he was the leader of the Young Men's Christian Association work in his preparatory school.

But the wonderful fellowship with fine college men is by no means the biggest thing of the Student Conference. The whole program is planned on the basis of thorough and honest work. Five hours of classes and lectures each morning, a full afternoon of recreation, and two hours of serious work each night make up the daily program. The purpose is to train students in the organization and leading of the voluntary religious activities of their fellow-students.

Some of the South's greatest and most religious teachers are there to lead the courses in Bible Study, Mission Study, Social Study and Personal Evangelism.

The platform is as strong as can be found in any religious gathering in America. Mr. Fletcher Brockman, of New York; Dr. W. L. Poteat, of Wake Forest, N. C.; Dr. Brown and Dr. Mims, of Vanderbilt; Dr. Kesler, of the Southern College of Young Men's Christian Associations, and a score of other great speakers and leaders will be present.

The life work addresses will put before the students the outstanding opportunities for life investment. Each field of life service will be discussed by an expert in that field. Ministers, professors, business men, returned missionaries, doctors will speak in this series of hillside meetings.

One student said the conference "was worth half



a year in college without any exams at the end." One father who attended last summer as a professor said he meant to have his boy go every summer while he was a college student. The wonderful mountain scenery, the virility of Christian fellowship, the breadth of world outlook—students from seven nations gathered there last summer—the vital power of the program, and the compelling personalities of speakers, teachers, and leaders, combine to make the gathering an epoch in the life of any student. For further information write Frank Steger, 1610 Candler Building, Atlanta, Ga., or W. D. Weatherford, Southern College of Y. M. C. A., Nashville, Tenn.

FIVE CONVINCING REASONS FOR ATTENDING THE SOUTHERN STUDENT CONFERENCE

1. Because it brings into close fellowship the choicest men of our whole Southern student field.
2. Because it gives every student an exceptional chance to learn the art of making the most of his student days and of lifting the standard of the whole student life in his college.
3. Because it offers an opportunity for vocational interviews with the strongest student leaders of the country.
4. Because it initiates one in the plan of personal character building and the Christian leadership, which will enrich life with a new abiding power.
5. Because it crowns out the college year with a bigger vision of life's task and of the possibilities of Christian manhood than can be had anywhere else.

O. E. BROWN,
Dean of Vanderbilt School of Religion.

WHY YOU SHOULD COME TO BLUE RIDGE TO THE STUDENT CONFERENCE

1. Because of the beauty and charm of the place, the cool breezes, the tramps to the hills, sunrises and sunsets from the tops of the mountains—the cordial of youth, the challenge of the spirit—dreams and blue skies and distance and forests and ferns and wild flowers.
2. Because of the delightful recreation programs, the college games and delightful fellowships, the contagions of the best in the mutual sharing of wholesome life.
3. Because of interesting and helpful studies and insights into new and splendid tasks, the appeal of great adventures for humanity, and the abiding strength of friendships formed in these never-to-be-forgotten associations.
4. Because of inspirational and notable addresses which you cannot afford to miss.
5. Because the work back in the college needs you as leaders, to take back to its life and tasks just what Blue Ridge has to give, viz.: a new sense of religious values, a deepening of the spiritual life, new efficiency, new insights, new consecration.

J. L. KESLER,
Professor Southern College of Y. M. C. A.

WHY BLUE RIDGE?

There's a reason. There are three reasons.

1. Blue Ridge is the most delightful spot I know in the North Carolina mountains. It leans back against the broad breast of High Top and looks across the lovely Swanannoa valley straight to the great domes of

Craggy, Blackstock Knob, and Greybeard, behind which old Mitchell hides his mammoth head and back. From so wide a prospect of ever-varying beauty one may pass in one minute into the cool deep solitude of the mountain forest.

2. The social and intellectual delights of Blue Ridge are as unique as is its physical charm. The thrice-choice youth of all Southern colleges are gathered there in finest fellowship in study and in sport, and the air is electric with frank, clear thinking on the highest levels.

3. For the moral and spiritual life, Blue Ridge is a veritably fountain of inspiration and renewal. One can hardly speak one's sober judgment without the appearance of exaggeration. It must be said, nevertheless, that, in my view, no single gathering within our borders means so much for Southern Christian leadership as the Blue Ridge Student Conference.

WM. LOUIS POTEAT.

Wake Forest, N. C., April 4, 1920.

SERVICE

(Continued from page 7.)

war died in India alone. And now behind that great pestilence hundreds of thousands of them are dying of famine tonight. Millions of them are lying down to sleep hungry. Millions and millions of them are trying to exist on one inadequate meal a day. You and I think of Serbia, Belgium and Northern France and Poland as the great areas that have suffered most because of the war. Why, I tell you, the people in all the world who have suffered most were a little race of people living in a neutral land, who never had anything to do with the war whatsoever. Between one-half and two-thirds of all that little nation of Assyrians has been wiped out by reason of the war, and they are making their way back now just in little handfuls to see if they can settle themselves once again in the homes of their fathers. I could take this whole evening telling you tales of their sufferings alone. They would suffice to tell what Christ alone can bring.

I was reading also of Dr. McDowell's telling of his relief work for forty thousand of them who had remained after that great exodus and were gathered in the compound. He had gone up from the old city and there he had found his way into the stockade where the Turks had run in the good looking Armenian girls and had made them shambles of virtue and honor. The poor girls, clinging to his coat, asked to be let out of that hell. Driving into that church, the Armenian church, a great host of the Armenian and Assyrian girls and turning that very house of God into a den of hellish shame for months! Think of that poor old Assyrian mother who was taken up to the roof of the house, while her own son was taken up and his throat

cut on the roof and his blood poured over the naked back of his mother—the anguish that only Christ can cure; that only Christ can heal!

I think of that temple that I went to only five years ago out there on the hillside just back of the little city of Hiuen, not very far north of the city of Nanking. We made our way through the streets of the city to a little temple that stood at the top of the hill. You could count almost as many towns and villages as from the top of the Centipede Temple, and when we counted as many as we could before the haze hid the distant ones, we turned back again and talked to an old priest. There was a great model just above him and I asked him what the model signified. This was what he said: "Where there is an earnest beseeching, there will be a sure reply." Where there is an earnest beseeching, there will be a sure reply. And I thought of all those counted villages lying over those plains and the four hundred million folk of China spread out in city and village across the great empire, beseeching for all these generations and no sure nor certain reply from those who alone had what China needed for her life and strength and power. I believe that we are called today immensely to enlarge our missionary endeavors throughout the world, because we face opportunities and needs today such as men never faced before, such as call for every last energy that we possess that these needs may be met, these opportunities be grasped.

IV. CHALLENGE OF THE SACRIFICES OF THE WAR

And, lastly, I believe that men and women by the thousand should be pouring out of our American colleges to the ends of the earth today, and that the Christian Church should enlarge her missionary enterprise in every land, because we are needing now (it is a pity we cannot find it) something that will take the place of the colossal demand made on us in these last years and that won from nations so colossal a sacrifice. We can't say, "Down now; back to our old levels of life again." I hear men say every now and then that this is the same old world we had before; that we are just the same men that were here five years ago, and that human nature is the same. In the name of God, this is *not* the same world that we had then! When men say this is the same world, it seems to me I can hear eight million whispers of human souls rushing down where the dead of Flanders turn angrily in their graves. Did they die that the world might be just the same? You and I are living in a different world today. We have got to have today some great enterprise that proposes the impossible to us; some great enterprise that demands just as much as the war demanded; some great cause that gives men the same unlimited opportunity for sacrifice and devotion that was given to us in these months that have just slipped by. And there isn't any that equals, that provides all that, except the undertaking to which Christ

is calling men today. Not to play any longer with their tasks, but to realize He was earnest when He came, when He taught them to pray, "Thy kingdom come, thy will be done on earth as it is in heaven," and that He wants men and women who will go out with Him today across the world to finish His work and to set up His kingdom. How readily men answered to calls like these in the years that have slipped away. There are lots of you here in this room now who never hesitated a moment then. Is there any reason why in answer to Christ's call, facing an infinitely greater and more splendid task than that, we should not arise to equal sacrifice and devotion?

I was reading the other day what I think is certainly one of the most beautiful books that the war produced; that little volume called "An American Soldier," which is made up of letters written by a young lad from Philadelphia, who went over and died in France, to his father and mother at home. I was copying out the other evening just a little bit here and there from these letters to his mother. He was in Canada when the war broke out. He studied engineering and was building bridges in Canada, and at last had been given all alone a great and difficult bridge to build across a curve on a great stream. "No country or flag can be mine except the United States, but if I could go to this war as a citizen of the world, I pray to be allowed. My ability in building a bridge will be taxed to the utmost, which is the deepest desire of my heart. If the United States declares war and calls for volunteers, I would enlist at once. I am so full of it that it drowns out every ambition, or desire, or thought of the future that I have. I have nothing but a great big desire to give myself to help in this battle against evil. Since the war started I feel as if I could not just go ahead as I have, making plans for my own advancement or my own family's welfare. I shall do nothing, mother, until the United States' course is definitely decided, but above everything in the world I want to go to the war, and I want you and father to tell me that I can govern myself by what knowledge and judgment I have with a surety of your confidence in me to do right. I think I can manage to serve in some way if only you will give me the inspiration of your approval and trust, dearest mother, you and father. I only hope and pray that we will take an active and an aggressor's share of the sacrifice of the other nations. I want the young manhood of America to be given a chance to prove themselves as willing to give themselves for a just cause as in 1861, and as now in the other nations of the world. Of course, we know they would; the call seems to have come already. Why is the United States so slow? I can think of nothing but the war, mother. It seems immoral to think or plan for anything else." And then this last word just before the great end came:

"Remember that your strength is the mother-strength, mother; the strength of sacrifices for the children and the weak. I am your child, but no longer a human child with necessities of human children, and yet, mother, in the greatest way, the spiritual way, I need you more every day, and in that need you are always giving and helping me and are always with me. Much love, dearest mother, to you and father, and thank you both for making me feel that I am doing this with your blessing."

If in those great hours mothers and fathers counted it all joy that they had sons and daughters that might lay down their lives; if men counted it the privilege of all their days that for a great cause they might give their all and their last, I leave it to you whether it is worth following Jesus Christ at all unless we are ready to follow Him in that same spirit, to make Him Lord of all that we are and have. Here tonight or in the days that are left of this conference, just as truly as in college or university the last year or the year before or in the towns where we live the call came clear and unmistakable from the nation to our lives, so here as clear and unmistakable will that call come to us. If we could only be still enough now, if life, noisy ambitions, the roar of lust and sin, all tumult of our own self-will, if that could just die down now and a man could be still, why, he could hear it in this room tonight just as plainly as Andrew and Simon Peter and John and James and those other young men heard it in those great days around the sea: "Men, I am going out on a great endeavor; I am looking for men who will go with me. Will you come?" That is what He is saying now. What answer is He getting? "Not I," or "Lord Jesus Christ here I am; I am coming."

TRANSPORTATION ANNOUNCEMENTS FOR
CONFERENCES HELD AT BLUE RIDGE,
N. C., MAY TO AUGUST,
INCLUSIVE, 1920.

The Southeastern Passenger Association first granted us a one and one-third fare on the certificate plan, but has changed, so that they will sell any de'legate a round trip ticket on presentation of an identification certificate. This certificate must be signed by W. D. Weatherford and presented to the ticket agent at the time of purchasing ticket. Certificates may be secured from heads of conferences or local organizations.

Tickets are on sale three days prior to and one day following the opening of each conference. All tickets good for return, leaving Black Mountain on September 1st. No stop-over privileges on any tickets.

Dates of sale of tickets for various conferences as follows:

World Conference of Boys' Workers, May 19th-31st; selling dates, May 15th-21st.

Southern Student Conference (Y. W. C. A.), June 4th-14th; selling dates, June 1st-6th.

Southern Student Conference (Y. M. C. A.), June 15th-24th; selling dates, June 11th-17th.

Missionary Education and Interchurch World Movement Conference, June 25th-July 5th; selling dates, June 22d-27th. (Delegates to the High School Boys' Conference will come under this head.)

Southern Summer School (Y. M. C. A.), July 6th-20th; selling dates, July 2d-8th.

City Conference of Y. W. C. A., July 23d-August 2d; selling dates, July 20th-25th.

Southern Summer School of Social Service and Christian Workers, August 2d-29th; selling dates, July 30th-August 4th.

THE BLUE RIDGE WORKING STAFF

(Continued from page 4.)

do our service there and still feel that it is not respectable to do manual labor.

This particular season Blue Ridge opens the middle

of May, and we will perhaps have some little difficulty in getting a sufficient number of college men and women who are thoroughly competent to be present for the first two weeks. We already have in our office several hundred applications for the regular summer period, beginning June 1st, but we have not yet received sufficient applications for the special period of May 15th-31st.

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

"IT'S FAMOUS EVERYWHERE"

BATTERY PARK HOTEL

ASHEVILLE, NORTH CAROLINA

LAND OF THE SKY—IN THE HEART OF THE
BLUE RIDGE

IDEALLY situated on the highest prominence in Asheville. Enchanting mountain views. Elegant rooms, single or en suite, with or without private bath; unexcelled cuisine, homelike environment; splendid orchestra; dancing evenings; Sunday concerts.

Tennis courts; saddle horses and carriages; mountain climbing.

Sportiest 18-hole all-turf golf course in the country

ON THE DIXIE HIGHWAY

Excellent motor roads lead from every section to the Battery Park Hotel.

OPEN THROUGHOUT THE YEAR

Write for illustrated booklet and terms.

S. J. LAWRENCE, Manager.

The Jumble Book of Rhymes

(Recited by the Jumbler)

By FRANK R. HEINE

A book brimful of subtle humor, much pathos, linguistical twists and delightful whimsicalities. The Riley kind. A real seller. Illustrated. \$1.00 net.

HACKNEY & MOALE COMPANY
PUBLISHERS

BOOK DEPT.

Asheville, North Carolina

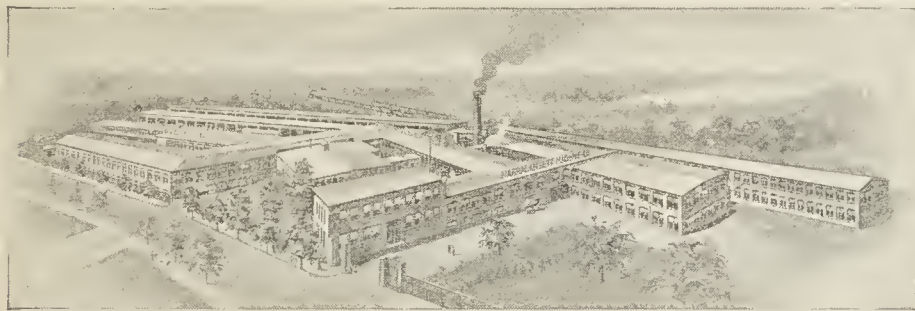
M. V. Moore & Co.

Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE
ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

If You Want Artistic Portraiture, Attractive Pictures and Views of the Land of the Sky, Get In
Touch With

THE BLUE RIDGE OFFICIAL PHOTOGRAPHER

THE PELTON STUDIOS

ASHEVILLE

NORTH CAROLINA

ASK FOR "BLACK MOUNTAIN AUTO COMPANY"

Authorized Service Autos for Blue Ridge—Y. M. and Y. W. C. A.

Fare 40 Cents Each Way

OFFICE AT

BLUE RIDGE AND BLACK MOUNTAIN, N. C.

PATRONIZE
OUR
ADVERTISERS

BROWN BOOK COMPANY

BOOKS, STATIONERY
SOUVENIERS

51 PATTON AVE., ASHEVILLE, N. C.

We invite you to make our store headquarters when in Asheville.

We believe we are a little better equipped and supplied, carrying a larger assortment of Higher Grade Products, giving a little Prompter and More Efficient Service, than any other Grocery House in Western North Carolina.

ASHEVILLE
GROCERY COMPANY

Wholesale Fancy Groceries
Flour and Feed

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE
CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

ENGRAVED

Wedding Invitations—

Wedding Announcements—

At Home Cards—

Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR QUARTERS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
QUARTER WITHOUT HANDICAP

FOURTH QUARTER—JUNE 15-AUGUST 30

Held at Blue Ridge, N. C.

FIRST QUARTER—SEPT. 27-DEC. 23, 1920

SECOND QUARTER—JAN. 3-MARCH 21, 1921

THIRD QUARTER—MARCH 22-JUNE 6, 1921

Held at Nashville, Tenn.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing ten million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

Southern College of Young Men's Christian Associations

NASHVILLE, TENNESSEE



Wesley Hall, the present home of the Southern College.



AUDITORIUM



ROBT. E. LEE HALL



DINING HALL



COTTAGE



COTTAGE



COTTAGE



ROOM WITH BATH

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

1,191 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared. Entirely non-commercial.

Last summer 4,384 persons, representing every State in the South, were present at Blue Ridge for special training. During the past year 1,424 secretaries were trained for the War Work Council of the Young Men's Christian Association and 1,000 men are being trained during the spring of 1919 for work in reconstruction problems.

John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



PANORAMA OF COTTAGES

The Blue Ridge Voice



M A Y , N I N E T E E N T W E N T Y

SPECIAL SPEAKERS AT WORLD CONFERENCE OF BOYS' WORKERS

BLUE RIDGE, N. C., MAY 19-31, 1920



SPECIAL announcement has just been made that Dr. Edward A. Ross of the University of Wisconsin, Honorable Raymond Robins of Chicago, Illinois, Dr. J. H. McCurdy of Springfield, Massachusetts, and Mr. David R. Porter of New York City, will be at Blue Ridge during this conference to speak on national problems. Rev. Thomas W. Graham of Minneapolis, Minnesota, formerly Secretary of the Young Men's Christian Association at the University of Minnesota, and Rev. Charles W. Gilkey, a Harvard man, who is pastor of the university church near the University of Chicago, will be there to speak on Christian Fundamentals. Mr. Sherwood Eddy, well known as one of the great evangelistic speakers of the world, who has been so powerfully used in the Orient as well as in America, will be there for special addresses. Mr. David R. Porter will be one of the Sunday speakers. Miss Margaret Slattery and W. D. Weatherford will be speakers at special meetings.

This conference is destined to be one of the greatest meetings in the history of the work for boys. All persons interested in boys should watch the reports of this conference. It is expected that a number of the addresses of this conference will be printed in full in the July VOICE.

Do a good turn for your friends by asking them to subscribe now, thereby getting the benefit of these special addresses.



THE BLUE RIDGE VOICE

Volume I

NASHVILLE, TENN., MAY, 1920

Number

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from November to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

DR. W. D. WEATHERFORD, Editor

J. J. KING, Manager

*The Church of the New Day

BY DR. TALIAFERRO THOMPSON

DR. CRONK asked me to speak on "The Church That the Day Needs." I have chosen as a text (and I trust you will see the relationship of it before I am through) Mark 1:11: "Thou art my beloved Son, in whom I am well pleased."

Our Lord faced a crisis in His life. New and momentous problems and issues thrust themselves upon Him, fresh opportunities spread before Him, and as He stood at Jordan looking out toward the new day that was ahead, the heavens opened, and the Father said "Thou art my beloved Son, in whom I am well pleased." This was God's benediction upon the life that had just been finished; that life of obedience and of work and of worship. It seems to me that more than that it was God's justification of the present attitude that Jesus had toward life; the motive that was in His heart, the purpose that was back of His will.

THE CHURCH AND THE PRESENT CRISIS

The church today is facing a crisis hour. I have no need to mention the problems that are confronting, the opportunities that seem to be unparalleled. The church's past is not like Christ's. There has not been a constant and symmetrical development. There has been staggering by the way. Her garments are frail; they are soiled with the sin of faithlessness; they are stained with the blood shed in controversy. And yet, may it not be possible that the church, as it looks out upon the challenging hour, shall in some way have her heart so recreated that she may in a measure merit the word of God to the Savior? How does the church face the future? What part is hers if she is like her Master? Let us see.

Our Lord, it seems to me, was conscious of God. He was aware that God was present and that God was all-powerful. He was satisfied with God. He was completely confident that the resources that were in God were sufficient for the task that was ahead of Him, and so His face was radiant. The gospel tells us that as He was praying the heavens opened, and that up-raised face, that uplifted spirit tells us that the Son who was pleasing to the Father was aware of the Father's presence and trust in Him to the fullest. Is the church aware of God, of the presence of God, of the personality of God, of the power of God, of the sufficiency of God for this hour? Has the church the fullest confidence in God, so that the church as she looks forward and presses on is altogether undismayed? If there ever was a day when the church should be aware of God, when the church should feel the reality of God, it seems to me that it is this day.

Some years ago I read a book, written, I judge, in the early years of the twentieth century. It was called, "Sin as a Problem of Today." It pertained to the philosophy of Christ. The author examined it carefully and showed us just what its outworking would be in life. He said, "Why, of course, no nation will ever dare to put the practices of this philosophy into its own life." A nation did that very thing. I heard Raymond Robins say a short while ago that he was in Germany some seven years back. He was struck with Germany's development along all lines. He was in fields that had been cultivated for hundreds of years, and he said those fields were in better condition than when first turned by the plow. He asked a German professor how it was that they could raise forty and fifty bushels of wheat there. He said, "We get your phosphate from Florida and treat it and put it on the

*Stenographic report of address at M. E. M. Conference, Blue Ridge, 1919.

soil, and it will never wear out." He went into their schools and saw the finest vocational training and progress. He saw the miners tapping little veins of coal. He saw the economic conditions there such as they weren't in America. There were laws protecting laborers. He went into the colleges and began to speak along social and industrial lines. Then he said he began to speak of religion, and they laughed at him. Students turned their backs upon him. One student came up and said, "Why, Mr. Robins, you don't believe in that kind of thing, do you? We have dismissed religion from our thinking. The gospel of Christ was all right for those Jews, but not for a race like Germany, not for a race with vigor and power. Our doctrine is that of Germany with the drawn sword. Our doctrine is that of might." Unmistakably they adopted as their national philosophy materialism. Man was brought down to the brute state. It seems to me that I can hear the tone in John Masefield's voice now as he cried, "Germany, Germany is a thing that has the form of a man, but has not the dignity nor the grace of a man!" How can we fail to see if our mind is upon things that have just passed, that materialism as a philosophy should be dead forever?

A NEW CONSCIOUSNESS OF GOD

Things have fared badly in these days. There has been a tremendous upheaval of things. These things that we have been accustomed to handle have been demolished, and we have been left desiring deeper things than they. In an English woman's home Mrs. Smith shows us the inner life of the English people during the war. It is a very vivid book. We see something of her own heart. Her home demolished, her husband over in Mesopotamia, her girl as a Red Cross nurse in France, her own life energies sapped by super-service, lying in a hospital recovering. And the one thing that stays her soul is a text from Hebrews. The things that cannot be shaken may remain. Things have been abolished for her, and she has seen emerging through the wreckage of things truth and brotherhood and love, and back of these things God, from whom they have sprung, and she feels that God is the resting place of the soul of man in such a cataclysm as this. The mind of man, the soul of man, have discovered the spiritual, and it seems to me that the heart of man has outrun them all. When the heart aches it flees to the bosom of God that it might be told of the love in the universe; that it might be assured of an immortality for those the heart loves. Seven million graves have moved the world's heart toward God. Can't we see Harry Lauder as he stood there with that telegram trembling in his hand: "Captain John Lauder killed in action." He says everything broke about him. It was for him either despair, or drink, or God, and he thrust his hand out through the

mass that was about him until God was gripped and there came peace. Yonder in Israel when things were in ruin, when the heart of Isaiah was smitten sore, we hear him cry: "In the year that King Uzziah died I saw the Lord." But in humble home after humble home it seems to me I can see a mother looking up and saying, "In the year that Bill died I saw the Lord; not high and lifted up, but lowly and tender, coming into my home and pressing my head against his bosom." How can we forget the things that we have seen, the cathedrals of France crowded with worshipers praying? Yonder in Scotland when they took the prayer and put it above the sermon we can yet hear the voice of that Admiral calling England to prayer, and we can see even now the churches in America when on that May day the President asked us to come together for worship. We can look at those great congregations eager to come into touch with God. There are those who tell us that at the Marne and at Ypres there are places where somehow God must have stayed the hand of Germany or Germany would have struck Paris or Germany would have had the Channel ports.

In this day, my friends, when the world is conscious of God, it seems to me that the church of the living God must be conscious of Him in a double manner. We must know that God is, that God is upon His earth, that God is suffering here, that God is sufficient, and in our trust in God our face must shine with a holy hope.

A NEW VALUATION OF MEN

In the second place, this Christ, who was aware of His relationship to God and had full confidence in God, was undoubtedly aware of His relationship to man. Yonder that white throng separates, and down the lane that has been made by the majesty of the man coming, one walks who stands before Jordan, and as John looks upon Him he says, "I have need to be baptized of Thee, and comest Thou to me?" In that moment of His baptism our Lord linked Himself forever with our humanity. He stepped down from the eminence upon which He might have stayed and watched with scorn that surging crowd, and said as it were to the crowd, "This day I take my part with you; I join my hand with yours; whatever your woes, whatever your travail, whatever your sins, I am one with you to bear them to the end." Does the church feel that way about it? Do we recognize that we are one with the crowd; that all humanity is our concern? He was addressing a cultured audience. There they were with their fine gowns, with their rather cold faces, and he told them of the immigrants, of the aspirations that brought them over, of success they had achieved. A lady said, "Dr. Steiner, you don't mean to tell me there are people like that here in America, in New York?" He said, "They are, and if you will come out I will show them to you." And so he took her to a busy cor-

ner where working men came by. She looked at them for a while, and then turned away and said, "Dr. Steiner, something new has come into my heart. I feel as if I had been up on a mountain top and had drawn new air into my lungs. I am athrill with the fresh meaning of life." She had been there in the city, but she had associated herself with those who were congenial to her, and she knew nothing of the sweat shops, of the toilers, of those dark rooms in the tenements, of those who labored night and day with their hands. The church can be in a community and may be altogether unmindful of the fact that there are those in the community who are wrecked, who are working beyond their strength, who have been broken and flung aside, who are suffering for the bare necessities of life, and yet the church must see that all humanity is its task. In this day when they have reinterpreted democracy, when they have discovered the meaning of brotherhood, can the church fail for all humanity when the church has a Christ who came to seek and to save the lost, who ate with publicans and sinners?

I don't mean that the church should be the poor man's church. I don't mean that the church should be called "The Church of the Laborers." Henry George stood before working men once and said, "I am not the laboring man's friend," and there was a strange hush as if those men didn't know just exactly what was going to come next, and then he said, "I am not the rich man's friend. I want you all to know that I am the friend of man as man." Thunderous applause broke out as they caught the idea that he wasn't a class man. He was humanity's man. And so our Christ ate with Simon, who had money. He had fellowship with the rich and was with the poor, and He wants the church to stand in the community, interested in every man, woman and child in the community and in the whole problem of the community's life. He would not have us stop at America. President Wilson has said recently that the swing of America's destiny is as wide as the world. The British labor party has said in its manifesto, which is as fine a thing as statesmanship has produced, that it does not believe that through commerce of nation with nation there is any breaking down of the individual national life, but that all of the nations are mutually helped through this commerce. Germany has come to the world and has beaten upon the world's framework, and the world under those blows has suddenly discovered that it is one; that it has a real unity. Yonder in the Balkans Germany said to Europe, "Stand aside; let Austria have Serbia undisturbed." She declared that Europe had no unity, and Russia and France were knit together. She put her foot upon the only internationalized state in Europe; that state was a symbol to some extent of the one life Europe had, and when she did that, England said, "I must stand by the rest of Eu-

rope." Yonder in April, 1917, when Germany declared submarine warfare upon the world, she said, "There is no such thing as world society. We must each stand for himself." And when she struck she joined the world together against her. When men and women throughout the world, when statesmen everywhere have discovered that the world is an organization, the church can't be national in its thought when it had a Christ who said through Paul, "God has made of one blood all of them who dwell upon the earth," and who says to the church directly, "Go ye into all the world and preach the gospel to every creature." The church must stand today conscious of its relationship to humanity, of its obligation to man as man, of its duty to meet all of the needs of all men everywhere; and if the church is true to her Lord, I am sure that the church will believe today that the deepest need in man is spiritual.

THE MEANING OF SIN

There is a shallow philosophy of life which means something like this: Sin is misery, misery is poverty; the antidote for poverty is an adequate income. The church will not be betrayed by such a philosophy. . . . Some one has said that it took a cross nineteen hundred years ago to convince the world of sin, and that it has taken ten million crosses in these latter days. A French officer said, "The Boche is saving the world by showing it the meaning of sin." I am sure the church of God, when it sees there is hate and bitterness and jealousy and rivalry, must understand that sin is back of it all. When the church hears Jesus say, "All have sinned and have come short of the glory of God, the wages of sin is death, without the shedding of blood there is no remission." . . . The Church, looking out upon the world today, says, "I am responsible for the whole need of man, but the deepest need, the fundamental need, is the need of the soul, and the cure of the soul is Christ and Christ alone."

THE SPIRIT OF SACRIFICE NECESSARY

In the third and last place, this one standing there conscious of His relation to God and conscious of His relation to the race, determined to go all the way that His duty might be fulfilled. When He said to John, "Suffer it now for us to fulfill all righteousness," He knew that all righteousness would not be fulfilled until the nails burned yonder in His hands and feet on Calvary, until from the cross He could say, "It is finished." Just after He had made His determination He saw the path, the whole length of it, leading to the cross. Then in the wilderness Satan came saying, "Turn the stones into bread. Why should you know any physical deprivation whatever? Cast yourself down from the pinnacle of the temple, and your name will so run through the whole land that enthusiasm for you will blaze here and there until the flame of it shall crimson

Hermon with its light. Why should you know thorns and nails? Why should you know scourging or the thrust of the sword? A woman's genuflexion and the glory of the world is yours." Our Lord dismissed him at once and stood out to go on until the cross snuffed out His life. Is the church today going to measure its service? Is the church today going to say, "We will go thus far and no farther?" What would have happened to the world if Christ had said, "I can't go all the way to the cross?" The world would have staggered on and on into a deeper darkness and a blacker despair. The world would have journeyed toward midnight instead of toward the dawn. What would it have meant to Christ if He had not gone all the way? He would not have known the highest joy of service, for it is known only as we do not care what it costs. He would not have known the joy that came from fellowship with the Father through the doing of the Father's will.

Suppose the church draws back. Suppose the church says, "I will go just so far. I will pay so much, but I can't go deeper into my pocket than that. I can't draw upon my heart throbs more than that." What will it mean to the world? Alfred Noyes wrote a short while ago, "It is hardly too much to say that if for one weak moment England would lapse into disorder, civilization would depend upon one nation alone—America." Henry Watterson has said, "The future is black. There is one hope, a single hope. If there is one power that can arrest and save the world, it is the religion of Jesus Christ. Democracy is not the issue. The paramount issue today lying under democracy is the religion of Christ and Him crucified. . . . We feel that the hope of the world is in America, and that the heart of America is the church. If the church ceases to function and America is dead and cold in this day, how will the world be reached for God? What will it mean to the church if she says, 'I can't go all the way on the journey with my Savior?'"

Two pictures stand out very vividly in my mind from France during the war. One of them is in Frederick Palmer's book about the war. He pictures a group of elegant French women sitting in a restaurant chatting over their cups, careless of the thing that has struck France to the heart. An old man sees them, stops, walks to where they are, and stands by them for a minute until he attracts their attention, and then he says, "Ladies, isn't there something that you can find to do at a time like this other than what you are doing?" That other picture is of a woman coming back ten miles behind the lines to give birth to a child.

Two weeks after the child is born she presses that child to her bosom and then gives it to a friend and says, "I love my child. God knows how I want to be with my child, but France needs me more, and I am going back to till my field that France may have its fruitage." And as those two pictures came to my mind, I thought what did that one group know of the meaning of patriotism, of any of the high things that were abroad in the land as compared with that woman who through suffering had come into a consciousness of the meaning of life and of the joy of service and sacrifice.

One of our Y. M. C. A. secretaries got a letter from a cousin of his, a Canadian boy, and this cousin was telling him of three of his friends. They had gone out together and were in the same regiment. He told him of a charge in which they went over the top together one morning. He said, "We had gotten but a few steps when I heard a bullet strike one of them and I saw him grip his breast and then cry, 'God!' and he was gone. We went on a little further, and another one of them leaped up in the air and fell over on his back with his arms wide and cried, 'Mother!' and he was gone. And we went on further and I saw that my bunkie had had his legs ripped off just above the knee, and I stooped down and grasped him and rushed to the dressing station, and he looked into my face and smiled and said, 'Kiss me, John,' and he was gone." As I heard that story I said to myself, "Those men through the thing that they suffered have come into a consciousness of the great things of life—God and love of a mother and of a friend. What does that slacker, slinking back from the front line, know of life as compared with these men? And if the church of Jesus Christ draws back, comes out of the front line, how can the church have fellowship with Jesus in His suffering? How can she know the meaning of His life? How can she know the joy of service that fills the cup to overflowing unless she is willing to suffer all things that she might have fellowship with the suffering? Is God pleased with this church? If the church today stands aware of God, conscious of God, praying to God, calling down His power upon men; if the church is conscious of a relation to mankind and is desirous of healing the whole world of man, knowing that the deepest purpose is the wound made by sin; if the church is willing today to go all of the length of the road to the cross, methinks the heavens are open and the voice of the Father is saying as He looks upon the church, "I am well pleased," and a new power will come down upon it for the service she is called upon to render.

Blue Ridge Co-operates in New Move for Buncombe County

People who are interested in the Blue Ridge Association and in the people of Buncombe County, in which Blue Ridge is located, will be delighted to know that after several months of careful preparation Buncombe County has fully organized for the county work with the Young Men's Christian Association. S. K. Hunt, the State County Work Secretary of North Carolina, together with Lloyd Ranson, the field Secretary, spent several weeks in the county conferring with leading school men, ministers and citizens doing preliminary work, when a financial campaign was put on and sufficient funds were raised to finance the work for the full year.

After the money was raised a county convention was held in Asheville with representatives of the various sections present. At this organization convention a county committee was chosen, of which S. P. Burton, of Asheville, was made Chairman; J. P. Kitchen, Secretary; R. E. Currier, Vice-Chairman; D. J. Weaver, Treasurer.

Immediately after the organization convention a meeting was held of the newly elected committee, and Mr. Alton C. Roberts, of Metuchen, N. J., was unanimously called as the first Secretary of Buncombe

County. Mr. Roberts is a native of New Hampshire, and is a product of the County Work Department. He was a member of one of the departments when a small lad and later became president of this department. Graduated from Harvard, afterwards became County Work Secretary and served in that capacity for six or seven years.

During his stay at the university he had some considerable experience as an Assistant Boys' Work Secretary in Boston. Mr. Roberts has proven to be particularly strong on boys' work, conferences and camps, having succeeded in organizing and building up one of the strongest camps for boys and men to be found anywhere in the United States.

The County Work of the Young Men's Christian Association is just beginning in the South and is destined to become one of the very greatest sources of power of our rural communities. In view of the fact that Buncombe County has Blue Ridge within its bounds it ought to become one of the most strongly organized counties in the South. We all feel very happy in having Mr. Alton C. Roberts, who is so thoroughly trained, become the first Secretary of Buncombe County.

* Women and the World's Morals

BY DR. ELEANOR BERTINE



WONDER how many of us when we watched a group of little boys playing together have been struck by the fact that little as they are their play is distinctly different from that of little girls. I was visiting in the family of a friend not very long ago whose son, a little chap about ten years old, was not considered very bright in school; not feeble-minded, but he didn't get along very well in his class, and his teacher was constantly pestering his mother that this little chap's mind didn't grasp any better. I sat and watched him for a while. He had an electric toy. He got his little batteries set up, he connected the wires with the right pole of those batteries, he laid out his tracks, and with short order he had that electric locomotive running around those tracks. Well, as I watched the complicated machinery he was handling I thought, I have had a course in college and could not do it as well?" I am very positive I never

should have been doing it for play. If I had had to set up that locomotive I should have called it real work.

Not long after I was visiting another friend who had a little boy only four years old. He had a baby automobile run strictly by hand power, which he furnished. He was enormously interested, though, in watching the wheels go round, and he asked me to come and play with him, which I did. On the automobile there was a driver, a perfect little man as those creatures are on toys, and entirely unconsciously I started to play. I began making up a story about that driver. The child was interested; he began asking questions about the story, and I began to realize that the fundamental difference between men and women was coming out. He was interested in the mechanism entirely in any yarn I could make up about the ridiculous little man on the box.

Watch a group of little girls playing. Do they know anything about electric toys? Why, I have never seen one yet who could really set up an electric mechanism and make it run. But from the begin-

*Excerpts from a stenographic report of an address at the Southern Student Y. W. C. A. Conference, June, 1919.

ning those little girls have their dolls and paper dolls, mothering them, putting them to bed and waking them; sending them to school, taking them to church, etc. I remember in my extreme youth it used to be paper dolls rather than dolls. We had elaborate family systems, my sister and I. We had permanent families and a permanent village with its minister and its school with all the various classes well regulated, well graded, in which everything was taught that we knew about; each paper doll having a distinct personality which she retained from time to time and which she developed from time to time . . .

Now those little boys and those little girls grow up to men and women. Men become inventors, the explorers, the managers of factories. It is the men who make this basis of our civilization, who create the thought that underlies it. And the women after all aren't so awfully interested in that in itself. They are interested rather in the people in the world. A little boy is quite ruthless about his toys. He takes them to pieces to see how they work; perhaps putting them together again, perhaps not. But if he has discovered the mechanism, he is happy. Girls don't worry about the mechanism of toys.

Now the time was when the men did their work, made their inventions, manufactured the things that we need for our lives, out in the world, and the women served people in the home. The women made many of the clothes for the family, kept the family well by the right kind of food that the men supplied, took care of the children, saw that they were brought up in the right way, that material things were right that they needed, and that they had the right educational background to grow up into the right kind of people.

Men became scientists, leaders in the abstract thought of the world. Men have a remarkable capacity for being interested in things entirely as things, entirely in the abstract. There was a scientist that I knew once who said, "I am interested in this thing for its purely scientific value." But that is perfectly impossible in a woman. Take the practice of medicine; it is a field that perhaps I know most about. There again is this difference. The men are interested in their scientific research, learning more of pathology and causes of diseases, which in time are going to be enormously useful for human life, but men are really interested in them for themselves. Women, as they go into medicine, are ordinarily, I think, just a little bored by those things except as tools. Women are interested rather in human individuals; people who are sick and ought to be well, and so they go to these scientific experiments, always wanting them just as tools.

Now, as I said, time was when women served primarily the home. Then gradually these activities got

taken over and were no longer done individually, but were taken outside of the home. That meant that things women had done were now relegated to man's old sphere, the outside world, and so the women came after, following after their activities. When they came out into the world of politics and the world of industry, their world was pretty well organized along the lines of man's genius. The test was always the maximum of production at a minimum cost. In the world's history over and over again human life was hardly considered even as part of the cost. The output was the important thing. The number of pins was five million, or ten million, or twenty million pins, produced at a given cost, if that happened to be the product; or it might be sheets or chairs. The maximum output with the minimum cost. In that world woman followed her work; and she didn't fit in very well to that world, because after all she didn't care how many pins were produced except in so far as it could be hitched up with the value of somebody's life. If it meant sacrificing of lives, the number of pins ceased to be of very great interest. And so these women, going out, following their work, being measured by the measure of the industrial world, having that rigid scale applied to them, fell short. They came in second rate. And so in the world of industry women have not been the equals of men in the majority of cases.

When we talk about the difference between men and women, we are talking only about majorities. In the world of industry women have been more or less second rate. At the time the war broke out the realization of that fact was most strikingly brought out and in a way I couldn't but object to. In Washington I happened to get hold of a book brought out by the Department of Publicity of the War. In that book the author was telling about how all the various citizens might serve their country in time of war. He said if you were a carpenter, you could do thus and so; if you were a doctor, you could fit into this particular niche; if a mechanic, into that little niche, etc. And then he said in another little paragraph. (What do you think it said? I read with great interest what I could do): If you were a woman, you also could be of value to your country in time of war. If patriotically minded, you will accept the routine and minor administrative positions. Rather a bitter pill to swallow! And yet, being measured by the measuring rod that applies to the men in industry, for the most part there is some justice in it. That is, measured by the measuring rod that has applied in the organized world in the past, competing with men on their own ground, the men came out superior, and women, who were considered to be, as one man said, "I have always considered women rather as little men." In the outside world it has often been justified.

But women have their own point of view, their

own convictions, their own contribution, and the time has come for women no longer just to be measured by the old measuring rod, but to stand for those convictions and to make their own specific contributions. Woman's interest is not in mechanical things; it is in people; and in the world today there is as much need for that interest to be developed as there is for the man's genius itself. And there is need now for women to become (I almost hate to use the word, because there is a certain kind of antagonism which I don't mean to have here) class conscious, which is to be contributive to the world alongside of man's point of view, and to supplement man's point of view, not rival it. And that point of view is the one that springs from a desire for a greater richness and fullness and joy in life.

Now there are two things chiefly that I want to speak of as being woman's special contribution to this age; two things that come under that heading of things that add to the greater human joy in life. The first is health, and the second is love.

Health has always been a great interest of men, and the men have given us, we have got to admit, most of the data, most of the scientific information which makes better health possible. But now there is a need for the women to come forth and use that in everyday life. With our present civilization we have got to admit that physically speaking humans are going down hill. They are less and less well and strong physically. The examinations of men at the beginning of the war showed that. Of the young men from twenty-one to thirty-one approximately one-third had to be turned down because they were not well enough to be sent to war. This is a terrible commentary on the world at large. It is partly due to social conditions, to conditions in factories, in shops. I think women cannot stand too strongly for the fact that any industry that crushes the health of its employees is doing more harm than good.

One young woman came to me who had been working in what was supposedly a rather good factory. She was in a very bad, rundown condition. It was not possible to make any definite diagnosis, and yet that girl, physically, was ten years older than she should have been. She said, "Why do you think I am not in good condition? Why, I am much better than most girls." She had been working in that factory five years and she wasn't yet twenty-five years old. And think of it! she accepted as a necessary part of work a gradual, progressive, down hill course physically. But it isn't only social conditions, not only the conditions in the factories that have got to be remedied all at once. There are actual conditions of life in which we as individuals are living and for which we are responsible. I have been rather fond of taking just a typical day from the life of an industrial worker and

another typical group in the community to show bad conditions.

The girl in the factory. Up in the morning, hustling to work. These factory girls' breakfast is a piece of toast and a cup of coffee. Work from eight to six. Just time off for lunch; lunch consisting of most extraordinary things. Home at six and one square meal. Their evenings spent in one of two ways. If young, they go to a dance hall or moving picture, keeping them up to late hours, so that they get very little sleep and very little exercise. Or else, if they have been at it for five years or more, the evening is spent in getting up clean clothes and then to bed. No exercise, too little recreation and play, and awfully foolish food. Yes, but you say that is the industrial community and the industrial girls are hardly responsible. Not only are conditions bad, but there are ignorant classes. And so I have been rather fond of taking another typical class—the life of the average student. And I have been quite amazed to see how the selfsame difficulties prevailed in the life of the average student.

Up in the morning just in time to scamper to breakfast, bolting through breakfast, and to classes all morning. Noon; not spent resting, not spent working, not really playing. An afternoon of work in the laboratories until the latter part of the afternoon, then off on some more time which again disappears. Then dinner. An evening spent studying, and then a little play. Members of teams get the needed amount of exercise, but somehow or other athletics seems to be a thing for members of teams and not for the rest of the community. Now, as I have told some of you who were at colleges where I have lectured, I have often puzzled about that and have asked girls why exercise is so left out, and I have gotten the answer, "No time." And I have told you that at first my thought was, What is the matter with our modern educational system that puts them in a situation where they can't keep well? But I have become suspicious by getting that answer too universally. Then I thought of this time that disappears, which might be spent exercising if the people realized the importance of it and would.

Another thing about the life of a college girl is the way she eats. The shoe pinches now. You all know how it is. You know the boxes from home and what not. Now I don't think there is any reason for us to say, "I never eat between meals," but I do think that there is great reason for us to be heartily ashamed if we habitually nibble between meals and go around with indigestion. Occasionally a little food between meals isn't going to hurt anybody, but for a girl who doesn't exercise much and always has food to nibble and then wants sympathy because she doesn't feel very well . . . (Continued on page 11.)



SOCIAL SERVICE SUMM

The August Period at Blue Ridge

Already a great many letters of inquiry are coming in concerning the August period at Blue Ridge. Perhaps in no previous year has there been so much inquiry at so early a date. As usual the August period will be filled with the finest of inspiration and of good-fellowship. Hundreds of the choicest spirits from the whole South will gather there for inspiration and recreation. The program as arranged for the present summer is perhaps stronger and more varied than in any other August period that we have ever had. The following statement of courses and lectures will be of interest to all who are thinking of coming to Blue Ridge for the month of August:

CLASSES AND DISCUSSION HOURS

AUGUST 4-10

1. Social Problems in the South—Dr. Alexander Johnson, of New Orleans, and Mr. Joe C. Logan, of Atlanta.
2. Social Messages of Jesus—Dr. J. L. Kesler, Professor in Southern College for Young Men's Christian Associations, Nashville, Tenn.
3. Social Aspects of World Christianity—Dr. O. E. Brown, Vanderbilt School of Religion, Nashville, Tenn.

AUGUST 11-17

1. Social Problems of the South—Dr. Johnson and Mr. Logan.
2. Social Messages of Jesus—Dr. Kesler.
3. The Bible and Life.

AUGUST 18-24

1. Problems of the Rural South.
2. Problems of Race Adjustment in the South—Dr. W. D. Weatherford, President of Southern College of Young Men's Christian Associations, Nashville, Tenn.
3. Studies in Eugenics and Sex Hygiene—President W. L. Poteat, Wake Forest, N. C.

AUGUST 25-30

1. Problems of the Rural South.
2. Problems of Race Adjustment in the South—President W. D. Weatherford, Nashville, Tenn.
3. Studies in Eugenics and Sex Hygiene—President W. L. Poteat, Wake Forest, N. C.



SCHOOL GROUP, 1919

SPECIAL

During the week of August 11-17 there will be a special evening hour on mass singing, led by Mr. E. L. Wolslagel.

SUNDAY SERVICES SUNDAY MORNING AT 11 O'CLOCK AND SUNDAY NIGHT AT 8

Sunday, August 8—Dr. George Stewart, Birmingham, Ala.

Sunday, August 15—

Sunday, August 22—Dr. Richard Hogue, Baltimore, Md.

Sunday, August 29—Dr. James I. Vance, Nashville, Tenn.

EVENING LECTURES, 8:30-9:30, ON SOCIAL, ECONOMIC, EDUCATIONAL AND RELIGIOUS THEMES

Dr. Edgar J. Banks, Alpine, New Jersey, expert lecturer on archeology as it applies to the Bible. Illustrated lectures.

Mr. John E. Edgerton, President Tennessee Manufacturers' Association, lecturer on "Industrial Readjustment in the South."

Mr. C. A. Rowland, Presbyterian Layman's Movement, will lecture on "The Layman and His Money."

Mr. Smith Richardson, Greensboro, N. C., will lecture on "The Boy Our Greatest Asset."

President H. A. Morgan, University of Tennessee, "Problems of Rural Leadership."

Mrs. T. W. Bickett, Raleigh, N. C., "Woman's Part in the Moral Reforms of the South."

A number of other prominent men and women have been invited to speak at these evening hours, including Hon. William Jennings Bryan, Governor Bickett, of North Carolina; Miss Julia Lathrop and others. These had not answered when the VOICE went to press.

In addition to these the Young Women's Christian Association will have a group of perhaps two hundred in the cottages during August 3-13. This group will be known as the National Industrial Council and will serve the industrial workers and the groups from the industrial centers throughout the South.

It is also expected that the Cotton Mill Village Workers will meet there sometime during August for probably a week's time.

During the last two weeks of August there are two special groups on Interracial Co-Operation which will be meeting parallel with the regular Social Service Summer School.

The indications are that Blue Ridge will be as full as ever, although we have larger space this year than ever before.

Missionary Education Conference

E. C. CRONK, SECRETARY FIELD DEPARTMENT, MISSIONARY EDUCATION MOVEMENT



THE discovery of the world's needs and the church's greatly enlarged plans to meet these needs call for consecrated trained leadership on a scale unthought of hitherto. To aid in calling forth and training the one hundred thousand leaders which the church must add to its force in the next five years if it is to do its task, the usual Missionary Education Conference will be held at Blue Ridge this summer, except that it is to be *unusual*.

The conference will be conducted by the Interchurch World Movement of North America, June 25th to July 5th. The conference this year is to be unusual in its size and personnel. Those in charge of promotion have asked for all available space and are making plans to fill the grounds to their capacity.

Already reservations are being made by those who want to be assured of admission. The Interchurch World Movement through its state and county representatives is in a position to select men and women of potential leadership and bring them to Blue Ridge and train them for leadership in the particular line of work to which they are called.

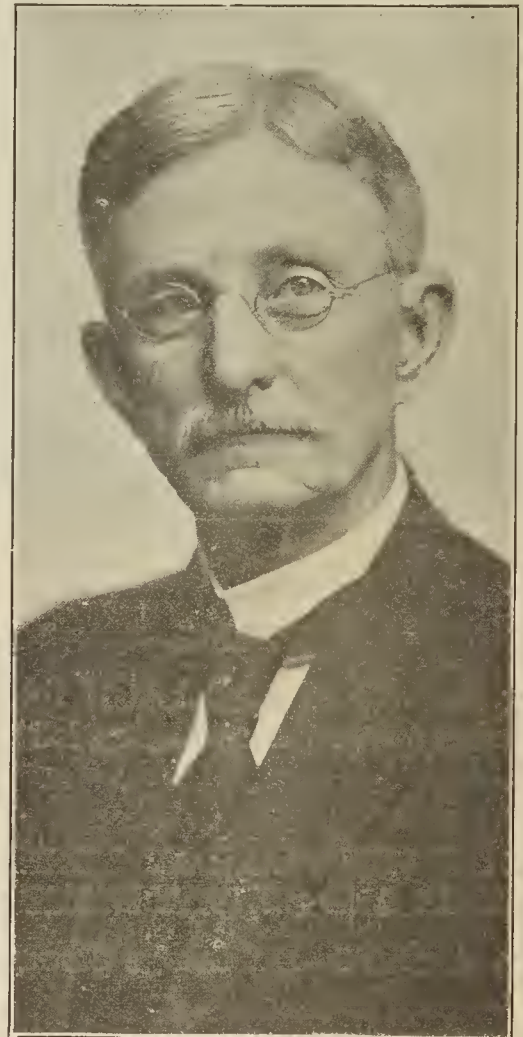
The young people will be cared for as in former years, but a larger number of matured people will be in attendance. A large number of the state and county departmental representatives of Spiritual Resources, Stewardship, Life Work and Missionary Education will be present.

Men and women of recognized ability compose the faculty and are prepared to do the advanced type of training for leadership which the church needs in a time like this.

The new mission study text-books will be used. Among these are "The Near East—the Cross-roads of the World," "The Church and the Community," "A Better World," "Making Life Count," "The New Christian," "The Bible and Missions." In addition to these regular text-book courses there will be normal courses for experienced leaders.

The forenoons are for work; the afternoons for play. Work and fun for all. Dr. E. C. Cronk with

headquarters at 45 W. Eighteenth Street, New York, N. Y., who has been connected with this conference since the opening of the Blue Ridge grounds, has general direction of the promotion work of the series of missionary education conferences throughout the country of which Blue Ridge is one, but the local head-



DR. H. T. WILLIAMS, ONE OF THE LEADERS OF THE MISSIONARY EDUCATION MOVEMENT

quarters for the Blue Ridge conference is the office of the Interchurch World Movement at Charlotte, N. C., with Dr. E. N. Orr in charge of the promotion work. Literature and information may be had from him. Address Dr. E. N. Orr, 221 Piedmont Bldg., Charlotte, N. C.

WOMEN AND THE WORLD'S MORALS

(Continued from page 7.)

Now before women can make any contribution to the health of the community they must first see to their own health.

The other special contribution that I think women have to make in our day is on the side of the sex relationships of a community. I think I can assume in this audience a good deal of backing for this. I would like to know, for instance, how many of you have heard the course of lectures by Dr. Noble or Dr. Morris. Now this special contribution of women is one that is especially needed right now. Those of you who heard such a course of lectures know about the campaign that was carried on by the government against the immoral forms of sex expression during the war. You know about the danger of venereal disease, how it was shown to be several times as prevalent as all other diseases in the army. This was the medical problem of the war, and for the sake of military efficiency had to be the one that was vigorously combatted. Measures were instituted by the government for a morally clean army that was able to control itself in order to avoid the danger of these diseases. They put on sex education lectures in the training camps and also in the communities for the women.

Now the war is over and the reason for those measures has passed by, and already we are beginning to hear an open demand for prostitution again. Just the other day I heard a man say, "The war is over. We can't possibly keep this thing up; we have got to relax and go back." But during the war there was another campaign of sex education, and for the first time in the history of the world probably there has been a large number of women as well as men who have been made intelligent on the whole subject of sex. Rapidly there has been a disappearance of this silly little girl who knew nothing about sex; the silly little girl who didn't want to know anything. She has been disappearing and instead there have come women who do know something about this thing and are determined to make that knowledge effective. They are willing to look at the whole problem honestly and frankly, determined no longer to consider sex as such a sacred thing that it can't be talked about and then just allowed to drift, but a thing to be talked about and be acted about and made first decent and then beautiful.

Now for those women who have learned about the subject, who are intelligent, there lies important work ahead. We have got to go on with the attempt to prevent street soliciting on the part of prostitutes, to close disorderly houses and red-light districts, but after all that is a very small part of it. We have got to stand for more than that. I think we have got to put it up to those men who do believe in prostitution, to those men who do advocate the necessity of it for men, this

proposition: If you believe that kind of thing is necessary for men, you have got then to believe that the prostitute should be a respected member of the community and not an outcast. If you believe that that is valuable, then the woman who supplies that valuable commodity to the community should be respected and not because of it.

We have got to go still more deeply into the heart of it. Repression may do good temporarily, but it is an awfully ineffective thing and an awfully superficial thing. It is simply cutting off the top. Women have got to go to the bottom, to the education of the young boys and young girls. They have got to realize that if they are going to be able to demand a clean life from those boys after they grow up, they have got to see to it that those boys get their knowledge straight at the beginning and don't get perverted too early. The young boy who has been told by men whom he considered his elders and his betters, and often, I am sorry to say, by women, too, that a chap's a better fellow from having seen life, is not going to be in a position to see sufficiently clear at the age of twenty-one to break those habits.

If women believe in doing away with prostitution, they have got to see to it that these boys are protected early in life and not ask their co-operation after habits have already been formed. They must see to it that girls know, and that they know in time. It is not enough that they should know simply that it is wrong to go off and have immoral relations with a man. The thing these girls have got to know is enough about themselves, about men, the forces of this great sex nature to know that there are certain situations in which that is liable to get stimulated to the point where it is going to be too late to draw back. Perhaps few girls start out with the idea of going wrong, but they don't know the danger. They get into situations and things happen, and the rest is an easy downhill slide.

There must be more protection of the feeble-minded girl. Women must see to it that they are not victimized merely because of their weakness. . . . We have got to see that economic conditions do not force women into prostitution; that wages are improved. We have got to see to it that there are other outlets for this great energy.

Side by side with the campaign of repression was another equally vigorous one to supply some other kind of recreation for the men in the camps. The thing that was learned during the war is the thing that women should remember after the war. . . .

And then women have got to cut to the foundation of this thing by developing constantly finer ideals of what the love relationship should be; what a complete love consists of. It is far deeper than just sex attraction that draws young men and young girls together.

Sex attraction may be a less thing as a part of a com-

plete whole. No love is perfect that does not include this great physical attraction between individuals as well as comradeship and spirit. But where that is alone, man shares with animals. It is perfectly cheap. Some woman who believes in finer ideals is going to realize that that physical attraction has no place in that early acquaintanceship. Women will realize that where that is given expression too early, it has in itself such a stimulus that it is like a weed that overgrows the entire relationship, and where the expression of that physical attraction comes early in the form of spooning and much flirting and kissing, the relationship is not likely to develop the finer comradely side which is needed. . . . The woman who has simply got to have an affair on hand all the time has cheap ones. Not long ago I was told by a woman who believed that all girls should marry that I was a very dangerous influence in the community. Well, perhaps. But I think perhaps I believe in marriage more than she does herself. I believe in the finest part of marriage. I believe marriage answers a need felt by woman as nothing else does. It offers the possibility of human relationship that is offered in no other way on earth. I don't think we have to force women into marriage because of economic necessity in order to have them care to marry, and it is only by being independent that they can bring marriage up to what it ought to be. I not only believe that women should be free to marry; I believe the time is coming when women are going to be free to propose to marry when they want to.

Women must also set an ideal of relationships of men and women short of married life, because it is women who decide that kind of relationship every time. In the medical school that comes out most dramatically where a lot of young men and women are brought together to discuss subjects that men and women don't discuss together. Some girls have disagreeable experiences, and other girls never have them. The men are

the same, but the girls are different. The men will usually act up to the thing the girl expects of them, and so the women must have an idea of what kind of association they do want; whether they do want to have it based first upon the physical or not.

What of women's dress? Awfully thin waists over underclothes that don't do much better. The evening dress, which, as some one has said, "Makes up for beginning late by ending early." Now all these things are deliberate appeals to the physical. It is a marvelous thing as a part of the whole, but as a beginning, it is awfully cheap, and the woman who does believe in a finer, cleaner relationship has got to do all of those things that arouse a desire for the other kind of life.

There is another problem in the colleges, particularly in the co-educational colleges. Girls have told me about it. It is the habit of association between the young men and young women through what they call "steadies." At the beginning of the college course a young man and young girl decide they will go around together. This habit becomes more firmly rooted where there are more women than men. It is a bad habit, because one of two things happens; either the girl marries him or she does not. If she marries him, she has started in too young to go with just one single man, and doesn't know whether she is marrying the right man or not. She may find later that she has not. Or, if she doesn't marry him, she has been wasting four years of life on one individual instead of on many where she might have found a husband.

We women must stand frankly and consciously for the things that we really believe in most in life. We will freely make a contribution that is really ours to give instead of only measuring up to standards that men apply to men. There will then be no more talk about whether men and women are equal. Women will be valuable in their own particular way, and the world will be enormously richer therefor.

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY
IN PACKAGES OR IN BULK

♣ TENNESSEE BISCUIT COMPANY
NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

* Pagan Mindedness

DR. E. M. POTEAT



ASK your attention while I read some selected verses in which our Lord is expressing observations on the Gentile mind, which observations He had evidently formulated in silent reflections on the behavior of the people whom He had seen. Think of Jesus quietly thinking over the behavior of these people and then reaching His conclusions about them, and then expressing those conclusions in these verses which I am to read. And I ask you to look out for the phrase, "the Gentiles," in the three passages which I am about to read.

Matt. 6:5f: "And as thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward." They have what they are after; they have their reward; they get what they are looking for. People do see them; people do comment on them. That is all they want, and that is all they get.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to the Father which is in secret; and thy Father which is in secret shall reward thee openly." Of course, the "openly" doesn't belong there; reward thee "openly" would kill the passage. If He had said "openly," He would have contradicted the whole thing. That is what He isn't proposing.

"But when ye pray, use not vain repetitions, as the heathen do." Jesus says, "Do not buzz and imagine you are praying, as the Gentiles do." Now watch this observation: "For they think that they shall be heard for their much speaking." If you keep it up long enough you will make some impression!

"Be therefore not like unto them: for your Father knoweth what things ye have need of before you ask him." And then follows the prayer which we said together a while ago.

Now take another context in which that same phrase, "the Gentiles," occurs. I am reading at the twenty-fourth verse of the sixth chapter of Matthew. "No one is able to be a slave to two masters at the same time; for either he will hate the one and love the other, or else he will cleave to one and despise the other. Ye cannot be a servant to God and mammon." Ye cannot serve both God and mammon. You can serve one or the other, but not both at the same time. "Wherefore, I say unto you, be not anxious for your life, nor yet for your body, what ye shall put on. Is not the life more than the food and the body than

the clothing? Look on the birds of the heaven. They sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of more value than they? And who of you by being anxious can add one cubit to the measure of your life? And why are ye anxious about clothes?" (This isn't addressed to women any more than to men.) "Take a lesson from the lilies of the field," He says. You see Him standing above a flower looking into the peerless cup and thinking thoughts too deep for us to fathom. "Take a lesson," He says, "from the lilies of the field. They toil not, neither do they spin; yet I say unto you that even Solomon in all his magnificence was not arrayed like one of these. If, therefore, God does so clothe the grass of the field, which today is and tomorrow is cast into the oven, will He not much more clothe you, O ye of little faith? Be not, therefore, anxious, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?" For after all these things do the heathen people seek that don't know anything about your Father. There is the Gentile again, that Gentile mind. "For your heavenly Father knoweth that ye have need of all these things. Seek ye first His kingdom and His righteousness; and all these things shall be added unto you. Be, therefore, not anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." Today has its share, and tomorrow has its own, too.

Now, take another text if you please, and it won't be necessary for me to speak if you will listen. This carries it all. They were going up to Jerusalem, you remember (this is in the twentieth chapter of Matthew), on this last journey and they had just left Jericho, and the mother of the Sons of Zebedee came to Jesus with her sons, worshiping Him and asking something from Him. And He said to her, "What do you wish?" And she said to Him, "Speak the word, in order that (arrangements having already been made—you understanding it and we understanding it) these, my two sons, may sit one on Thy right hand and one on Thy left hand in Thy Kingdom." Jesus said, "You don't know what you are asking." As a matter of fact they were asking for the places of the two thieves. "Are ye able to drink the cup I am about to drink?" They said, with the nonchalance and confidence of jaunty young men, "We can. All you have to do is to show us what it is and we are ready." He said to them, "My cup ye shall drink; but to sit on my right hand and on my left is not mine to give, but it is for those prepared by my Father." I don't know what that means unless this: that the matter of who sits

*Stenographic report of an address delivered at Blue Ridge, July, 1919.

on my right hand and on my left does not fall within the sphere of my present enterprise. That is a matter to be determined in the Father's heart.

"And the ten, hearing it, were indignant about the brothers." And do you know why? Because they themselves were capable of exactly the same ambition. We criticize in others the faults we are aware of in ourselves. There wasn't a man of the group who, if it had occurred to him, wouldn't have proposed the same thing. But they were very righteously indignant at these two brothers trying to get ahead of them. Now listen to what Jesus said: "But Jesus, calling them, said, ye know that the rulers of the Gentiles lord it over them, and their great ones (that is, greater than the rulers just alluded to) exercise authority over them. It is not so among you: but whoever wishes to become great among you shall be your servant; and whosoever among you wishes to be first, he shall be the slave of all. As the Son of Man came not to be ministered unto (not to be served, but to serve), but to minister, and to give His life a ransom for many."

I brought these three contexts together in the gospel of Matthew for the reason that I pointed out; namely, that in each of them the Gentiles, or the Gentile mind, is characterized, and I am going to go back to these contexts and try to bring out in the simplest way possible just what our Lord is doing in each of the three, talking on "Pagan Mindedness," or the Gentile mind.

You will observe that our Lord is contrasting the pagan mind and the Christian mind. In the first context, that in which He is speaking about prayer, He is contrasting the pagan mind and the Christian mind in its religion; that is, in its attitude toward God. In the second passage, that in the sixth of Matthew, toward the last of the chapter, He is contrasting the pagan mind and the Christian mind in their personal anxieties. And in the third passage, that in the twentieth of Matthew, where the brothers wanted a place in the new kingdom, He is contrasting the pagan mind and the Christian mind in their big ambitions, in their conceptions of social order. Now let us go back and look at those three.

CONTRAST IN THE SPHERE OF RELIGION

First, in the sphere of religion. He says that the pagan mind is concerned to make an impression on God, and it thinks to do that by dramatics—by a species of performances. When it prays, in some cases it is thinking more about the people than about God; and in other cases it believes that God can be fooled and it proposes to turn the trick. So it will elaborate the ritual of prayer; it will elaborate the machinery of prayer; it will multiply the words of prayer; and it will be saying to itself all the time, "That is the way to get Him." Jesus gives an example of a man pray-

ing (in the eighteenth of Luke), only he wasn't praying to God. He says he was praying to himself, and, strutting in the temple, he proceeded to make a speech to himself about his fine qualities. "I thank Thee God that I am not as the rest of them," etc. You remember the passage. (Luke 18:10 and following.) And Jesus puts in contrast the other mind, for the first man did not believe in God. He was a straight-out atheist; he had no use for God; he didn't need Him. The other man, who was unwilling to lift up so much as his eyes to heaven, but smote his breast and said, "God be merciful to me, the sinner," that man went down to his house, of course, justified rather than the other man.

Isaiah has in his first chapter a very striking passage in which, speaking for God, he says it is iniquity, the solemn meeting which God cannot get rid of. Who told you to trample my courts? Why don't you stop your solemnities? They don't mean anything; they don't get anywhere. Did you ever find yourselves going on in the same forms of prayer because you thought it wasn't quite proper to stop now? There was a brother called on to pray in a prayer meeting. He said, "Well, I was about to make a few remarks, but I believe I could throw them into a form of a prayer." I conducted chapel in a college for fifteen years and one morning I caught myself lecturing the boys in the prayer. O my! going through the motions! Do you ever do that? Some of you ministers, do you ever preach to your congregation in the words of your prayer? Now, you do; you needn't deny it. You secretaries that have gotten up before a meeting and said, "Now, fellows, come in; we're going to have our religious service. Put down your papers and come on and we'll begin with a song, and we will have 'Stand Up, Stand Up for Jesus.' Now let's bow our heads and have a word of prayer," and the brother that was called on said something. Look here, it is awfully difficult to pray. And if we don't watch ourselves we won't pray while we are going through the forms of prayer. The difference between the Gentile mind and the Christian mind in this matter, according to Jesus, is very simply this: The Gentile mind is trying to fool God with a trick called "words," or with a pretense of zeal by continuing and continuing and continuing; and the Christian mind is concerned only with unmediated contact between spirit and spirit. Believe me, that doesn't require words. Sometimes words are an impertinence to such an experience. The first qualification of true prayer is genuineness, and the second is quietness, and the third qualification of prayer is genuineness.

CONTRAST IN SPHERE OF PERSONAL ANXIETIES

Take this other context, in which our Lord is contrasting the pagan mind and the Christian mind in their personal anxieties. The pagan mind, He says,

is concerned about *things*. And you notice that He specifies things to eat and to drink and to wear (and I suppose since the first of July a good many of you pagans in this country have been wondering what in the world you were going to do!) But bodily comfort—just one degree removed above the brute with his bovine content—and that removal characterized by what has not yet appeared in the brute creation—namely, anxiety. Now if you attempt that in a generalization, you would get this: The Gentile mind, the pagan mind, is concerned about possessions, about property. And what are you going to say about our industrial civilization with its passion for profits? Read “*Qou Vadis*.” Go back of “*Quo Vadis*” to Carthage in the days of Hamlet; go back to Egypt in the days of Moses, or to Babylon in the days of Nebuchadnezzar. “Is not this Babylon as I have built it?” In the banquet hall of one of those palaces you will see an authentic word from God and you will see all the learning of the times gathered into the presence of it, babbling nonsense . . . and calling it wisdom. The pagan mind is concerned with magnificence.

What is the Christian mind concerned about? Quite simply, Jesus says, about character. Not things—not banquets, not fine clothes, not magnificent palaces. The Christian mind can get along without any of these things. The Christian mind is concerned about character as defined in the phrase, “The Kingdom of God”; that is, the reign of God over the individual life and over the life of the world.

CONTRAST IN THE SPHERE OF AMBITION

What shall I say about that third—Pagan mind and Christian mind in their big ambitions, in their conceptions of social order? We now go into our context in the twentieth of Matthew, where the two brothers are asking for seats. Read Dr. Clark’s little book, “The Ideal of Jesus,” and learn that the men who sit on the right and on the left of Jesus do not know it and might be displaced tomorrow and never know that they were displaced, for the men who sit on His right and left, those who are the nearest, are those who are most like Him in their passionate service of all the world, and not those who think they are like Him or who want places of prominence in His Kingdom.

Now the pagan mind, said Jesus, is concerned about position. O, He had seen those ambitious men trying to get ahead, trying to get above others, and He is mating greatness in the proportion of their lives above others; that is to say, in the proportion of the number of people whose energies the Great One absorbs into Himself and whose lives the Great One controls by His individual will. So you have got tier upon tier—human beings all arranged range on range, the greatest ones being up there at the top and the mass of the

people down here beneath, judged to be of worth only because they contribute to the maintenance of that throne. I said a while ago that we illustrate the pagan mind in this country in an enormous way in our passion for property, for profits. We illustrate the pagan mind in another enormous way in our estimate of greatness. Must we not confess it? We estimate greatness by prominence, by station. Cæsar, kaiser, superman—and your selfish superman is there as the goal of the process and in himself justifies the subordination and the suppression of this vast mass, because they have all contributed to create him. Now I said we illustrate that pagan mind in this country on a vast scale. Caste is one of the hardest things to eradicate, and if you think we don’t illustrate that difficulty, you have got another guess coming. I don’t hesitate to say that a militaristic organization is a contradiction of Christianity. Why do I say it? Because it in essence is built upon this pagan conception of degrees or rings in life. Now for the purposes of efficiency we had to have discipline in the army, and as long as we recognize it as useful in that connection and do not carry the idea over into our social philosophy, well and good; but the trouble is that we have already gotten the militaristic bug in this country and must watch out against his multiplying himself.

A Commissioner of Education told me this story not long ago. He said that there was a civilian entertaining an officer at one of the army posts, and, incidentally, the civilian learned that the officer had a brother in the ranks at the post. They were to have dinner together, the civilian and the officer. “Why, I understand you have a brother at the post. I’ll send out and have him into dinner.” The officer drew up and said, “No you won’t. I’m an officer and I don’t eat with the privates.” Well, he was an officer and an ass. You have got to watch that in this country. Why, that man allowed military etiquette to overrule nature, and he forgot that he and that brother of his had sucked the sustenance of their lives out of the same paps.

Some of you know of this incident that occurred down here in Spartanburg. You have all heard the story on the Lieutenant, but this really occurred. It is a fact. A Lieutenant was going down the street and saw a private stop and turn toward a show window, and when he came up he touched the private on the shoulder and said, “You tried to avoid saluting me, sir.” The private clicked his heels together and stood at attention, and the Lieutenant said, “I require you to salute me sixty times.” And the private saluted sixty times. There was a Major up the street watching the performance. He drew nearer and when the private had stopped saluting, he said, “What does this mean?” The Lieutenant said, “Why, this private refused to salute me.” “Yes,” said the Major, “and the regula-

tion requires that the salute be returned. Salute the private sixty times." What was the matter with that Lieutenant? You know perfectly well what was the matter with him. He had the bug! O, my brothers, I know that democracy is the divine order of society, because in the grace of God every last man of us in his bare humanity, without any go-between, has the right of access to the throne room of this universe. Not "live and let live," but "live and direct the lives of others." That is power. You recognize the quotation. Germany strikes. Who gave her the right? Her might is her right. She is right because she has eighty-seven million people.

Do you see what the pagan mind is concerned about? It is concerned about power. What is the Christian mind concerned about? The contrast could not be more startling than it is here. Says Jesus, the Christian mind isn't a bit concerned about power; it is altogether concerned about service. "It shall not be so among you." You are not to set your mind on getting up into a social position, a General Secretary, and then a State Secretary, and then an International Committeeman, and then the boss of the whole show. Look out, Dr. Brown, you're getting up in the world. If you don't mind you'll be tickled with yourself. And that tickle will be the proof that there still lingers some of the traces of that old mind that was set on place and on power as consisting in place and prominence and control over other lives. "It shall not be so among you," but he who wishes to become great among you must be servant. He who wishes to become greatest, the first, must be the slave of everybody. That is to say, greatness in the Kingdom of God depends upon getting under other people's tasks and burdens and bearing them with them and for them. There is an old Latin proverb that puts it this way: If you wish to be divine keep out of sight as God does. . . . Know thou art a God that hidest Thyself.

A fool scientist said he sought the heavens with his telescope and hadn't found any God. He didn't know the secret of keeping himself out of sight. About

all he saw in the universe was himself. I think that the amazing thing about Jesus is that He didn't have any personal ambition, any intrigue to put across, any scheme to work; and, therefore, with complete simplicity of nature He could address Himself to the immediate task and content Himself with making this blind man see and speaking a word of forgiveness to this wretched woman of the street, giving His whole self to this bit of human service and never thinking that by and by down yonder in the twentieth century a company of people would be gathered at Blue Ridge to sing His praises and to offer Him the adoration of His works. No, that is His greatness; that He went about doing good without thinking of the recurring benefit on Himself; without wondering what people would see. Only entering thus more deeply into fellowship of the serving God who kindles our fires every morning. . . .

SUMMARY.

O, my brothers, here it is in a generalization: pretense, property, power. There is your pagan mind. Genuineness, character, service. There is your Christian mind. And it ought not to be difficult for us to classify ourselves. Excuse me, my brothers. Are we more interested in profits than we are in holiness? What interests us most? The opportunity of helping or the prominence our position gives us in the community? Which interests us most? Concerning which do we feel most tickled on the inside when we are thinking over our lives and are appraising our character? Where does the emphasis of our attention fall? It ought not to be difficult for us to classify ourselves. And I venture this last remark. A subtle evasion is possible under this conception. "O, but I am seeking power in order to do better service. I am seeking prominence in order that I may more widely serve. You have to watch yourselves very carefully there, because selfishness may hide under a camouflage of fine and splendid enthusiasm for the world and for its program, and selfishness must be crucified before we are fully qualified to serve.

ASK FOR "BLACK MOUNTAIN AUTO COMPANY"

Authorized Service Autos for Blue Ridge—Y. M. and Y. W. C. A.

Fare 40 Cents Each Way

OFFICE AT

BLUE RIDGE AND BLACK MOUNTAIN, N. C.

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

BROWN BOOK COMPANY

BOOKS, STATIONERY
SOUVENIERS

51 PATTON AVE., ASHEVILLE, N. C.

We invite you to make our store headquarters when in Asheville.

We believe we are a little better equipped and supplied, carrying a larger assortment of Higher Grade Products, giving a little Prompter and More Efficient Service, than any other Grocery House in Western North Carolina.

ASHEVILLE GROCERY COMPANY

Wholesale Fancy Groceries
Flour and Feed

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE
CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

ENGRAVED

Wedding Invitations—
Wedding Announcements—
At Home Cards—
Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

"IT'S FAMOUS EVERYWHERE"

BATTERY PARK HOTEL

ASHEVILLE, NORTH CAROLINA

LAND OF THE SKY—IN THE HEART OF THE
BLUE RIDGE

IDEALLY situated on the highest prominence in Asheville. Enchanting mountain views. Elegant rooms, single or en suite, with or without private bath; unexcelled cuisine, homelike environment; splendid orchestra; dancing evenings; Sunday concerts.

Tennis courts; saddle horses and carriages; mountain climbing.

Sportiest 18-hole all-turf golf course in the country

ON THE DIXIE HIGHWAY

Excellent motor roads lead from every section to the Battery Park Hotel.

OPEN THROUGHOUT THE YEAR

Write for illustrated booklet and terms.

S. J. LAWRENCE, Manager.

The Jumble Book of Rhymes

(Recited by the Jumbler)

By FRANK R. HEINE

A book brimful of subtle humor, much pathos, linguistical twists and delightful whimsicalities. The Riley kind. A real seller. Illustrated. \$1.00 net.

HACKNEY & MOALE COMPANY
PUBLISHERS

BOOK DEPT.

Asheville, North Carolina

M. V. Moore & Co.

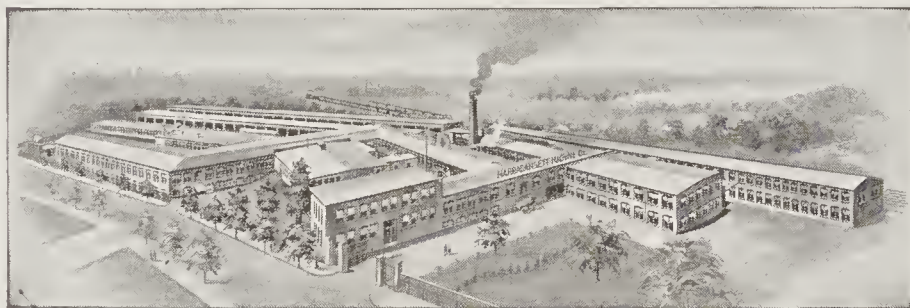
Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE

ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

If You Want Artistic Portraiture, Attractive Pictures and Views of the Land of the Sky, Get In
Touch With

THE BLUE RIDGE OFFICIAL PHOTOGRAPHER

THE PELTON STUDIOS

ASHEVILLE

NORTH CAROLINA

The Blue Ridge Voice



J U N E

1 9 2 0

THE BLUE RIDGE VOICE

Volume I

NASHVILLE, TENN., JUNE, 1920

Number 8

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from November to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

DR. W. D. WEATHERFORD, Editor

J. J. KING, Manager

The New Lincoln Portrait in Lee Hall



ON the cover of this issue of THE VOICE there appears a photograph of the new Lincoln portrait, which was unveiled at Blue Ridge during the World's Conference of Boys' Workers. It is the work of Mrs. H. K.

Bush-Brown of Washington, D. C., who some years ago painted for us the wonderful portrait of Robert E. Lee which hangs in our building.

It was a very simple, yet a very impressive, ceremony for the unveiling held in Lee Hall on the evening of the 22d. Dr. W. D. Weatherford presided at the unveiling, and spoke briefly on "Why We Wanted a Lincoln Portrait in Lee Hall." Mr. Raymond Robbins of Chicago spoke eloquently on "Lincoln the Man," and Mrs. Bush-Brown, the artist, told in very simple, but beautiful, words what she tried to portray in the portrait. The Fisk Quartette, who was engaged to furnish music for the Boys' Group, sang "O Freedom." A brief outline of the statements made is given below:

WHY WE WANTED A LINCOLN PORTRAIT IN LEE HALL

BY W. D. WEATHERFORD

The Blue Ridge Association is primarily a training ground for the Southern people, and we have tried to bring together here the finest traditions of this section for the permanent inspiration and uplift of those who come to our buildings.

We have erected our buildings in the old Southern colonial style—not the colonial of the Eastern States, with low buildings—but the colonial of the lower South, with tall, graceful columns and wide-spreading verandas. Blue Ridge attempts to represent the best colonial architecture of Georgia, Mississippi, South Carolina, and Tennessee. We have named the central building on the Blue Ridge grounds the "Robert E. Lee

Hall," because we believe Robert E. Lee is the finest flower of Southern chivalry. He represents the truest type of Christian manhood, the loftiest moral life, the purest and noblest ideals of the old South.

We have also in this building a portrait of Sidney Lanier, who knew the soul of the trees and the flowers as no other American poet knew it, and whose heart was filled with a deep religious passion such as no other poet of our section has shown.

We will ultimately put into this hall one more picture, that of Stonewall Jackson, who is also one of the South's great Christian souls.

We wanted this picture of Abraham Lincoln because we of the South feel that he is one of America's greatest souls. We wanted it because he was so genuinely and thoroughly human and so rarely Christian; we wanted it because he and Robert E. Lee, the two foremost characters in the conflict of the sixty's, were too big for malice and too Christian for hatred. We believe that if Robert E. Lee were here he would heartily welcome a picture of Abraham Lincoln in this hall.

Lastly, we wanted this picture here because we are a united nation. What the South has produced belongs to all; what the North has produced belongs to all. Lincoln and Lee are not Northern and Southern, but American. We believe that these two great souls as they look out from their portraits across this room, painted by the same hand, will forever be a sign to those who enter our building that there is no North and there is no South, but we are one and inseparable.

STATEMENT BY MRS. BUSH-BROWN

It seems futile to try to speak of Abraham Lincoln after the wonderful words which you have just heard from Mr. Robins, but we all love that personal

touch, so I will for a few minutes tell you of the painting of this portrait.

Please forgive a bit of personal reminiscence to



MRS. BUSH-BROWN

begin with. When I was a little girl (yet old enough to understand a good deal of what my grown-ups were thinking and feeling), a great sorrow befell our peo-

ple. My parents and friends and all around me were weeping, and I knew that the great leader of the nation had died a martyr's death. From that time on I wondered if I should ever have a chance to show my love and veneration for that man.

And so when your splendid Dr. Weatherford came into my studio last winter and asked me to paint a portrait of Lincoln, I felt that my opportunity had come at last. She came with a grave face, bringing some fear as well as great joy with her.

Humbly I have striven to show the man who saved the nation; the man through whose sad and patient eyes shone a love for his fellowman which few have felt in such large measure; around whose large and irregular mouth played lines of tenderness and humor, where the chisel of cares and sorrow could not obliterate the love of fun which saved his reason and kept him steady through the storms of abuse and ridicule and hatred through which he passed.

I chose the period just after his election in 1860, before his noble chin was hidden by a beard, and I did this because it seemed to me that here at Blue Ridge the comparatively young man would come nearer to the hearts and understanding of the young who assemble here.

The artist is never satisfied. The nobler the task the higher does his ideal seem above his best performance. To me this is no great success, and I can only hope that it will serve to make some think of the great and good man who could say from the bottom of his heart, and the height of his own achievement, "With malice toward none, with charity for all, with firmness to do the right as God gives us to see the right, let us strive to finish the work we are in"; the man who walked and worked all his life with God.

*Something More

SHERWOOD EDDY



AS I was reading the other day from Moffat's translation of the New Testament, which I find often throws fresh light on old passages and brings from them new meaning, two words seemed to start from the page and with them a fresh thought. In that short little Epistle to Philemon, I found "Paul a prisoner of Christ Jesus and brother Timotheus, to our beloved fellow-worker Philemon . . . and to the church



GEORGE SHERWOOD EDDY

that meets in your house; grace and peace to you from God our Father and the Lord Jesus Christ . . . Well, then, as Paul the old man, who nowadays is a prisoner for Christ Jesus, I appeal to you on behalf of my spiritual son born while I was in prison. It is Onesimus! Once you found him a worthless character, but nowadays he is worth something to you and me. I am sending him back to you and parting with my very heart . . . no longer a mere slave, but *something more* than a slave—a beloved brother; a man and a Christian!"

If two men had seen that slave going down the streets of Rome, what a different man they would have seen. One, looking at the outward man, would have seen a runaway slave, lost, worthless, a bad character; the other, his eyes lit with love, looked deeper

and saw "something more"—a man, a son, made in the image of God, a Christian, a brother beloved. I looked up from the page with those words in my mind—"something more"—and the thought came, "I wonder if not only in that runaway slave, but in *every* man I meet, and in every boy, and in me, there is 'something more,' something more in life than we are seeing or getting from it?" I looked up from the page and said to myself, "Why, there must be something more even in this old material world than we have ever dreamed."

I. SOMETHING MORE IN THE WORLD

A man who is one of the few who furnish the brains of the great Ford Motor Works gave me his study on waste of the resources of our country, showing that we have lost some eighteen billions of dollars' worth of coal in our mines; that over half of our water power is going to waste unused, and that about half of our timber, through slothful processes and forest fires, is wasted. "But," he said, "the greatest waste of all is in our man power; we do not realize our wastage of humanity." He himself was a criminal once behind the bars, but because some one saw "something more" in that young man and gave him a second chance, today he is one of our leading citizens.

Yes, there is "something more" even in this old material world. Starting for Blue Ridge yesterday, as I left Manhattan Island I remembered that that little strip of waste land was bought from the red Indians for twenty-four dollars. Today the land, buildings, and securities on that island are worth over twenty-four billion dollars. Then that little strip of waste land was not quite large enough to sustain one hunter. When the pastoral stage was reached it was almost large enough to sustain one hundred with their little flocks and herds. When they rose to the agricultural stage, it wasn't quite big enough for a thousand with their little farms. But it now sustains a population of seven and a half millions, with its skyscrapers that reach ever higher up and up; but it does not yet appear what it shall be. And your life and mine is like that island, for you and I are only a fraction today of what we might be, of what by God's grace some day we shall be, and what we may be even now if we will. Twenty-four dollars was paid for New York and fifty for America. When John Cabot discovered North America, he was given as his reward fifty dollars! It is worth more than that now. Your pay for a week or two is as much as was given for all North America.

*Stenographic report of address at World Conference of Boys' Workers, May, 1920.

Yes, there is "something more" even in this old material world of ours. Two boys sat watching that tea kettle, but James Watt saw "something more" in that idly escaping steam, and saw that it could be harnessed to bear the burdens of the world.

Two boys watched that electric spark, but one of them, Samuel Morse, saw that it could be made to carry a thought, and today cables reach around the world. This week I have been speaking to Fletcher Brockman by wireless and receiving his answer from out in the middle of the Pacific.

There is power enough, literally, as Duncan tells us in his "New Knowledge," in the air we breathe, that mighty power that is bound up in every atom, to turn the workshops of the world. Yes, there is "something more" even in this old material world.

2. But I looked back again from the page and thought, "There is 'something more' not only in the material world, but in the spiritual world." *There is "something more" in Christ.* Here is the greatest field of undiscovered knowledge in the world today. There is "something more" in Christ than we have ever seen. As I came on this last trip through Palestine I stood there by that spot outside the little inn that had "no room" for Him. There over the black stone where the manger was, is a silver star with the words, "Here of the Virgin Mary Jesus Christ was born." Yes, a little boy was born there in a stable, and a man goes down a dark alley with a laugh that a baby had been born up there in a manger; but it did not yet appear what that child should be. There was "something more" in that little boy that was to bring out "something more" in every boy. As I stood by the spot I saw an old peasant woman who had walked a thousand miles, come and fall upon her knees, and creep forward and reverently kiss that spot. Then she went back to bring her little girl to kneel and kiss the spot. And there I saw womanhood and childhood kneeling to worship where the shepherds and wise men had worshiped of old. I rounded a corner of the hill at Nazareth after a long and weary journey, and there across the valley was the little village, so squalid that it was a byword. Could any good thing come out of Nazareth? But as I looked my eyes were suddenly blinded with tears. It was the village where He had spent most of His early life. From twelve to thirty, eighteen long years, He had spent in a carpenter shop making ploughs and yokes, a boy of labor, a poor boy. I stood in the little synagogue, not more than two or three times as big as this platform, and I saw there a little boy too poor to own his own copy of the scriptures, who had come to the synagogue to read the roll of the Law and the Prophets; and I thought of another little boy so poor that He never owned a copy, who used to read it there; but there was "something more" in that Boy.

There is "something more" in the life of Christ than you and I have ever yet found; "something more" in His teaching than all the world in nineteen centuries has ever fathomed; "something more" in His death than we have yet understood or appropriated; "something more" in His resurrection power than we have ever yet dared to think, or dream, or ask. There is "something more" in Him, but the difference is that some see and seek that "something more," and some do not. Jesus stood there by the seashore, by Simon, the fickle one, weak as water, who was to deny Him with cursing and swearing; but Jesus, seeing "something more" in his honest heart, said, "I name you a rock and on this broken rock I will build for eternity," and Simon, the fickle one, became the rock-like Peter. He stands there before James and John, sons of thunder, men of passion and anger, who would call down fire from heaven to blast a village that withstood them, and yet leaning on His breast at supper John is the Apostle of Love, the disciple whom Jesus loved, because he had taken "something more" out of the depths of His love. Saul stood hard-hearted at the stoning of Stephen, yet he found "something more" in Him; and shedding tears as tender as a woman, he writes as Paul the aged, beseeching for this runaway slave, as for his own son, "my very heart."

There was not only "something more" in that runaway slave, but in another little slave boy, Booker T. Washington, the son of a poor slave mother, wronged by a man of another race as her race has so long and so often been wronged by us—there was "something more" in him also. And *not* only in that slave boy, but there is in *every* little negro boy, and in that race there is "something more" than we have ever yet dreamed, from Him who sees "something more" in every slave, in every man, and in every race.

3. I looked back to the page and thought, "Yes, not only 'something more' in that slave Onesimus, but there must be '*something more*' in *me*." Not only Onesimus, but every slave was meant to be free. The slave is, I suppose, just a son gone to waste, just a son that has missed the way, or that is away from home. But there are many slaves who should be free today. Do I stand a free man today in Him who came to set men free from the slavery of sin? I turned back this morning to the first page of my New Testament and read, "Thou shalt call His name Jesus, because He shall save *His* people from *their* sins." We all believe that He can save somebody else. Now here is our gospel. It works here or nowhere. We all believe He can save India, China, distant lands and other people. We tell people so, but, my brother, before God, do you believe that He can save *you* from *your* besetting sin today?

Let us turn to Christ's three touchstones of character. First, "*Are you honest?*" He that is faith-

ful in the little things will be faithful in larger things. Am I faithful in the little things? Am I an honest man? Do I ring true, or am I a man of words or bluff? I tell the boys to read their Bibles, but am I a Bible student? Am I honest?

Are you pure? Take His second touchstone: "The pure in heart see God." Do I? I was over in a camp in France where the commander told me how many thousands of men during the war had been out of the fighting in that camp, the result of sin. He showed me the photograph of a boy's heart. The boy came over to fight from this North American continent, a strong young athlete, but he never fired a shot, he never fought a battle. Sin had put its arms around him and dragged him down. The poison went to his heart, and it killed him. The doctor made a post-mortem examination. "There," he said, "is the heart, and there is the spot where that poison stopped that heart beating." You could see the touch of impurity that killed that boy. Look into your own heart! Are you pure? Can you say, "My strength is as the strength of ten, because my heart is pure?"

Are you earnest? "If any man would come after Me, let him deny himself, and take up his cross and follow Me." Have I ever, denying self utterly, flung myself out to follow Him? Am I in deadly earnest? Am I a man on fire? Am I a man with a single passion? Does there come any cry from the bottom of my heart, "O for a man to arise in me, that the man I am may cease to be?" My brother, there is "something more" in you today, and you can stand out a free man and go back there to raise out of the boyhood of your Association and of your city the future leaders who will win America and the world, if you get that "something more" from Christ.

4. I looked back at the page. "Something more" in the world, in Christ, and in me. Ah, yes, and "*something more*" in my brother, "something more" in every boy. Shaftesbury, the great philanthropist of his generation, who helped to waken England to that vision of something more in the submerged masses of humanity, standing by a poor wretch who had lost his grip on life and had no faith in God or himself, put his hand on his shoulder and said, "You will be a man yet, Jack," and roused by his contagious faith that wrecked life was redeemed and became "something more." Why? Because Shaftesbury as a boy of seven was won by somebody who saw "something more" in him. There was "something more" in that drunken, swearing, godless, young tinker. As Christ said, "Come after me, John Bunyan. Sit here in Bedford jail for ten years and write 'Pilgrims' Progress.'" Christ saw "something more" in that poor boy in the Bell Tavern at Gloucester and said, "Come after me, George Whitefield," and he became the flaming evangelist of England, of Scotland, and New England.

There is "something more" in every boy of labor. There was "something more" in that poor white boy in his log cabin, whose portrait we saw unveiled, Abraham Lincoln. There was "something more" in that poor white boy, the coal miner, who spoke last night, Raymond Robins. There is "something more" in every poor white boy, in every boy in industry and labor.

There was "something more" in the great missionary leaders. Most of the great missionaries of the world were won as boys. William Cary was a swearing, godless, cobbler's boy at fourteen, but the cobbler sitting beside him won him for Christ. But even he did not see the great apostle and scholar of India. William Cary, without a chance at high school or college, at his cobbler's bench masters in turn English and Latin and Greek and Hebrew. He goes out to India and there masters Sanskrit and Bengali and Marathi. There at his little table he and his fellow-workers translated or printed the gospel in twenty-four languages. I tried to get down to the little crutches that carried his tottering, feeble frame at seventy. He must have been a small man. And yet he was India's apostle who would have gone on cursing, drinking, wasting his life if somebody had not won him as a boy.

David Livingstone was touched as a boy at the age of twelve, and then, yielding as he emerged into manhood, he goes out to Africa to spend thirty long years, to tramp thirty thousand weary miles mostly on foot; as far as from the Atlantic clear across to the Pacific and back again, eight times across this continent. Thirty long years, carried at the last in a litter, insensible from loss of blood, yet opening up the dark continent to the light of Christ. Why? Because somebody touched that little tow-headed weaver boy at his loom at the age of twelve. He didn't have enough brains they thought to send him to India; let him try plodding in Africa. Yet somebody saw "something more" in that dull, plodding, tow-headed boy at the loom at the age of twelve. And there is "something more" in every boy of labor that comes into your building. There are boys there with better brains than Livingstone had. Are we too busy to reach them?

Hudson Taylor was won at the age of fifteen, and he led a thousand missionaries out to China and opened up all those twelve unreached interior provinces, all because one afternoon that work was done for eternity on a boy aged fifteen.

Or, if I turn from the great missionaries to the great native leaders on the field abroad, they, too, were won as boys. You win the boy or you lose the man. I went out to India twenty-four years ago to begin work among a few of the college students from whom her future leaders are coming. I think of three boys. That first boy from a family so poor and humble that his people for a thousand years had been shut

out of the temples of Hinduism. The second boy was a Pariah, lower still. The dogs could go down the Brahmin street in his village, but he could not. The third boy was a Syrian Christian. I remember one night in a little meeting where on one side sat five boys. One of those five boys went out that night to fight the battle of his life, to take up his cross and yield his life to Christ, and His church, and India. I went back this year to India for an evangelistic campaign, and I looked up those first three boys. That first boy had become Bishop Azariah, the first Indian bishop of the Anglican Church. I was in his church a year ago last Easter morning. A great while before day that church was crowded. There he was, raising up sixty thousand Christians out of the dregs of humanity, out of drunkenness, ignorance, and devil-worship. Now they have their schools, their churches, because that boy—now the bishop—is leading the way to a new civilization.

That second boy had become the Moderator of the General Assembly of the whole South Indian United Church, now uniting five denominations in one body.

That third boy was Bishop Abraham, leader of the Reformed Syrian Church. There, miles away from the railway, where they had put up, with their own hands, a simple palm-leaf pavilion, there sat that Sunday morning just a few months ago what is, I suppose, the largest Christian audience in the world. That Sunday morning under that young bishop sat thirty thousand Christians in that convention of Reformed Syrians, dead in formalism for fifteen centuries, wakened now by a reformation, true, spiritual. That young bishop with others is rousing the church to help win India. I thanked God as he told me how that night in that little forgotten meeting of a score of students as a boy he went out to take up his cross. These three boys with others led this year three churches in a national evangelistic campaign. Then they said, "Why shouldn't we get together? Why shouldn't we get back to the early simplicity in Christ?" They called a conference of their own accord, no foreigner suggesting it. After they had gotten together they drew up a basis of union that I believe is going to make history in the Orient and in the Occident. The Archbishop of Canterbury was deeply moved by it. I have just received the articles drawn up by a joint committee. They come up at the Lambeth Conference this summer before the six hundred bishops of the English Episcopal Church. When these three churches come together, it will be the first time since the reformation that churches have gotten together again.

I ask you whether those three poor boys were worth touching, or helping, or moulding, or winning for Christ? And the leaders today in all the lands abroad were won, for the most part, as boys.

But turn from lands abroad and come right here. Here and now they are being won as boys or lost. That crude country boy, George Williams, in whom somebody saw "something more" at nineteen; thank God they did. Was it worth the while? I stood there before his tomb recently. There was the tomb of the great Nelson, the tomb of the great hero who won the battle of Waterloo, the Duke of Wellington, then Lord Roberts' tomb, and then George Williams'. Because that boy was won, on practically every battle line, in almost every prison camp work was going on while I stood there by his tomb. We were not always true to George Williams' method of winning men. John Mott, a neglected boy whom they had failed to reach, coming to Cornell to get away from God and religion, was met at the train as a new student, a crude country boy. The man who met him asked if he could find a boarding house for him. He said he could. He was asked to come to some of the meetings, but said he didn't care about religion and didn't care to come to the meetings. But finally he did go, and just as he stuck his head in at the door he heard the speaker saying, "Seekest thou great things for thyself? Seek them not," and Mott was pierced with conviction. He said to me once, "Sherwood, I wept for my sins. Three times, at the three turning points of my life, I was touched by personal work. Somebody cared enough to speak to me personally." Was it worth it? O thank God that in the little trust of meeting that train that day that man didn't miss his train—his boy. What if you miss your boy? That boy in that shop who never saw the inside of college or high school. As Edward Kimball is going down the street he feels that that boy hasn't given his heart to Christ, and says to himself: "I ought to speak to him." A hundred excuses come to his mind; he was busy, perhaps the boy would resent it, but he said, "God, help me." He puts his hand on the shoulder of that rude boy and says, "Are you a Christian?" Tears come to the boy's eyes as he answers that he is not, "But won't you show me how to be?" He showed him how. They stepped back into a dark corner and there that boy gives his heart to Christ, and Edward Kimball goes on down the street, and we don't hear much of him. But we have heard of the boy he won, Dwight L. Moody. Thank God for him. How many of us are here today because Edward Kimball didn't miss his chance, didn't fail to win Dwight L. Moody for Christ?

I remember my first touch with Moody. I am here today because he reached me when I was twelve years old, and I thank God for him. I don't care much about his gifts, but I thank God that he cared about me. They said there was going to be a conference at Northfield. I said I wasn't interested. They told me of the deepening of the spiritual life. I said I didn't care about it. They said, "Well, there's tennis and a good

time." I said, "All right, I'll go for the tennis." I went and I dropped in, waiting for the meeting to be over, waiting for the tennis to begin. But up on that platform was a man, and he got up to speak, and I can hear today the first word that fell from Moody's lips. "If any man thirst, let him come and drink, and out of his life shall flow rivers, *rivers*, RIVERS of living water." And I woke up and a great thirst sprang up in my heart. I never had won a man in my life, nor thought of it, nor cared to; and there was that ignorant man, breaking all the rules of grammar, with living waters flowing from him; and I began to thirst for God. I forgot the tennis; I couldn't sleep that night. Out by a great cliff in the moonlight there I was wrestling in my sin. I had to get a clean start, because I had touched a man in whose life was the life of God.

I think of a Secretary who wrote me a letter and asked me if I had thought of Association work. I went down in 1891 to see him, and way up in a tower room over the old Twenty-third Street Branch in New York for one year I lived beside that man. He loved men, and he was a winner of boys. That man was Robert McBurney, and I lived beside him for one year. I saw men pass by my desk as bees would go by wax flowers to get the honey, and go on to a man with a great, sympathizing, loving heart, who had time to win men. I complained that I had all the dirty work to do, the writing of letters, the filing and all the rest. Then I learned that the year before he had done his work and what I was doing and touched an average of four men a day for Christ. It isn't a question of time. You have all the time there ever was. It is a question of attitude. It is the question of the overflow of a heart. I remember that year winning my first man, as through my cold heart somehow from another heart that was not cold, from a higher source the living waters coursed, and the first man was led to Christ.

The darkest day of my life was twenty-three years ago. The bottom had dropped out of everything, and the world looked black. There was "something more" in life, and I hadn't got it. After a sleepless night I cried to God to show me the way out. And there was personal work that morning, but it was One who stood there with pierced hand, and no man save Jesus only. As I cried to Him to show me the way, He said what he had spoken to the woman at the well nineteen centuries ago: "Whosoever drinketh of the waters of this earth shall thirst again, but whosoever drinketh of the waters I shall give him will never thirst anymore," says Moffatt. Never anymore. "But the water that I shall give him will turn into a spring of water, welling up to everlasting life." And I said, "Lord, to whom shall I go?" That day, twenty-three years ago, I came back to that fountain of living wa-

ter and I began to drink. It was twenty-three years ago, and I thought of it yesterday as I came up the valley by that springing fountain leaping into the air. Do you think that comes from the slime and ooze and mud? It springs from a higher source. It springs from those high sources in the hills of hidden life and power. I have failed often since that day twenty-three years ago, but He has not failed me. He has kept his promise. And for twenty-three years that old thirst has never come back, not for one hour. I mean it. There has not been one hour of darkness. There has not been one hour of discouragement. The center of light and joy and peace and certainty in Christ has been so real and enlarging that difficulties have lain out on the fringes of life. One thing I know. I know that Jesus saves and that the gospel is good news in my soul today.

But how? He didn't say, "Whosoever drank once" back at Northfield, at Blue Ridge, or wherever you made that resolution. "Whosoever *drinketh and keeps drinking*, shall never thirst." How? I turn back to three simple habits in the life of Jesus. So simple! Three times it says this boy in Nazareth, "as His custom was," "as He was wont," He did certain things. Do you think it is worth while knowing the three things that that boy did in Nazareth?

First, "as His custom was" He stood up to read the scriptures. It was a habit of his life. In the first gospel of Matthew alone He quotes from the Old Testament fifty-eight times from seventeen different books; from Isaiah fifteen times, from the Psalms eleven times, from Deuteronomy ten times, from Jeremiah six times. These were some of the hidden springs from which He drew His life, from which He drank from a higher source. "As His custom was," He read that Book.

Second, "as His custom was," He went out to pray. Judas knew where he could find him. It was His habit to pray.

Third, "as He was wont" He taught them again. Maybe they heard or maybe they didn't; maybe He was tired or maybe He wasn't, but He tried again just one interview at a time; life lived just one day at a time.

Twelve Jews, fishermen, boys, touched one by one, because He saw "something more" in every life. O my brother, my brother, do you want that "something more"? Dare you drink? Dare you believe today? Could you write back to your city to that little group of boys, "I know that I am coming back to you in the fullness of the blessing of Christ?"

The boyhood of America needs you, and O how it needs you now in this hour of crisis! Professor Kerner shows in his report that fifty-eight millions in our country here, over half of our population, are nominally Christian, but they darken the door of no



church; they are unreached, unwon, untouched. Where is labor? Where are the masses? Where is manhood? Where is the boyhood of this land? Are they in our churches or in our Association buildings? How many are we winning? O that we could see the "something more" in those twenty-six million youths in no Sunday schools. What are our churches doing? I read yesterday the figures of Dr. Carroll. Instead of seven hundred and seventy thousand average added to the church every year for the last ten years, we fell down last year. How far? Last year the Northern Methodist Church lost sixty-nine thousand members; the Presbyterian Church, North, lost thirty-two thousand; the Presbyterian, South, lost eighty thousand, etc.

My brother, are you a winner of boys? I think of that first Boy Secretary in Buffalo. I don't suppose he knew very much about all the sides of the triangle, but the top side was there, the winning of boys, and one thousand boys were won for Jesus Christ and five out of twelve members of the Board of Directors in Buffalo were won by that first Boys' Secretary. My brother, have you won boys for Jesus Christ? Are you a winner of boys? I don't ask now the size of your Association; I don't ask now the statistics; I don't ask how many took baths, how many entered your building, how many wheels are moving in the machinery; I ask you one question before God: Are you a winner of boys?

"There is a lad here," hardly worth mentioning, but "there is a lad here with five small loaves and two little fishes, nothing among so many," but there *is* a lad here. "Bring him to me; make the people sit down; and with what this little lad has I will feed," He said, "a multitude." "Bring that lad to me." There is a lad in your Association, a poor little boy of labor, per-

chance an Abraham Lincoln or a William Cary. There is a lad there. Have you won him for Christ?

There is a lad there, my only son. I am glad that in that photograph is a happy, radiant smile on his face. He was fourteen three years ago when the telegram reached me that my boy, my only son, was dying. I traveled all night, but the train didn't go fast enough, and before his mother and I could reach him he had entered into life. He didn't know he was sick; it was a bad cold. Outside they were playing a match, and he was asking the nurse which team was winning. He had been a good tennis player. He was the head of the little troop of Boy Scouts. He said, "You know I am going out to India as a missionary." When we were coming back to this country I said, "Well, my boy, we are almost home." "Father," he said, "this isn't home for me. I haven't got any home but India, and it will be such a long time until I can study and get ready to go back there." But he was going. I picked up the little book that he had studied. He had been keeping the Morning Watch, and every morning had checked the lesson he had read until the last day when he went to bed to read no more. The last lesson he had been reading was, "The child is not dead, but sleepeth." "I say unto you, arise." He had read that and then gone to bed. When he was sick with the measles his mother had asked him, "You wouldn't be afraid to die, would you?" "Why, no, mother. Why should I be?" I found his little account book. He never knew that anybody would see it but himself. I found the entries. He had spent for expenses \$1.26; he had spent on himself, food and candy I suppose, forty-one cents; but in his giving account there was ten dollars and thirty cents, nearly ten times as much as he spent on himself. I knew that little life,



and I knew that no bad habits had begun. We were the best of friends. When we gathered at the funeral to sing the hymn of the Boy Scouts, we sang it, glad that he was safe home:

"Just as I am, young, strong and free,
To be the best that I can be for truth and purity and Thee.

In the glad morning of my day,
With no reserve and no delay,
In my life to give my vows,
O Jesus Christ, I come.
I would live ever in the light;
I would fight ever for the right;
I would serve Thee with all my might;
Therefore to Thee I come."

"Just as I am," and though I am older, I want to say it still and I wish that every Boys' Secretary (and I envy you your youth), every young man here could say with my boy—

"Just as I am, young, strong and free,
To be the best that I can be for truth and purity and Thee.

Lord of my life I come."

Will you? Since my boy has gone, every boy now is my boy. Across the cheap restaurant counter the other night I saw a poor boy, after a hard day's work, getting just one cup of coffee without any grub, and I went over and shared my dinner with him.

Oh, my brothers, there is "something more"; more in the world, more in Jesus Christ, more in your life; yes, and more in the boy back home than you and I have ever found. Will you give your life now? Will

you go back as a winner of boys, just as you are, "young, strong and free?" Let us pray.

"Oh, God, our Father, our hearts are hungry and thirsting for Thee and for boys; the boys of our land; the boys that will never get a chance; the boys, that like that cobbler's boy, will go on cursing and swearing, because nobody believes there is 'something more' in them; the boys that will go to jail and to prison; the boys that will fail. Oh, God, save the boys. Oh, God, how many of our hearts are hungry for them; how many of us are winners of men or of boys? Did we win them for Thee as they have passed through those camps on the way to the front? Oh, God, we ran our shows for them, we kept them busy night and day, but how many of them did we win? Others have criticised and we have resented it and answered it, but, oh, God, how many of us won them through those huts, how many of us won those men, and how many of us are winning these boys? God be with this Association that began with just one country boy who was a winner of men, George Williams; this Association that began with that boy in Nazareth that must be about His Father's business, that just won men and boys. God, bring us back to the source and the central heart of it all. And today, with the sun shining and the water flowing and the great hills as a silent witness of Thee, our God, are we going out to dandle this day away? Are we going back to the old life, slaves who should be free, men running machinery, always busy, too busy for Thee, too busy for power, too busy to win boys? Oh, God, today we heard our brothers singing, and thank God for this singing, that we have been drinking of the crystal fountain; but, God, we need to drink today. It won't do the boys
(Continued on page 11)

Southern Community Conference of Y. W. C. A.

BLUE RIDGE, NORTH CAROLINA, JULY 23 TO AUGUST 2, 1920

THE fact that the town and country work of the Young Women's Christian Association is a growing one is reflected in the personnel of summer conferences. In recognition of the attendance from towns and small communities, the conference heretofore called a city conference, is this year to be called the Southern Community Conference.

The executive of the conference will be Miss Mary Louise Allen, executive of the Publication Department of the National Board.

Among the leaders in attendance will be Miss Katherine Hawes, Chairman of the South Atlantic Field Committee; Miss Leona MacGeorge, City Secretary of the South Atlantic Field; Miss Edith Robertson, City Secretary of the South Central Field; Miss Jane Skinner, Town and Country Secretary of the South Atlantic Field, and others from the South Atlantic and South Central Fields. Miss Anna Clark, Secretary of the National Board for Country Work, and Miss Margaret Williamson, Secretary for Cities, will be in attendance.

Among the Bible teachers who have promised to be present are Rev. Thomas Carter of Nashville; Prof. A. W. Fortune of Lexington, Ky.; Rev. Wallace Palmer

of Lynchburg, Va.; Dean J. L. Kesler of Southern College of Y. M. C. A., and Rev. John M. Moore of Brooklyn.

Dr. Moore is new to Southern conferences, but has done most acceptable work in different parts of the country. Dean Kesler and Dr. Carter are old friends at Blue Ridge. The other men are well known to Association people.

World citizenship classes will be taught by Rev. Jesse Halsey of Cincinnati, Mr. E. C. Lindeman, at present connected with the North Carolina College for Women, and others.

One of the most profitable hours in the conference is devoted to forum discussion. The theme for these discussion groups will be this year the Christian woman and her relationships—economic, civic, religious, and Association.

Following up the National Convention of the Young Women's Christian Association at Cleveland, Ohio, the conferences this summer promise to be more vital and significant than ever before in helping women to fulfill the great demands made upon them today in fulfilling their economic part in making a new and better world.

Industrial Council of Y. W. C. A. to Meet at Blue Ridge, August 3-13

AN industrial council of the Young Women's Christian Association is to be held in Blue Ridge, August 3-13. To this council are invited members of industrial and employed girls' clubs, as well as their leaders.

The council work in the South Atlantic Field began with an industrial group at the Southern City Conference at Blue Ridge two years ago. Now these girls are ready for their own conferences, ready to interpret the great common purpose of the Young Women's Christian Association to their group and ready with the rest of the Association membership to face the needs of the world's womanhood.

In the midst of surroundings that bring rest and relief from pressure and noise and burden, and which offer endless possibilities for fun and frolic and new friends, they are eager, not only for the long afternoons of recreation and the pageantry, stunts and picnics in the evenings, but also for the opportunity to discuss questions of common and vital interest.

Here the morning hours will be for counsel and

study, and during the council hour there will be open discussion based upon recommendations brought in by commissions appointed months earlier to study such questions as technical methods of club management, right standards in industry and the historical setting of the Association as a Christian organization. The Bible study and the classes in the practical application of Christian principles will relate these problems to the responsibility of the Association member to see herself as a Christian citizen with initiative and power of leadership in her Association, her community, her country, and her world. One of the classes offered, taught by Miss Louise Brown, will be a study of the actual preparation for citizenship. Mlle. Merle D'Aubigne in another will reach out to the countries of the world, linking all womanhood together. Rev. Richard W. Hogue of Baltimore, Md., will teach the class in Christian essentials for the leaders and secretaries present. At evening meetings special speakers will present questions of present day significance, and

other evenings are free for singing, stories and recreation.

At the end of the council period 200 girls invigorated in body, mind, and spirit, will go out into the world of industry to translate into that world new life standards, new perspectives, new courage for meeting problems which confront all humanity, and with horizons stretched to include girls and women and their problems the world around.

SOMETHING MORE

(Continued from page 3)

of America any good if we drink of the crystal fountain some day up there, but, oh, God, on the grimy

streets of our city today, back in that Boys' Branch, for their sake, I sanctify myself today, for their sake and for Thine. Help me to drink of those hidden springs that spring from a higher source, and with those three simple habits of Jesus, "as his custom was" let my custom be, to read the old Book and drink of that daily spring, morning by morning; every day in prayer linked with the Power behind the universe and the heart of love that broke on Calvary; and every day to love them again, to teach them again, to serve them again, and to try again, one boy at a time, to win them for Thee. God, open our eyes to see that there is 'something more' in Christ, in Christ for me. Amen."

Social Education of the Y. W. C. A.

DR. ANNA BROWN

Secretary of National Board of Y. W. C. A.



THE Social Morality Committee of the National Board of the Young Women's Christian Associations, with the assistance of a large staff of trained physicians, carried on an extensive program of sex education throughout the period of the war. The lecturers were sent to colleges, universities, normal schools, and town, city and industrial communities in almost every state in the Union. The fact that the program met a recognized need was proved by the cordial welcome given our speakers in colleges and communities alike, and by the fact that since the close of the war the requests for these lectures have come in daily from all sections of the country. To meet the demand the program has been continued for the present year, though with a smaller staff of lecturers in a limited field, with carefully selected groups. Sex education lecturers have been continued mainly in the colleges, normal schools and universities of the South and Middle West. One itinerary is that of a colored woman physician lecturing in colored schools. An extensive schedule is also being carried out in the government and mission Indian schools in the far West. One lecturer has an itinerary in the Southwest from New Mexico to the coast; another has a schedule in the Northwest from Wisconsin to the state of Washington.

Since January, 1920, the community work has been concentrated mainly in two states, Mississippi and North Carolina. Here the *modus operandi* has been that of co-operation with the State Board of Health in two state-wide campaigns covering two large pieces of work. The North Carolina campaign was interrupted by the influenza epidemic, but the Mississippi work will continue through a part of May. Another

feature of the community program still continued is a series of lectures for commercial and industrial groups in New York and vicinity. A special piece of community education has been carried out by two colored lecturers in the states of Ohio, Kentucky and North Carolina, and the city of Pittsburg, Pa.

Several new undertakings have recently been developed which have greatly expanded the field. In September, 1919, two physicians were sent to Newfoundland and Labrador for medical work and health and sex education. Six months of successful work in Newfoundland have just ended with the return of one of the physicians. The Labrador program will continue until June. Another interesting schedule was arranged for the Panama Canal Zone for the month of March. A woman physician was sent down from headquarters and gave lectures to groups of women and girls in many towns. Though somewhat hampered by the epidemic of influenza which Panama also did not escape, the greater part of the program was successfully carried out, arousing keen interest and appreciation.

The chief result of all this work has been to demonstrate quite clearly the need of a broad, well-balanced plan of health education. In such a plan, sex education, essential as it is, would fall into its proper place within a greater whole of positive health ideals. The Young Women's Christian Association has come to believe that in a program which takes into full consideration the physical, mental and spiritual welfare of the developing individual may be found a sound and adequate method for handling a problem whose exigency cannot be denied.

World's Conference of Boy Workers

BLUE RIDGE, NORTH CAROLINA, MAY 19-31

IN this issue of THE VOICE there appears the picture of one of the most notable gatherings of Christian workers that will meet in America this year. About six hundred delegates from twenty-two different nations gathered at Blue Ridge on May 19th to the 31st to study the needs of boys throughout the world and to lay constructive plans for meeting these needs.

The program was broad, constructive, deeply religious. There were a series of world problem conferences led by such speakers as Dr. C. A. Ross, of the University of Minnesota, Mr. Raymond Robins of Chicago, Miss Margaret Slattery of New York, and others of equal prominence. There were a series of fundamental addresses on "Christian Faith" by men like Rev. Thomas Graham of Minneapolis, and Rev. Charles Gilkey of the University church of Chicago. There

were outstanding inspirational addresses by men like Sherwood Eddy and David R. Porter.

If the greatest asset of the nations is the boyhood of the world, then surely there will be no more significant religious gathering held in America this year than this gathering of other thoughtful and deeply spiritual group of boy workers.

In the conference Great Britain was represented by two laymen, one minister and three secretaries, all of whom are very prominent in Christian work. Russia was represented by eight workers, France by three, India by three, China by four, Japan by five, and the other nations outside of the United States and Canada by from one to five delegates each. In this issue of THE VOICE there will be found stenographic reports of two of the addresses given at this great conference.

*The Kingdom of Heaven

DR. THOMAS GRAHAM

JESUS lived in a world that was strangely like our own. In His day, as in ours, there was a great mingling of the peoples of the earth. The far-stretched Roman Empire, with its great system of imperial roads, made possible intimate contact of far peoples. He came to earth in a time of extreme industrial unrest. It is said that in His day two out of every three of the people of the world were slaves, and that the one was a parasite upon the productive labor of the other two. Against that system there had been a great revolt, which had cost the lives of a million men before it had been put down with blood and iron. There was grave dissatisfaction in Jesus' time, as in ours, with the social system under which men were compelled to live, and through all the trouble and all the turmoil of His day there came an increasing expectation, in the realm of religion, of a new day, of a time that should be different, of an hour in which the age-long expectation of the Jewish people should be accomplished, and that kingdom which had been born in the early thinking of Israel should come to be the kingdom of the earth.

The Jewish conception of that new day was largely

phrased in terms of imperialism. They were looking for the sudden coming of a leader from heaven, who, commanding some celestial legions, would vanquish Rome, punish the apostate Jews and establish in Jerusalem a throne to which all the world should come in allegiance. It was not to be wondered at, therefore, that when one came to the shores of Jordan and proclaimed repentance because the Kingdom of God was at hand, men and women from all over Palestine should have thronged to John the Baptist; that with them there should have come from Nazareth one who had His own conceptions of the kingdom, one who, following His baptism in the Jordan, was to make that idea the central thought of His ministry; one who was to face the social, industrial, political and religious unrest of His time and give His conception of the way of solution. Jesus knew that there was nothing in the idea of a divine Savior who in sudden catastrophe was to change the face of human living, and so in the beginning of His teaching concerning the kingdom, or the new social order as we would term it now, Jesus emphasized the fact that it is to be based upon an inward allegiance.

It is a love to God, the one and only commandment, of which we spoke the other night, which was to be the central law of His Kingdom of Heaven. Inward

*Stenographic report of address given at Blue Ridge, May 21, 1920.

and not outward was to be the compulsion of its rule. He had no misconception as to the difficulty of establishing that principle in human life, and it was because He did not misconceive the task that He emphasized very clearly the slow process by which His kingdom was to come. It was to be first the blade, then the ear, and then the full corn in the ear. And the kingdom slowly coming was to have its beginning in individual hearts. Let us get this clear. There is need in our time for this particular emphasis of Jesus' teaching. He saw that it was going to be absolutely impossible to build a new order with the old kind of tools until in individual hearts there had gone on that cleaning up process which He suggested in His word "repentance." It was not possible for a new kingdom to be born. The way of the progress of the kingdom was to be the way of repentance through individuals. That had been the message of the Old Testament Church. They had proclaimed the necessity of righteousness of living. And what did righteousness of living mean? It meant a standard by which every act and thought and motion of life was to be measured. God was to be that standard, and righteous living meant the putting of every inclination of life first up against God himself and testing it by whether or not it squared with Him. Righteousness was to be the beginning of the new age in Jesus Christ, to be brought in by repentance, by a man casting himself up against God and seeing in how far he fell short of God's perfection, by coming to see that life was true only as it was lived in full relationship to God. "Thou shalt love the Lord thy God with all thy heart," and it is impossible to come into that relationship with Him except by the way of repentance. It was Jesus' chief text in His early ministry, "Repent, for the Kingdom of Heaven is at hand." And that sort of relationship is not to be maintained by those who do not rightly estimate their place before God. You may think that this is strange, but if I were to be asked tonight what I considered to be the chief sin of the world today, I should say without hesitation that it is the sin of a lack of proper self-appreciation. There is a phrase in a book of Jane Addam's that has haunted me day and night since I read it first. It is in a chapter in which she is telling of some investigations which she made of the West Side of Chicago into the conditions governing certain immoral situations there. She tells the story of one woman with whom she talked. She wanted to find the reason of her fall, and this woman told how in a sweated industry she had labored long and hard for a mere pittance. She found her shoes were wearing out, and out of each week's wage she put aside a little to provide against the day when those shoes would no longer hold together and keep her feet from off the pavement. But that little reserve grew too slowly, and one week-end she found herself with

shoes minus soles. In her pathetic way she said, "I sold myself for a pair of shoes." Her sin is the sin of multitudes of men today who by the cheap mark they are putting on themselves are automatically shutting themselves out from that relationship to God which is the primal necessity of the coming kingdom.

Take Jesus' figure. Life, what is life worth? He said, "What shall it profit a man if he gain the whole world and lose his life?" Here is a scale. On one side of it Jesus puts a human soul; not the soul of a wealthy man, of a highly trained man, of a prominent, forceful man, but the soul of *any* man—a beaten, broken, marred soul. And here on the other side are heaped all the material resources of the universe. And in the eyes of God that which is pitiable to us outweighs all this. God thought so much of the value of that which He had created that He gave His own Son to buy it into a life that should be abundant and eternal. Made in the image of the eternal God are we, and it does not behoove us to put upon ourselves one whit less a price than God puts on us, and we shall never come into the fullness of His ideal for us until we stand as sons of the King, to live royally. It was because Jesus saw that that was the only life for men that He set before us as individuals this particular task, "Become perfect as your Father in heaven is perfect." It is to start there with the individual won through repentant spirit to a right conception of himself in relation to Almighty God, seeing himself possessed of those infinite powers which are possible to him who is so related, and building his life unto perfection along the way of repentance in Jesus Christ. We must start there. There will be no new day until there are new men.

And the Kingdom of God, according to Jesus, rests not alone in that personal relationship. For a long time men thought it did, and Christian men were busy with the saving of their own souls. They were concerned chiefly with what we call personal salvation, concerned only with it. And their ideas stretched through the individual to some far off day when in a land far removed from this and in an altogether different time that soul, saved selfishly, should live broadly. Jesus didn't leave it there. The key words of His teaching are justice, freedom, and service, and brotherhood. Every single one of which belongs in the realm of wider relationships in the broader reaches of our social living. Jesus knew that the new day was to be not merely a straightening of individual life, but was to be the building of a social collective norm for living. Last year in France I found this card in Amiens. It has on it a definition of the Kingdom of God which is pertinent here. It concerns the establishment of a Y. M. C. A. settlement in Sheffield, England, the object of which is "to establish in the parish of St. Philip the Kingdom of God." The method of that establishment

is to be by education, and then there was this statement: "By the Kingdom of God we mean streets along which it is a pleasure to walk, homes that are homes, work places in which people enjoy working, public houses that are centers of social and educational life, cinemas that show elevating films, schools that would win the approval of Plato, churches made up of men and women indifferent to their own salvation, and environment in which people may live an abundant life; to the provision of entertainment, of literature, everything that makes men more spiritual, everything that enriches human beings with that which is beauty, truth and goodness, and, described in one word, is God." And the reason I call your attention to that definition is that it so clearly states what was in the mind of Jesus Christ, that the Kingdom of God has to do with the whole wide range of normal, natural interests of man, and it is in all those places that the kingdom functions, and he who is to see the new day after the fashion of Jesus Christ is to see it not alone in the terms of single individuals won to a new conception of life, but is to see it in terms of our collective life lifted up after the fashion that is suggested here. To get that view, that wider social view of life, is to transform our conceptions of Christianity and Christian obligation. I suppose that everything else being equal, an ordinary Christian parent is to be preferred to a heathen parent, because he is likely to have a higher conception of his duty to his child. He is likely to see more clearly the value of the spiritual. But if you take the ordinary Christian man and give to him that conception of life as related in a service attitude to all the circles of living, you have developed a Christian parent who looks upon his parentage as the possibility of bringing into the world another Savior, whose name, and I say it reverently, might well be called "Jesus," for he should save his people. To get that idea is to make our lives anew in power, in reach, in interest, in influence.

But Jesus' conception did not rest there, for He gave us this clear word, that we were not to come to the end of the raising of standards of individual and social living. What was He doing in the Sermon on the Mount? He was calling men's attention to those laws of human relationship that had been written through men's lives in the tables of stone, and He was saying to them, "Moses lived in a far different environment; generations have passed since that word of God came with clearness to the ancient people, but we are in a time of change, and you have heard how it was said that such and such was so, but I say unto you the day in which we live a new interpretation of that principle must be made in these terms. And Jesus did not mean that that which He announced on the hillside in Galilee was to be the final statement of those principles working out in life. I am as confident

as that I am standing here that if Jesus were on this hillside tonight he would be saying, "You have heard how I have said once on the hillside of Galilee so and so, but I say unto you after nineteen hundred years of living in the light of that revelation *this* is the standard for you." Can we make it concrete? Jesus said to men, "Ye have heard how it was said of old, thou shalt not commit adultery, but I say unto you that the man whose mind is possessed of evil thinking comes as definitely under that law as does the man who performs the act." And He would say to us tonight, "Clean speech, clean thought, clean actions individually, these are not enough, for unless you, a Christian man, living in a Christian day, are not doing everything which lies in your power to remove uncleanness from the streets and homes of your city, lo! you are under that ancient law." "Ye have heard how it was said of old, thou shalt not steal." And for many generations men have been interpreting that to mean, thou shalt not take from another without his permission that which is valuable to him; but I say unto you that in your day and generation that man who takes gain he has not earned, that man who withholds a wage from another which is right, is under that law, and not negatively alone, but positively; I say unto you that that man who this day is not making the maximum contribution which it is possible for him to make with all his joined powers, is stealing from his fellows. There is a man in the New Testament against whom I have always held a grudge. He was rich and young, filled with possessions. He came to Jesus one day, the only man of whom it is ever written, "When He saw him Jesus loved him." "What shall I do?" "The law is such and such." "Well, do it." "I have." "Well, you lack one thing." "What is that?" "Sell all you have, come after me." Struggle, failure; and a brilliant man turns his back and goes away sorrowful. It is the beginning of punishment for him, but, mark you, the punishment rests not there alone. Here was a man who was different in opportunity, in possession, from any of those who were the intimates of Jesus. Had he taken Jesus at His word that day it might have been that in the New Testament there would have been a fifth gospel, written from the point of view of a man of many possessions, illuminating many dark spots in the message of Jesus Christ, and from that day that man turned away who might have made that contribution there has not been a generation that might not have pointed a finger at him and said, "Thou art a thief!" And I tremble at the end of a day lest through any misspent hour, lest through a failure to bring every power which I possess to bear upon the task which is mine, lest I am not always strong, I should be robbing another of that which he has a right to expect from me, and when the day is

done and dark comes his finger should point accusingly to say, "Thou shalt not steal."

We cannot rest even in the law of the Sermon on the Mount. We must for ourselves be making under the guidance of the spirit of Jesus Christ new applications of these ancient principles. In other words, to find the new conditions under which we live, to build them up and out, as He meant them to be built, for He said, "There are many things which I would say unto you, but ye cannot bear them now." And these which I have so feebly tried to express to you I do believe are some of these which He meant in that particular statement. The Kingdom of Heaven, the new day, was to be based upon an inward allegiance to God. Slowly and painfully through the turning of individual lives that kingdom was to come, to come to enrich the life not only of individuals, but of the whole group, and to come in such ways that the men of one generation should stand higher than the past and point to the men after them of heights unattained, of moral, ethical, religious interpretations, the laws that God had written into the constitution of His word.

There is just one other word, and that is that I want you to see that Jesus Christ indicates that the final judgment as to success or failure upon individuals and upon movements is to be found in this particular social attitude. There is only one record of a

time when Jesus indicated to men how they were finally to be tested out. It is in the twenty-fifth chapter of Matthew. There is the throne and the right hand and the left. "Inasmuch as ye did it not unto one of the least of these, ye did it not to me; inasmuch as ye did it unto one of the least of these, ye did it unto me." Not by profession of well-worded creed, not by the establishment of well-organized activity, not by allegiance to the institutional religion does the final test come, but it is as to whether a man, conscious of his own relation to God, has been able to see in a poor, in a weak, in a sick, in a prison soul, the face of his Master; or whether with clouded eye he looks on one distressed and goes his own selfish way, unheeding human need and human ills, and seeking for himself. No matter what may be the marks of his earthly success the unmistakable signs of failure are there. The Kingdom of Heaven is within *you*. It must work from you into all relationships of human life. It must come through you in keener appreciation of higher ethical standards. It must in the end judge you remorselessly by the attitude which you take to those who are like you made in the image of God and in the making were made your brothers. It is that service to which together we are called. The propagation of that idea is our task, and to walk with God and Jesus Christ in that new day is our glory.

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

ASK FOR "BLACK MOUNTAIN AUTO COMPANY"

Authorized Service Autos for Blue Ridge—Y. M. and Y. W. C. A.
Fare 40 Cents Each Way

OFFICE AT

BLUE RIDGE AND BLACK MOUNTAIN, N. C.

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

BROWN BOOK COMPANY

BOOKS, STATIONERY
SOUVENIERS

51 PATTON AVE., ASHEVILLE, N. C.

We invite you to make our store headquarters when in Asheville.

We believe we are a little better equipped and supplied, carrying a larger assortment of Higher Grade Products, giving a little Prompter and More Efficient Service, than any other Grocery House in Western North Carolina.

ASHEVILLE GROCERY COMPANY

Wholesale Fancy Groceries
Flour and Feed

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

ENGRAVED

Wedding Invitations—
Wedding Announcements—
At Home Cards—
Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

"IT'S FAMOUS EVERYWHERE"

BATTERY PARK HOTEL

ASHEVILLE, NORTH CAROLINA

LAND OF THE SKY—IN THE HEART OF THE
BLUE RIDGE

IDEALLY situated on the highest prominence in Asheville. Enchanting mountain views. Elegant rooms, single or en suite, with or without private bath; unexcelled cuisine, homelike environment; splendid orchestra; dancing evenings; Sunday concerts.

Tennis courts; saddle horses and carriages; mountain climbing.

Sportiest 18-hole all-turf golf course in the country

ON THE DIXIE HIGHWAY

Excellent motor roads lead from every section to the Battery Park Hotel.

OPEN THROUGHOUT THE YEAR

Write for illustrated booklet and terms.

S. J. LAWRENCE, Manager.

The Jumble Book of Rhymes

(Recited by the Jumbler)

By FRANK R. HEINE

A book brimful of subtle humor, much pathos, linguistical twists and delightful whimsicalities. The Riley kind. A real seller. Illustrated. \$1.00 net.

HACKNEY & MOALE COMPANY
PUBLISHERS

BOOK DEPT.

Asheville, North Carolina

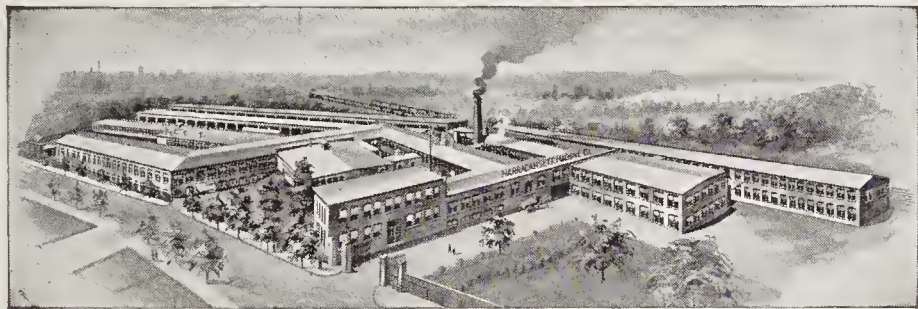
M. V. Moore & Co.

Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE
ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

If You Want Artistic Portraiture, Attractive Pictures and Views of the Land of the Sky, Get In
Touch With

THE BLUE RIDGE OFFICIAL PHOTOGRAPHER

THE PELTON STUDIOS

ASHEVILLE

NORTH CAROLINA

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR QUARTERS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
QUARTER WITHOUT HANDICAP

FOURTH QUARTER—JUNE 15-AUGUST 30

Held at Blue Ridge, N. C.

FIRST QUARTER—SEPT. 27-DEC. 23, 1920

SECOND QUARTER—JAN. 3-MARCH 21, 1921

THIRD QUARTER—MARCH 22-JUNE 6, 1921

Held at Nashville, Tenn.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing ten million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

Southern College of Young Men's Christian Associations

NASHVILLE, TENNESSEE



Wesley Hall, the present home of the Southern College.

The Blue Ridge Voice



J U L Y , N I N E T E E N T W E N T Y

THE BLUE RIDGE VOICE

Volume I

NASHVILLE, TENN., JULY, 1920

Number 9

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from November to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

DR. W. D. WEATHERFORD, Editor

J. J. KING, Manager

Recent Progress in Negro Education

JACKSON DAVIS

General Field Agent of the General Education Board



HERE never was a time when the colored people were more eager for education, nor when the attitude of school officials and the sentiment of the white people generally was more favorable to the improvement of the Negro public schools, both in the centers of population and in the back country.

Most Southern people know something of Hampton and Tuskegee, pioneers in the field of industrial education and in the effort to bring together North and South, black and white, in the common task of education for service and citizenship. They know something of the life of Dr. Booker T. Washington and of his splendid work of cementing good relations between the races, and of his successor, Dr. Robert R. Morton, a constructive leader today, who is helping white people and colored people in the South to believe in each other and to help each other in all their common tasks. But few of us know of the great number of colleges and secondary schools supported by religious denominations, some of them without any assistance from white people and others under the guidance and assistance of Home Mission Boards of Northern churches. These institutions have performed an invaluable service in training teachers and leaders, many of whom are now devoting their best energies to the education of the masses of their people in the public schools.

In spite of all that has been done, the need is more acutely felt than ever before and thousands of small country schools were this session either without teachers or else were taught by teachers of so little training that they might almost as well have remained closed.

In recent years four distinct forward steps have been made in public education: state supervision, local supervision and the introduction of a more practical program for rural people, the establishment of county training schools, and the building of Rosenwald schools.

Thirteen Southern states now employ, through the co-operation of the General Education Board, state agents of Negro rural schools. These are well trained, successful white men attached to the office of the State Superintendent of Education. They travel over their

states, counsel and advise with county superintendents, boards of education, and the colored people, stimulating and unifying their efforts for practical improvements. They are an able and devoted group of men.

Nearly 300 counties are now employing colored supervising industrial teachers. This work has been fostered by the Jeanes Fund, under the wise direction of Dr. James H. Dillard, the salaries of the workers being paid partly by the Jeanes Fund and partly by county funds. These teachers have visited the remote country schools, introduced simple industries, organized garden and canning clubs, organized the people into school improvement leagues, and raised substantial sums for new buildings, equipment, and various other needs. They have established a new and helpful contact between the country school and the country home, and through exhibits, fairs, and other means have brought the good work of the colored schools to the attention of their white neighbors in a way that has won their unqualified support.

The establishment of the county training schools has been a distinct step in advance. These are publicly supported schools of secondary grade, offering usually from two to four years of high school work with suitable industrial courses, and with a simple course in teacher training. This movement was also initiated by Dr. Dillard through the Slater Fund, and four schools were started in 1912. The number has now grown to 107, with 624 teachers and an annual pay roll of \$292,752. The idea back of the movement was to train teachers for the small country schools. Seventy-one of these schools last year had 1,133 children in the high school grades. These schools are doing much to bridge the gap between the elementary schools and the higher institutions for the training of teachers and leaders, and they promise to make available in the future a larger supply of more capable teachers. Many of these schools are now receiving State and Federal aid for vocational agricultural education, under the Smith-Hughes Act, and a number of the larger boys are enrolled for various home projects.

The building of Rosenwald school houses is a fourth



(1) Girls' Home, Hempstead Training School, Hope, Arkansas. Built 1919. (2) Tangipahoa Parish Training School near Kentwood, La. (3) Old building converted into Teachers' Home and Dormitory, Tangipahoa Parish Training School near Kentwood, La. (4) Members of the Pig Club, Tangipahoa Parish Training School, Kentwood, La. The local bank lent each member \$10.00 to purchase a pure bred pig. (5) Class in Shoe Repairing, Hempstead County Training School, Hope, Arkansas. (6) Hempstead County Training School, Hope Arkansas. Industrial rooms in the rear. (7) The new Pitt County Training School, Grimesland, N. C. Workshop in the rear. (8) The old Pitt County Training School, Grimesland, N. C.

progressive step that is having a widespread influence through all the Southern states. A few years ago Mr. Julius Rosenwald, a trustee of Tuskegee Institute, placed in the hands of the late Booker T. Washington funds for an experiment in school building in a few communities of Alabama, this money to be used after the people and the local school boards had raised enough supplementary funds to insure the building of a good modern school. The response was so encouraging that Mr. Rosenwald generously enlarged his offer from year to year, and extended the field to other states, so that in the past four years 720 Rosenwald schools have been completed at a total cost of \$1,133,083, of which sum \$337,192 represents public appropriations, \$88,445 private contributions from white people, \$430,381 the gifts of colored people, and \$227,065 the gift of Mr. Rosenwald. A number of other schools are now being erected and a still larger number of communities are bestirring themselves raising funds in the hope of securing aid in the erection of a modern school.

A few other outstanding facts indicate the constructive attitude which is coming more and more to represent the real spirit of the South. The South Carolina Legislature at the 1919 session voted \$100,000 to the State Colored College at Orangeburg, for the erection of a building as a memorial to the colored soldiers in the war, and the subsequent session voted an appropriation of \$99,000 to this school for the completion of other buildings and support.

North Carolina is spending over \$100,000 in new buildings at the Normal Schools for the training of colored teachers. One hundred citizens of Winston-Salem, led by Mayor Gorrell, recently raised \$10,000 for the Slater Normal School located in this city in response to encouraging appropriations by the state and the General Education Board.

The Mississippi Legislature at its recent session appropriated \$25,000 to assist in employing supervising industrial teachers for the Negro rural schools. Bolivar County, Mississippi, is spending \$100,000 in buildings for a Colored Agricultural High School at Mound Bayou. The money was raised by a bond issue, which was carried by an overwhelming majority of the voters.

Lake Charles, Louisiana, last year carried by a six to one vote a bond issue of \$200,000 for school buildings with the proviso that \$150,000 of this amount would be used in providing ample school facilities for its colored youth.

Louisiana this year increased considerably its revenues for public schools, and in order to use the increased amounts designated for colored schools, about 1,000 new teachers were needed. To meet this emergency thirty-one local summer schools of twelve weeks

each were held, and by this means 805 young people received sufficient training to qualify for a state certificate.

The new Tangipahoa Parish training school is a type of such schools now being erected in all the states. It cost \$6,500. The colored people raised \$1,200; white friends gave \$500; Mr. Rosenwald gave \$800, and the parish school board gave the rest. The old building has been converted into a teacher's home and a workshop has been provided for the boys. Vocational agriculture is taught and seven boys are members of the pig club. The local bank lent each boy \$10 with which to buy a pure-bred pig.

The Hempstead County training school at Hope, Arkansas, has a good class room building with excellent provision for all of the industries, and has just completed a girls' dormitory which provides a home for sixteen girls who come in from distant parts of the county in order to attend the higher grades and prepare themselves as teachers. The building was furnished by the local white and colored churches.

Recent developments on the part of the Southern churches are also significant. The Southern Presbyterian Church has for some years maintained Stillman Institute, Tuscaloosa, Alabama, for the training of ministers and Christian workers. The faculty of this school is an able group of white men, led by Rev. R. K. Timmons, who comes from a fine old family of South Carolina. The Board of Home Missions is planning to spend \$60,000 in the near future at Stillman Institute for a school for girls. The program of the school has been broadened and the work is not limited to their own denomination. The ministerial students, as well as the others, receive practical training in agriculture and in shop mechanics.

The Southern Methodist Church, out of its Centenary Fund, is aiding a number of schools under the support of the Colored M. E. Church, such as Paine College, Augusta, Georgia; Miles Memorial College, Birmingham, Alabama, and Texas College, Tyler, Texas. For example, Texas College is to receive from this fund \$50,000 for a new building. This will be supplemented by an equal amount raised by the colored conferences of Texas. The colored conferences have been so much encouraged by this evidence of co-operation that they have decided to invite a white preacher and a white layman from each of the conferences to become trustees of the school.

The Southern Baptists are also contemplating aiding a number of schools and colleges supported by the colored Baptists, out of their \$75,000,000 Fund. This is real co-operation and is an evidence that the difficult problems of race adjustment are to be worked out on the plane of religion and education.

April 16, 1920.

The True Freedom*

DR. O. E. BROWN



HE text of the morning is found in John's Gospel, the eighth chapter, the thirty-sixth verse: "If therefore the Son shall make you free, ye shall be free indeed."

The Liberty Bell is attracting an unusual amount of attention just now. Certain skilled engineers insist they have found a method whereby the fracture in the bell may be cured and we may get back the old tone, hear the old challenge, and catch the inspiration of those first men who wrought, who staked their very lives for the independence and liberty of their country. The matter of the Liberty Bell, however, is a matter of rather passing and curious interest. The profound concern for you and me this morning is: Are the standards of liberty which we hold of the highest type? Are our ideals of freedom sound? Have our conceptions of liberty been so shattered that they are needing to be repaired, and are we needing to hunt for some divine alchemy that will bring them back to soundness and to clearness? In these recent months possibly we have been driven to ask the question as to whether our devotion to liberty is a selfish affair or an affair that has in it the true spirit of the Christ Himself. We have been driven to ask questions as to whether we are willing to enjoy the privileges of liberty and shirk the obligations of liberty. And so this morning it is only appropriate that we should spend these moments together, hours of real worship, looking into our own lives as citizens of a great country whose very charter is freedom and whose divine mission we may believe is the passing on of the blessing of freedom into as far-reaches of this great world of ours as may be possible.

There is no doubt, there can be no doubt, about the great American passion for freedom. We are not allowing any barrier to stand between us and the free expression of our energies and our lives. The moment some one begins to propose a restriction upon the energies of the American people, some man gets busy to sweep it away. We have these great physical barriers that seemed at one time to make it impossible for us to be a unified and free people. They told us that our mountains, that our great territorial reach, made it impossible for us to have a unity of thought and purpose, and, therefore, the possibility of our being a great people. We have struggled through the mountains, we have cancelled space, we have defied graft, and these physical handicaps upon our energies, thanks

to inventive genius, are all but nullified—a struggle of the splendid energies of a great free people to get the opportunity of unhindered expression.

We have been told that lack of mere supply of the physical needs of life is the great handicap upon the efficiency of our manhood, and we have set to work intensifying the productive agencies of our country until we know there is sufficient supply so that none of our men and women need to fail of their full part in life through lack of mere supply of physical sustenance; and though anemic men and women and though pale-faced children still challenge us, we know we have met the situation if only we can have the spirit of fair distribution of supplies in life. We know that the handicap of ill-health is robbing many a fine personality of its larger and freer chance, and so medical research has given itself night and day to finding a way of handling these germs that bring us disease and ill-health and therefore rob us of many of the opportunities for energetic expression. And I suppose there is hardly a disease germ today that is safe against the onslaught of medical science. So far I think the flu germ has defied medical science, but let us pray that even it may soon be eliminated from those things that serve as handicaps upon the free physical energies of our people.

We recognize, and we have recognized, that there is heavy industrial handicap upon hosts of our men and women. Some of them are only attachments to machinery, some of them are held in hard industrial slavery, and there has come into our day the challenge to the money power of our land to recognize the worth of personality and to give it a hand to come to its own free best expression, and more and more that handicap is being removed by the pressure of industrial justice, of industrial democracy.

We recognize also that there is in the free expression of men and women at the ballot a chance for making known their will for community life, and under pressure more and more the handicap of limited franchise is being relieved and the door of expression for citizenship, for civic conviction, is being thrown wide open to the people of our land.

We recognize also that a shut-in nation, an isolated hermit-nation, is robbed of its greatest chance to find itself in the freedom of the great international struggle and progress, and today we are seeking, as we shall see later on, to strike down the walls of isolation that shut us in, to throw down the walls of provincialism that rob us of our full, free play in world life; and God knows we are waiting for that last, richest

*Stenographic account of an address delivered at Blue Ridge, Sunday, July 4, 1920.

and highest emancipation to come. We have a passion for freedom. Show the American people that which bars the way to the fullest and freest expression of its splendid energies, and at once there is endeavor, full, earnest endeavor, to sweep the barrier away and come out into the open. We seem to be a people, therefore, who are bent upon finding that social order wherein every life shall be brought to its best and fullest development, and led to make its contribution to the whole welfare of society and humanity.

And yet, possibly our conceptions of freedom have been very restricted. Possibly we are needing today to think through again what this great law of liberty really carries in its very bosom. I suppose there never has been the day when there has been more serious disillusionment about liberty, when there are more people in the world who think of liberty as a farce and wonder after all if it does not spell anarchy and chaos. So many nations of the earth have felt that freedom was a panacea for all their ills, and now they have been swept into what has been called free opportunity, and the days are heavy, the skies are lowering, and the outlook is dark and dreary, and we have to ask ourselves the question again: With all our passion for freedom have we learned the price of freedom and are we ready to live up to the price of freedom?

FREEDOM NOT EXEMPTION FROM CONTROL

In the first place, we know, if we have read history at all, that liberty or freedom is not simply exemption from control. We hear a vast majority of people talking today as though liberty were a personal matter exclusively; as though there were no right to regulate what people shall eat and drink and wear. Mr. Burk and Mr. Murphy yonder at the convention in San Francisco are again talking in the old terms of exemption from outside control, indicating that after all my liberty is not under law. I suppose that there are certain, and we must know that there are certain, great realms of personal life that are exempt from the invasion and intrusion of law; but the very moment that those lines of personality come into expression, that moment they come up against the organized society of men, and they ask us the question: Where shall control be vested? There is all the difference in the world between liberty and anarchy, as there is all the difference in the world between liberty and arbitrary authority. The problem of today is to find that happy intermediate ground where arbitrary authority is swept away and where anarchy is discredited just as heartily and earnestly as arbitrary authority can ever be.

We have reached one great stage in our progress toward the right understanding of freedom. There was a day in the history of our great humanity when freedom had to appear at the bar of authority and vindicate its right to exist. There was a day when, if I

wanted freedom of speech, there were certain authorities of the church that had first of all to give sanction to my freedom of speech or I was muzzled from speaking. Milton's great Tract on The Liberty of Prophecy, the Areopagitica, stands out as a great protest in that field. There have been days when, if men would discuss certain fundamental questions regarding government, they had to watch carefully the charge of sedition and watch carefully how the police regulations would handle what they call "sedition." But that day, my friends, has largely gone, and we have reached the stage where authority, fortunately, has to appear at the bar of freedom and vindicate its right to control, rather than freedom has to appear at the bar of authority and vindicate its right to exist; and that shifting is of world significance.

The greatest discovery in our modern history has been that opinion, conviction, driving principles can not be coerced in the lives of men and women, and while we are parting from that we are likely to drift to the other extreme of assuming every man and woman is free to think and act and speak as he thinks. We are today, I am sure, in the presence of this great field of liberty, asking ourselves the question: Where is control vested and what is our guarantee against chaotic, anarchistic society? Jesus gave us the law of control so magnificently. He who could say, "All authority in heaven and on earth has been given to me," never forced his control upon a life. He went into that innermost life, planted there the principles that He thought ought to be there, provided the life were open to its coming, and ruled by the consent of the person brought under His sway. We have that great Gospel now that authority vindicates itself by having back of it the free voice and the free choice of those who are controlled. I know there is something dangerous along in there, and I haven't time to develop it, but in church, in state, in industry, we have reached the point where the balance of probability is in favor of freedom, the right of the individual to be brought to his own best and highest expression under the control of the Son of God, and where authority must show that it is moving in the lines of personal value, of personal growth, of personal supreme realization, or its authority can not be taken as well grounded.

LIBERTY NOT LAWLESSNESS

We are also in the presence of another great fact that must challenge our attention for a moment this morning. We know that liberty is not lawlessness, and yet sometimes we are terrifically restless under law. No people are fit to be free who ever indulge in mob violence. The very alphabet of freedom has not been learned when men are ready to take law into their own hands and defy the legal institutions of government, and yet, on the other hand, we know very

well that at times there are laws enacted for class interests; at times there are laws that seem to be enacted by means that we regard as unfair, and yet we are not free of that great struggle of law and freedom. Freedom can not exist without law, and law itself is not safe excepting freedom have at all times its opportunity to voice itself and its opportunity for corrective legislation.

The history of the world has been the history of that great struggle between law and freedom, freedom demanding that law shall be its patron, and law demanding that freedom shall recognize the claims of social order. And so I say we have a chance to think very seriously upon our own day, and while there are men who are saying certain statutes ought to be taken off our law books because they will not be observed, that is a defiance of freedom itself and the opening up of the way for the ruin of all government. Jesus, in the text I have chosen, has laid down the great law whereby possibly we may arrive at something of the price of freedom. It is not exemption from authority necessarily. It is not lawlessness and the sweeping away of an ordered regime, but in the verses just preceding my text Jesus said, "Ye shall know the truth, and the truth shall make you free"; and in the text which I read He added to it, "If the Son shall make you free, ye shall be free indeed." The price of freedom is the price of truth. Whatever holds back truth from the enlightened mind of a people is fighting against the trend of freedom, and whatever turns on the full light of truth upon things as they are here and yonder is working for the great cause of freedom.

MENACES TO FREEDOM

As I see it today, my friends, on this day when we think of the liberties of our land, there are three of the most subtle menaces to our freedom that can possibly be found. A people ruled by public opinion are dependent upon the public press, and if the things that come to us through our public press are true, we are moving safely, and if the public mind is drugged by a press that is subsidized and prejudiced, there is no chance for real freedom. I remember one of our speakers, last Sunday morning I think it was, made a statement something like this: "You may want to know upon what basis I make the statement. I read it in the papers"; and there was a cynical smile swept over the audience. Why? Just this last week Mr. Glass, in vindication of the subcommittee on the platform, had to say, "Not one thing that these reporters have been publishing is true in regard to the work of this subcommittee." Lloyd George said, "I had large plans for Britain on international lines, but through a subsidized press the public mind was so drugged that there was no room for my larger and truer ideals to find function." Perhaps today the place of our largest

neglect, the place of our greatest menace to freedom is in the fact that while we have freedom of the press, we do not have any sense of truthfulness in those who are working in passing on the news to our people, and there ought to be from this day forward a great awakening on having truth told in our papers, and it is a surprising fact that in the whole field of our political philosophy there has been no genuine discussion of truthfulness in our press and in our reporting and character in the men who pervade the news, the light, to the people of our country.

Another great menace to our freedom as a people is the type of international diplomacy which we have today. Truth is the price for freedom, and we can never move freely and safely among the nations of the earth unless there comes into the field of our diplomatic service a regard for the truth that shall qualify us to play our part in reality and, therefore, freely.

If you will read Mr. Kayne's report on the Paris Conference and there see how he holds up our President to ridicule, ridicule on the ground that he was possibly a staid old Presbyterian elder who had no better sense than to think that the men in the Peace Conference at Paris meant what they said; in innocence and honesty of soul the victim of men who were practicing the old diplomacy and who were finding a man who had no other than confidence in their truthfulness, easy prey. I say to win in a great international council, a man or a group of men who stand out for sincerity and frankness and who take the word of other men as face truth, I say if in the International Council a man or group of men of that type can be ridiculed for their innocence of soul, there is no chance for international freedom, because there is no freedom of international life.

FIELD OF TRUTH MUST BE ENLARGED

Then I may say another thing. If we are ever going to be a free people, we shall have to enlarge the field of truth, of our own concern for truth. I am growing weary of this charge that men who deal in principles, who deal in the great laws of international life, who deal in the plea for justice and common humanity, are merely idealists and not practical politicians. Away with the practical politician if he must drag us down to the level of merely materialistic fact and materialistic struggle and make us believe that all the laws of life are merely economic laws. There are laws of humanity. There are laws of personality. There are laws of justice. There are laws of divine progress. And these laws bind us to all humanity, and so long as we hold truth within the field of material self-interest, we shall be a grotesque something in the field of the world's history and not real people. Did you read Mr. Tagore's description of some of the western nations? I think it is largely overwrought,

and yet it has something of truth in it. "The western nations," he said, "are a great, exaggerated giraffe. They have a great material base and pride themselves on the bulk of their body, but yonder, shot way up, is a head that is feasting upon the highest things of the world, and there is no moral connection between the high idealism and the gross materialism, and that materialistic body doesn't get any fine food for its digestion, and what kind of a body must it be?" I wonder if that is grotesque? I wonder if Mr. Tagore had not hit upon something that somewhat answers the situation? In the European world we know that their materialistic progress had so far distanced their moral attainments that the Great World War came on as a resultant, and we have reason in our own day to ask if we are not very largely in the same class of those who descry idealism as not a thing for our political field, but for the colleges and the academic men, and get down to practical politics. I say we must give scope and range to our conception of truth if we are going really to build a great, free people. A press that carries the truth, a diplomacy that can be counted upon for saying things that carry their very face value as true, and a field of truth as high as heaven and as broad as the possibilities of human personality in thinking, in living, in loving and in growing. If we can make truth take that range and find it, it may make us to be a free people in the great world in which we find ourselves.

But Jesus says more than that. Not merely you shall know the truth and the truth shall make you free, but, "If the Son shall make you free, ye shall be free indeed." The literature of liberty is a magnificent thing. I think if we should read over those great pages of literature—Socrates' magnificent plea for the right to pursue the truth and see it and speak it; Jesus' own great gospel story; Paul's great epistle to the Galatians, one of the greatest documents of emancipation, whatever people may say; and then on down through the turn of the years, Milton and Mill and all that group of men, standing out with their literature—but the fact is that we shall never be freed by literature. Truth waits for incarnation and unless the men and women of today live it, we shall not have any effective freedom. Men do not know Jesus Christ by literature; they know Him by life. And so Jesus said, "I do not come to give you a literature of liberty, I come to you as the Son of God, to live the life of the Son of God, to touch your life with my love and show how one privileged of the Son of God can give himself in the fullness of service and make you free in the freedom of those who are sons of God, brothers to their fellows, and are charged with that one great thing that makes liberty safe, namely, love." The man who loves himself can not be trusted with liberty. The man who loves the other to the limit of giving himself for the other's highest good can be trusted absolutely with any

measure of freedom, and Jesus said, "I have come as the Son of God into the world, and if I shall make you free, ye shall be free indeed."

What is the greatest contribution we can make to-day to the world's freedom? It is a paradox: the only way to make the world free is to enthrone the Son of God. He never abused one item of power in His hands, and He is safe with all power, for He gives Himself that the other might have life, and we have before us that task. The greatest heralds of freedom are the men and women who go with the message of Jesus Christ into the lands that are darkest and dreariest. China may have a measure of freedom. Moss did more for her freedom than any diplomat in that land. India is striving out for her own moral life consciousness and liberty. Duff did more for that freedom than any Governor General of the British realm that ever ruled in that land, and I care not what Britain or other governments may do for Africa, David Livingstone, who carried the love of Christ and planted the cross of Jesus Christ upon that dark continent, has been the author of its hope and life and prospects for freedom, and until we as a nation catch that same spirit, we shall not be fit for the freedom we profess to covet above everything else. For know this: we can not have the privilege of freedom unless we accept the responsibility of freedom. On this great Day of Independence, in prayer, in thought as American citizens, let us stand up and say, "Under God we shall not selfishly close our doors and enjoy our privileges and say to the rest of the world, 'Our treasure is too sacred, our boys are too precious, our life is too divine, for us to invest it in your freedom, in your emancipation, in your enlightenment.'" I say to you today that judgment day for the American nation has come, and if we play safe and play America first (I am not talking politics; I am talking Christian nationhood), and say to Armenia, "You are no concern of ours," and say to the small struggling nations of Europe, "I am not my brother's keeper," say to China and the peoples of the Far East, "Find your way to liberty if you can, but don't ask us to invest in it," if we can take that attitude, we believe the very principles of liberty, for if we love it we shall be eager to share it and send it out to the very ends of the earth.

The unfinished task is an enormous one. Jesus Christ has put His cross upon the crowns and scepters of the world, and there is not an autocratic power existing today except in non-Christian lands. That is an outstanding fact today, and yet, Christian citizenship hasn't come in Christian lands. Jesus Christ has put His own pierced hand upon the mailed fist and has taken the sword from it, and I believe never again will the sword be uplifted in aggressive selfishness, and yet we have not learned the lesson of righteous passion for

(Continued on Page 15)



Religion and Our Fullest Selves*

HARRY EMERSON FOSDICK

Luke 15: "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven, over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither

the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his eldest son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."



I WANT our thought this morning to rest back upon the parable of the Prodigal Son. When the Master first told his story (what Charles Dickens calls the most wonderful story in the world), he was thinking of a study in human relationships: a wayward son, an arrogant brother, and a compassionate father. But the Christian people from the first have seen that in that story of a penitent, returning boy, we have a true and moving picture of every wayward and dissatisfied spirit coming to its home in God. This morning let the emphasis of our thought rest upon the starting point of that boy's return, the water-shed, reaching which he inevitably flowed home. When he came to himself he said, "I will arise and go unto my father." That is a strange verse, because, you remember, that boy had

*Stenographic report of an address at Blue Ridge, Sunday, June 13, 1920, to the Y. W. C. A. Conference.



gone out into the far country in order that he might be himself. His home life had seemed to him to cramp the expansiveness of personality; he had wanted more elbow room. "I want to be myself," he said. And out in that far country he tried to be himself with a free swing and an unhindered expressiveness that had brought disastrous consequences, until, money gone, friends gone, and self-esteem gone, he had landed in the field among the swine. And then, says Jesus, he came really to himself. He never had known himself before. He had played around the edges of himself, he had skimmed the surface of himself, but now he had come to his real self. And when he came thus truly to himself he saw that there was just one place on earth where he ever really and gloriously could be himself again, and that was back home with the father.

Now the experience which that boy in the beginning had with his home many people have with their religion. They run away from it in order that they may be themselves. It is all very well for us in this Christian conference, upon this beautiful mountain side, to worship here this Sunday morning, but no man who has the spirit of Jesus in him can keep his thoughts from wandering out to those multitudes who would look upon what we are doing here this morning as an idle mummery from which they would count themselves fortunate to have escaped. They think religion is abnormal, unreal, unnatural, a kind of bay window built-in addition, after the house is otherwise complete. It may be a bit of emotional frosting on the cake, but not a part of the solid substance of the cooking. And how often must we confess that our religion is unreal, conventional, held as a heritage, not translated into the terms of vital and vivid experience! And what we find our-

selves sometimes doing we find multitudes of people doing all the time, going off, away from their religion and living what they think is a normal human life. They want to be themselves.

We preachers oftentimes deceive ourselves in this regard. We like to think of the deathless hunger of the human heart for God. We love to pick up fine old passages out of the Scripture like the cry of the Psalmist, "As the hart panteth after the water brooks so panteth my soul after Thee, O God," and we love to think that that is a characteristic aspiration of the great masses of humankind; but it isn't. It is an aspiration that seems to multitudes of people abnormal, unnatural, unreal.

There are plenty of people whom we know to whom if we give to them home and friends and food and music and books and the theatre and an occasional vacation in the country, and a like philanthropic work to put a serviceable purpose in their lives, will get on very well, and not think of God save as a vague, unreal possibility twice in the year. We may as well face the solemn facts.

We like to think of humanity as widely and deeply religious, and all around the edge of it a fringe of abnormal people who are irreligious; but the fact is that the number of people to whom religion is a glad, indispensable reality, a liberating and exhilarating experience, without which they would be lost and in which they thrive and rejoice, is now, as it has always been, small. Still, as of old, "narrow is the gate, straight is the way that leads to that kind of life, and few there be that find it." All around that few are the great masses of humankind, vaguely religious, if at all. When you ask why it is that so many people all the time and

almost all of us some of the time can get along without religion so easily, or, holding it, hold it so vaguely, is this not it? People really want to live a normal, natural human life, and often they don't see just what religion has to do with that. It hasn't dawned on them yet that if they really come to themselves they would arise and go unto the Father.

Surely it would be a Sunday morning well spent upon this mountain side if we could grasp anew the lesson that that boy at the cost of such sore experience had to learn; if we could see that religion is not something unreal, unnatural, abnormal; that all Christian life begins exactly where a man comes to himself; that the rest is the unfolding of our manhood and our womanhood into their full, effulgent glory; that after all the ideal Christian is simply the normal man or woman, and that just as this early summer sunshine falls upon the earth not to make shrubs and trees into something other than they were originally intended to be, but rather to unfold in them all the latent possibilities that are there, so that they really may be themselves, so the spirit of Christ falls upon human life. What He wants above all else is that we should be ourselves, our fullest, freest, most glorious selves. That is what He came for; that we might have life and that we might have it abundantly. That is what the New Testament says He brought. "He that hath the Son hath the life, the life that is life indeed."

First of all this morning, let us for a few minutes consider some of those popular ideas and experiences with religion that keep people from seeing this; that make them think that religion is something abnormal, as somebody said, "an elective in the university of life"; not something indispensable to a full and glorious existence. Let us try to think of some of those things that still, as of old, make people run away from their religion in order that they may be themselves.

For one thing how many people are there who think of religion as merely a means of getting into heaven, and so they postpone the consideration of it as long as they can, until life draws near its somber close. They do not think of it as something absolutely necessary now to make a full-grown life.

Have you ever run across one of those little narrow-gauge railroads, which run from some obscure point to join the main trunk line? You get upon that narrow-gauge railroad, but it is only a makeshift. You are not going to be on it long; you don't worry about how comfortable you may be; you are using it as a means to catch the through express. So there are plenty of people who think that religious folk look on this life as a short, narrow-gauge affair. You needn't mind much about the conditions that surround you; it is only a transient means to get safely to the junction where you can catch the through express for a heavenly immortality. And so, when they think about religion, it is

when life seems to be coming to its close. "When the devil was sick, the devil a saint would be!" Do you remember how Shakespeare makes Dame Quickly say about the dying Falstaff, "Now I to comfort him, told him he should not think o' God. I had hoped there was no need to trouble himself with such thoughts yet?"

In the second place, as one thinks of these popular ideas and experiences that make some people run away from religion in order that they may be themselves, how many are there who think of religion as an official relationship between the soul and the moral Governor of all the universe? An official relationship, the care of which they commit to the priest or to the church? They don't think of it as something absolutely indispensable now to the enriching of this present life; rather it is an official matter, and they are happy that they belong to the church and can turn the care of religion largely over to the institution, to the ministry or the priest. Now, it is true that there are many important things in life that you can run by proxy. A house to live in—that is very important, but you don't build one yourself; you engage some one else to build it. Food to eat—that is very important, but you don't cook it yourself, that is not if you can help it; if you are fortunate, you hire some one else to cook it for you. Clothes to wear—that is very important, but most of us do not, like our great-great grandmothers, make all of our clothes for ourselves and the family; we engage some one else to make them. There are so many things you can do by proxy, and there are so many people who try to run religion by proxy. Even Huxley is reported to have said that so busy was he he did wish there was somebody to whom he could turn over this whole matter of the claims of Christianity and the church, to examine them for him and make an expert report. How handy that would be! How like Miles Standish Huxley was; so busy with the defense of the colonies that he delegated to his friend, John Alden, the business of wooing Priscilla. Ah, but it was John Alden who got Priscilla; for there are some things you can't do by proxy. No one can eat for you, breathe for you; no one can fall in love for you. No one can commune with the living God in your place. Religion is an inward, personal, unique experience, absolutely necessary to the full enrichment of a normal human life; but there are lots of people who don't know that, so they hand it over to the church and run away to try to be themselves.

Or once more, how many people there are who, when they think of religion, think of a long series of difficult credal propositions that somehow must be believed. Alas, these people who, every time they think of Christianity, think of a great mass of knotty propositions that somehow must be swallowed. They are just like people who, every time they think of music, think of some difficult theory of counterpoint involved in it. Now, mark it, the theory is there.

There isn't any big business done on this earth that hasn't great ideas under it; but if this morning, instead of singing that anthem, Miss Holt had lectured on the theories of music involved in it, I fear that for the most of us it would have been a very dry and juiceless affair, and we should all have lifted up our protest and said, "Sing it. In heaven's name, *sing* it!" So Christianity has great ideas underneath—the Fatherhood of God, the brotherhood of man, the Saviorhood of Christ, the friendship of the Spirit, the victory of righteousness, the coming of the kingdom of God, the life eternal; great ideas that generation after generation must be thought through afresh. But Christianity isn't a dry skeletonized, stereotyped, static creed to be believed. Christianity is something to be sung; it is something to be lived; it is a grace and beauty and quality of spirit, and when one finds that out he knows that life never comes to its effulgent glory without it. But there are some people who do not know that. And so they run away from it that they may try to be themselves.

Or once more, how many people are there to whom religion is little more than a long series of negative prohibitions concerning things they must not do. There was nothing that so shocked thoughtful men living with the boys of the army and navy than this: that we had there revealed so large an area of our young manhood in this country who apparently had been brought up to think that the main concern and meaning of religion was to list special things that must not be done. I spent five weeks on a torpedo boat destroyer. They thought I was a newspaper reporter; they didn't dream that I was a preacher. I bear this testimony to the quality of the men on that ship, that living in those close quarters, when they didn't know I was a preacher, I never heard an unclean story or a profane oath; but on the last day when they found out I was a minister, I heard something interesting. The executive officer looked startled, he hemmed and hawed, he allowed as how he had been brought up a Baptist in the mountains of Tennessee, and then what do you think he did? He began talking with me about what I thought about going to the theatre! A most gracious and polite soul when he found out I was a minister. He tried to strike the subject that he thought all ministers were primarily interested in. Religion meant to him a list of things he must not do.

How many people are there who think of religion in these four terms: it is something that you use to get into heaven with; it is a long list of credal propositions that it is very difficult to believe; it is something that you can run by proxy and turn over to the church or the priest; it is a long list of prohibitions concerning things you mustn't do? And so they run away from it to be themselves. O Spirit of the living Christ, who came that we might have life and might have it more abundantly, forgive us for the way

we keep misrepresenting Thee; teach us the truth that that boy learned of an olden time. He ran away from home that he might be himself, and it was all a mistake. He found out in the end that there was just one place where anybody ever can be his fullest self, and that is back home with the Father.

Of course, the validity of this morning's proposition, that life never comes to its normal completeness except in fellowship with God, depends altogether on what you mean by God. If you mean that vital matter we have been talking about this week, God as a spiritual presence in our lives interpreted in terms of Jesus Christ, who surrounds us closely upon every side and seeks in every noble thing the invasion and dominance of our life, then you can't be your fullest selves apart from Him. Why do fish have fins? Because water is really there, and if the water had not really been there, no fins ever would have grown upon a fish. Why do birds have wings? Because the air is really there, and if the air had not been really there, not a bird would have had a wing. Why does spiritual life arise in man? Because the spiritual world is really here, as really here as water around a fish or air about a bird, and there never would have developed the first rudiment of a spiritual life if God had not been the one in whom we live and move and have our beings. And because He is thus a part of the inevitable environment of every life, no one can ever be his full self apart from God.

Let me this morning try to deal with this concretely. Let us try the experiment of taking certain elemental things in our lives, without which we couldn't possibly live and see how you can not think them through without coming pretty soon to the necessity of God. Let's start by taking joy. Joy is not a fringe upon the garment of life. Joy is part of the solid substance of life's necessity. Anybody may have difficulty at first to say, "As the hart panteth after the water brook so panteth my soul after Thee, O God," but everybody can say that about joy. We do pant after it; we are hungry and thirsty for it; and how many people are there who, because they want joy, run away from their religion that they may try to find a rich and vibrant life apart from God! Suppose that a man does that. If he have any depth of thought, what is he certain to discover? It seems to me he is certain to discover this, that apart from God he can find happiness in the details of life; apart from God he can find happiness with his children, or he can delight in a summer scene upon a mountain side like this, where the new green of the summer time weaves tapestry fairer than Persia ever dreamed; without God he can enjoy Shakespeare and Mozart; without God he can find joy in life's details; but sooner or later, mark it, there comes to every man and every woman a shattering experience like that which came to this wayward boy, which shakes us down into the deep levels of our life, where we have

to go on past the details of life and begin to think of life as a whole, whence it came and whither it goes; what it means, whether there is any purpose in it, whether there is any love behind it, and if a man have any depth of thought he can't help discovering that there is no use talking much about joy if all the joy you have is in life's details, and there is nothing but a shuddering when you think of life steadily and try to see it whole. I have a friend who has hardly a happy detail in his life. Ill fortune has landed on him again and again, but I think he is one of the most joyful, radiant, triumphant spirits that I have ever met. He can't have much joy in the details of life, but he has joy at the center of life. He believes in God. He thinks that God is stronger than evil and that life is stronger than death, and that love is the source of all. He thinks that all things can be made to work together for good to them that love God. He thinks this life is not a blot nor a blank, but that it means God, and because he has a joyful sense, to his life there isn't a single unhappy detail upon the circumference that doesn't get some radiance from that luminous center.

And I have another friend. He has hardly an unhappy detail in his life. He has friends and fortune and prestige and high standing, but he is not a joyful man. He hasn't any joy at all at the center of life. He thinks this universe is a machine that came from nothing and to chaos will return. He thinks that we are just the slaves of mindless, soulless forces that never purposed us and never cared, and so because at the center of life he has only horror and not joy, there is hardly a detail of his life that is quite happy, and as he now gets older and his hair turns gray and he begins to stoop a little, he is finding out that joy is like a circle which never can be right at the circumference until you get the center settled, but if at the center you have the Christian faith, then you can be triumphant about the circumference. So if you were to go out into the country, you might find a plant trying to grow beneath the shed. Well, why can't that plant grow? What more does the plant want than the whole earth? No, it can't get on with the whole earth. Would not even a plant say, when I come to myself, I must arise and get out from under this shed, for though I am only a plant, I need not only the whole earth but the whole sun and all the sweep of heaven in order to be myself? That is the truth for us. When we come to ourselves we have to arise and go unto the Father.

Let us try that experiment a second time. Let us take love. Love isn't a fringe on the solid garment of life; it is part of the indispensable necessity of life. I pick up a very ancient book and run across this: "Whither thou goest I will go; where thou dwellest I will dwell; thy people shall be my people and thy

God my God; where thou diest will I die; there will I be buried. The Lord do so to me and more also if aught but death part thee and me." And I will pick up a very modern book and read this:

"The widest land doom takes to part us leaves thy heart in mine with pulses that beat double. What I do and what I dream include thee as the wine must taste of its own grapes, and when I sue God for myself, He hears that name of thine and sees within my eyes the tears of two." And all this is most beautiful and excellent between those two far-severed books is strung upon that golden strand of a faithful love. There are worldly hours when we have wealth and fame, but there are times of deeper insight when we know what makes life rich and beautiful. We like an unbroken family circle if we might have it, or the assurance that the whole family on earth and in heaven yet is one. We like friends that as Stevenson says, "After we have fallen through story after story of our ambitions and sit rueful among the ruins, pick us up and weave us in again to the fabric of humanity." We like the benediction of the psalmist on those whose children rise up to call them blessed, and as the years increase we would like to have beside us down the netherly slope of life a voice grown long familiar that says:

"Now we maun saunter down, John.
But hand in hand we will go
And sleep together at the foot,
John Anderson, my Jo."

Love isn't an incidental corollary of life; love is part of the substantial necessity of life. But now some one says, "Do you mean we can't have loves like this without God?" O yes, you can have loves without God, but you never can have them mean what they mean to some of us who know God.

Do you remember how when we were little children we used to go to the what-nots in the corner and pick off the old sea shell and put it to our ears and think that we were listening to the echo of the ancient ocean? Now we know that it was just an illusion. We didn't hear the echo of any ocean at all; we heard the pounding of our pulse in our own ears, as the shell made audible. And so there are people, some of whom I know, who would laugh at us as children. They would say, "You put up the shell of your faith to your ear and think that in the pounding of your own ideals you hear the echo of God's eternal ocean of grace and love, but there isn't any such thing; it is just the pounding of your own pulse in your own ear. There isn't any eternal love." Why, my friends, the first thing that does is to put its bare, hard hands on human love and lift the heart out of it and put in an infinite pathos in its place. For this is the very glory of human love, that whenever I run upon the finest of it in my heart, I lift

up my soul in unspeakable gratitude to say "That is just a beam from out the eternal God's great love, from which all good things come."

So when Galileo in Piso's cathedral saw the swinging chandelier, he saw revealed there something eternal—the revolution of the whole earth. So when Newton saw the falling apple, it wasn't just the apple he saw; he saw revealed there something everlasting, the gravitation that holds the far-sundered spheres together. So when I run on pure human love, it isn't just pure human love; it is God. You remember how Browning sings:

"The very God! think, Abib; dost thou think?
So, the All-Great were the All-Loving, too—
So, through the thunder comes a human voice
Saying, 'O heart I made, a heart beats here!
Face, my hands fashioned, see it in myself!
Thou hast no power nor mayst conceive of mine,
But love I gave thee, with myself to love,
And thou must love me who have died for thee!"

And so, when I come to myself in my love, I say, "I will arise and go unto my Father."

Once more, let's try that experiment again. Let's take work. Work is not a fringe on the garment of human life either; work is part of the absolute necessity of a normal human life. Blessed is that man who has found his work. But then, work, like love, differs. There are some people who are mere traders about their work. They go out into life and they ring so much work on the counter and they want so much money. They are driving a hard bargain all the time. But then there are others who have learned the great secret. They are artists, they have a vocation, they take pay for their work, but they do not work for pay. They work for the joy of creativeness and service and for the pride of fine craftsmanship. At their best there are poets and singers and missionaries and prophets and builders of civilization, and yes, they are the people who take filaments of wire and shoot light through them, so that the habitations of men may be illumined; who take unirrigated deserts and make them blossom, who make business life honest and fair, who, when the crisis comes, pour out their blood like water for a freer world. How magnificent are the meanings that can come into work. Now somebody says, "Do you mean that a man can't work like that without God?" O yes, he can work without God, but how can a man think of all the sacrificial work that has been poured out and is being poured out for a better humanity and not ask himself whether there is any chance of anything coming of it? For is it not obvious that if this earth is an utterly unspiritual system, a dry and desecrated desert where no oasis of righteousness ever was meant to be, and we, with our unaided

fingers, are trying to work against the dead indifference of a world that does not care, then we are bound to lose in the end? There is nothing that makes work great and promising except to work with God.

Do you remember the words that George Eliot put into the lines of Stradavari about his violin? She makes him talk like this:

"When any master holds twixt hand and chin
A violin of mine, he will be glad
That Stradavari lived, made violins
And made them of the best;
For while God gives them skill,
I give them instruments to play upon;
God using me to help him.
If my hand slacked
I should rob God, since he is His fullest good,
Leaving a blank behind, instead of violins.
He could not make Antonio Stradavari's violins
Without Antonio."

That is where work comes to its height: when you are fellow-workers with God. And so, when I come to myself in my work, I say, "I must arise and go unto my Father."

Run away from religion to be yourself? Why, my friends, work and joy and love are just samples. You can't take a single elemental thing in human life and carry it out far without running straight into the need of God. No man is quite a man apart from God. How much of yourself are you today? The most wonderful religious poem of the nineteenth century was Francis Thompson's "Hound of Heaven." Think of Francis Thompson then a few years before he wrote it, clad in rags, standing on the curb of London streets, and by holding horses' heads for strangers, making a few pence daily to buy opium to drug himself. As we see that scene the tragedy of it lies here, that Francis Thompson should be so far from being Francis Thompson. Ah, if there were some one to come to every one of us as Christ touched Francis Thompson, that he might be Francis Thompson! That were Saviorhood, and that is Christ, and that is what Christ came for, that is what He does to human life. He wants nothing so much today as that every one of us should be himself fully, gloriously, beautifully. Let him unfold you and in order to do that learn to say, "I will arise and go unto my Father."

Eternal God, our Father, we are but dwarfs of ourselves. We have buried within us possibilities that we have never guessed. We have gold mines in us in which we have never digged. We have opportunities for service that we have not even seen. We are ashamed of ourselves. Thou madest us to be so great, sons of God, and if sons, heirs; heirs of God and joint-heirs with Jesus Christ, that we might come in the unity of the faith unto a full-grown man, unto the measure of

the stature of the fullness of Christ. And, Lord, we look upon ourselves today with our poverty-stricken spirits, clad in spiritual rags. We are ashamed of ourselves. We pray Thee that Thou wilt make us to be ourselves. Lift us up; unfold us; make us to grow, that

at last we may not utterly fail of that great thing that Thou didst have in mind when Thou didst make us, that we should be like Him who is the first-born among many brethren. These things we ask in His name. Amen.

The 1920 Season at Blue Ridge



HE 1920 season has opened with larger companies and with a finer program than any other season in the past. The World Conference of Boys' Workers was marked by great success and had representatives from twenty-three different nations.

The Student Young Women's Christian Association Conference, June 4-14, was one of the best conferences they have ever had. The College Men's Conference, June 15-24, was very notable in that it had present sixty-nine professors in addition to the regular teaching staff in the conference. These professors met two hours a day to study the great problems of Race Relations, and most of them went away very enthusiastic. Letters which have been coming back from various professors indicate that great things are going to be done in the colleges and in the communities from which they came.

The Missionary Education Conference and the High School Boys' Conference for the South met parallel with six hundred delegates in attendance; perhaps the best conference they have ever had. Each of them feels that they need growing space, and the Missionary Education Conference is eager another year to bring at least five hundred delegates.

One of the unique gatherings so far this summer has been the Industrial Conference, which brought together twenty-three mill owners, some forty general managers, ninety-seven foremen, and others up to the number of two hundred twenty-five. Three days of full discussion and counsel together ought to mean great things for the better relationship of officials and workers throughout Southern industry.

Already the prospects for the rest of the summer in the various groups is most flattering. It is undoubtedly true that we will be turning away a great many people who desire to come for training.

During the College Women's Conference there was a song contest in which the various delegations competed for the first and second places on a song with local hits. These songs may not have a tremendous amount of meaning to persons who are not in the spirit of the Conference, but they indicate the resourcefulness of the college delegates who were present. In the

contest the Greensboro College for Women won the first place, and the Agnes Scott College girls won the second place. We print below the words of these songs:

"A LETTER TO FATHER"—MEDLEY (Greensboro College for Women)

Tune: "Auld Lang Syne."

Dear Dad:

I'll write a note to you
To say how do you do?
We reached Blue Ridge Thursday night;
Dear me, we were a sight.

Tune: "Turkey in the Straw."

Then we climbed into an auto bus,
All the drivers were looking for us,
We reached the desk in a very short time,
Wrote our names and passed out of line.

Tune: "Old Black Joe."

Up to our bunks to dream of Conference joys,
We were surprised to find up here so many boys.

Tune: "Reveille."

A bugle call waked one and all at 6:45 in the morning;
We rushed out soon to the bugle's tune,
It was our final warning.

Tune: "Yankee Doodle."

You ought to be here for a meal,
How queer they make us feel,
They sing so well and in such style
They keep us wondering all the while.

Tune: "I'm Coming Back to You."

Where did they get such pep?
They've got a rep.
You bet your life there is no strife nor worry here.
Miss Head is on the job,
Mrs. Fosdick, too.
So here's to them with all our hearts,
We give a cheer—tra—la—la.

Tune: "School Days."

Classes, classes, dear old leaders true,
Meetings and lectures and trappings, too,
Keep us busy the whole day through,
And when I get back home again,
I'll sing for you the old refrain.

Tune: "Carry Me Back to Old Virginny."

Carry me back to dear old Blue Ridge,
There's where the mountains rise in majesty sublime,
There's where the brooks babble, soft in the moonlight,
There's where my heart longs to linger all the time.

Tune: "Old Kentucky."

We will sing one song to our dear old Conference girls,
To our dear old Conference girls evermore.

Tune: "Goodnight, Ladies."

Goodby, Daddy; goodby, Daddy,
Goodby, Daddy, this is the end.

Authors: Madge Sills, Josephine Sanders, Sadie Jenkins, Faye Savage.

SONG

(Agnes Scott College)

'Mid the North Carolina Mountains,
Where the world is wide and high,
There's a place we know as Blue Ridge
In the "Land of the Sky."
Here we blend in loving chorus,
Voices ringing with delight,
And the purple hills below us
Send back our song tonight.

Chorus

May the mountains ever guard thee
And the blue sky bend above,
While Southern girlhood brings thee
Deep loyalty and love.

Aflame with sunset of glory,
Thy gleaming portals call
A thousand feet to enter
Each broad and friendly hall.
Crowning all thy power and grandeur
With beauty and with light,
Strong comradeship of hearts
Thrills in our song tonight.

Chorus

Authors: Janet Preston and Ruth Hall.

THE TRUE FREEDOM*

(Continued from Page 7)

seeing to law and order and liberty. Jesus Christ has put His hand upon the man-power of the world and has said, "Stop! that person is sacred. You dare not ride rough-shod over the sacredness of personality in man, woman or child," and yet the avarice of the proletariat is just as full of greed and menace as that of the capitalist. The great unfinished task! Jesus has said to the stone at the grave of womanhood, "Roll away," and has asked womanhood to come out into freedom of her personality, and yet the womanhood of our country is not ready in all instances to stand out for Christian standards and Christian things. And Jesus Christ has sounded out that great trumpet of world obligation, and the walls of our nationalism have fallen down, but we hesitate in the presence of a world opportunity and ask, Are we called upon to pay the price of the world's freedom? If the Son of God is ours, the price must be paid.

"In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me.
As He died to make men holy, let us die to make men free,—
Our God is marching on!"

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

ASK FOR "BLACK MOUNTAIN AUTO COMPANY"

Authorized Service Autos for Blue Ridge—Y. M. and Y. W. C. A.

Fare 40 Cents Each Way

OFFICE AT

BLUE RIDGE AND BLACK MOUNTAIN, N. C.

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

BROWN BOOK COMPANY

BOOKS, STATIONERY
SOUVENIERS

51 PATTON AVE., ASHEVILLE, N. C.

We invite you to make our store headquarters when in Asheville.

We believe we are a little better equipped and supplied, carrying a larger assortment of Higher Grade Products, giving a little Prompter and More Efficient Service, than any other Grocery House in Western North Carolina.

ASHEVILLE GROCERY COMPANY

Wholesale Fancy Groceries
Flour and Feed

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

ENGRAVED

Wedding Invitations—

Wedding Announcements—

At Home Cards—

Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

"IT'S FAMOUS EVERYWHERE"

BATTERY PARK HOTEL

ASHEVILLE, NORTH CAROLINA

LAND OF THE SKY—IN THE HEART OF THE
BLUE RIDGE

IDEALLY situated on the highest prominence in Asheville. Enchanting mountain views. Elegant rooms, single or en suite, with or without private bath; unexcelled cuisine, homelike environment; splendid orchestra; dancing evenings; Sunday concerts.

Tennis courts; saddle horses and carriages; mountain climbing.

Sportiest 18-hole all-turf golf course in the country

ON THE DIXIE HIGHWAY

Excellent motor roads lead from every section to the Battery Park Hotel.

· OPEN THROUGHOUT THE YEAR

Write for illustrated booklet and terms.

S. J. LAWRENCE, Manager.

The Jumble Book of Rhymes

(Recited by the Jumbler)

By FRANK R. HEINE

A book brimful of subtle humor, much pathos, linguistic twists and delightful whimsicalities. The Riley kind. A real seller. Illustrated. \$1.00 net.

HACKNEY & MOALE COMPANY
PUBLISHERS

BOOK DEPT.

Asheville, North Carolina

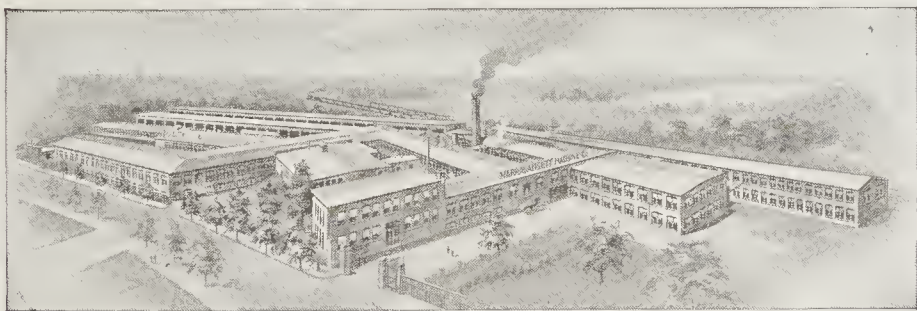
M. V. Moore & Co.

Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE
ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

If You Want Artistic Portraiture, Attractive Pictures and Views of the Land of the Sky, Get In
Touch With

THE BLUE RIDGE OFFICIAL PHOTOGRAPHER

THE PELTON STUDIOS

· ASHEVILLE

NORTH CAROLINA

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR QUARTERS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
QUARTER WITHOUT HANDICAP

FOURTH QUARTER—JUNE 15-AUGUST 30

Held at Blue Ridge, N. C.

FIRST QUARTER—SEPT. 27-DEC. 23, 1920

SECOND QUARTER—JAN. 3-MARCH 21, 1921

THIRD QUARTER—MARCH 22-JUNE 6, 1921

Held at Nashville, Tenn.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing ten million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

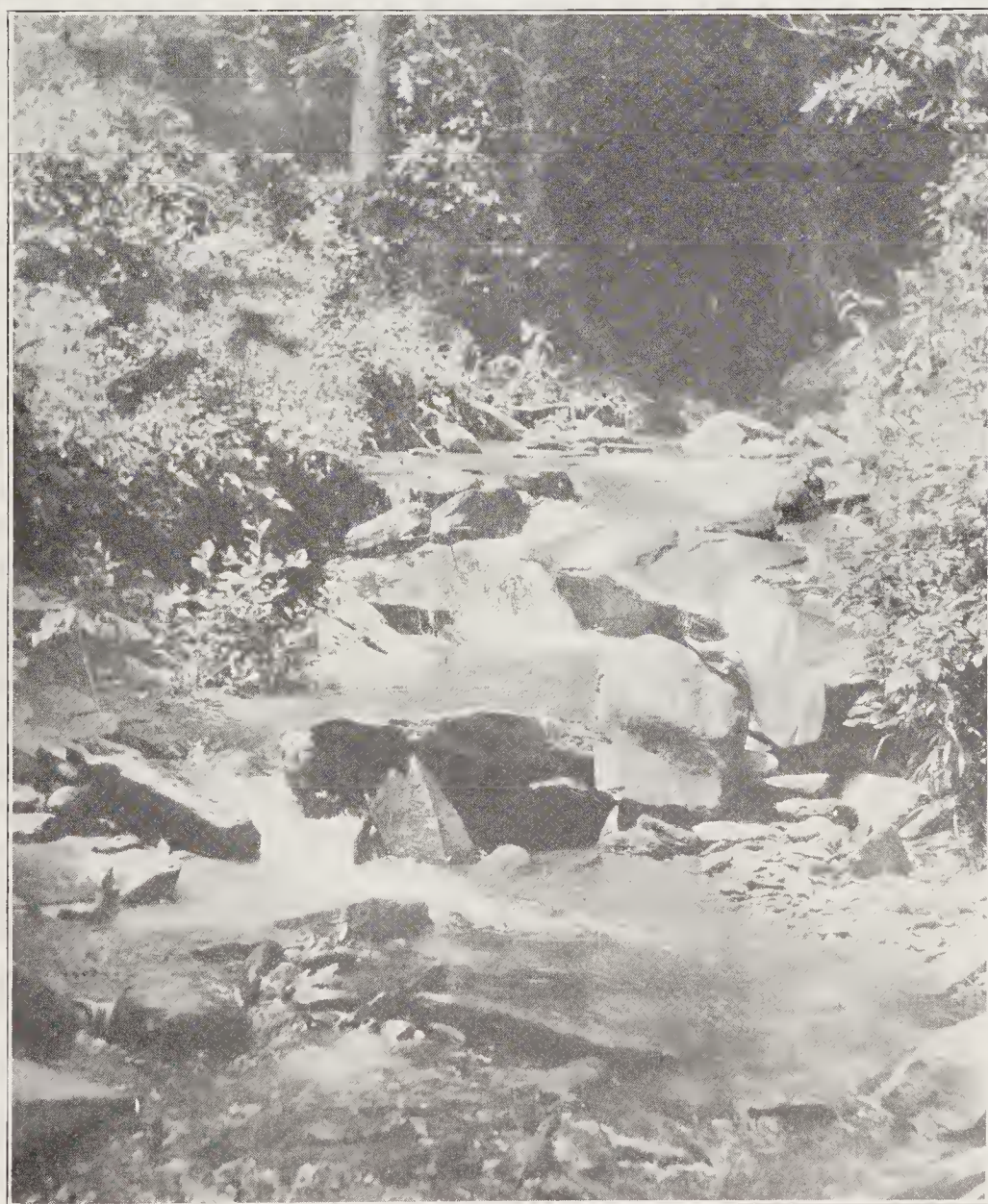
Southern College of Young Men's Christian Associations

NASHVILLE, TENNESSEE



Wesley Hall, the present home of the Southern College.

The Blue Ridge Voice



OCTOBER

NINETEEN TWENTY



ROBT. E. LEE HALL

AUDITORIUM

DINING HALL

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

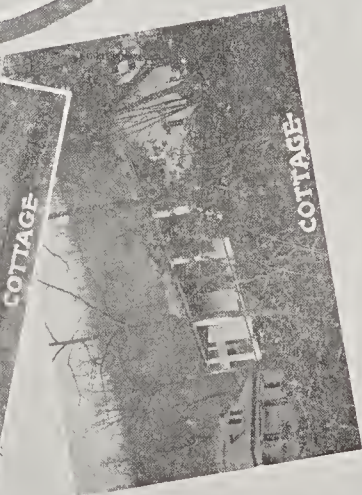
1,191 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared. Entirely non-commercial.

Last summer 4,384 persons, representing every State in the South, were present at Blue Ridge for special training. During the past year 1,424 secretaries were trained for the War Work Council of the Young Men's Christian Association and 1,000 men are being trained during the spring of 1919 for work in reconstruction problems.

John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



COTTAGE



COTTAGE



COTTAGE



ROOM WITH BATH



PANORAMA OF COTTAGES

THE BLUE RIDGE VOICE

Volume II

NASHVILLE, TENN., OCTOBER, 1920

Number 1

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

DR. W. D. WEATHERFORD, Editor

J. J. KING, Manager



RHODODENDRON DRIVE

The Call

In the glory of the mountains,
Veiled in mists of deepest blue,
Where the skies that rise above them
Wear a garb of sapphire hue,
Where the rhododendron flowers,
Where the sparkling streams their way pursue
From the mount of greater vision
Old Blue Ridge calls to you.

Calls to those who love the Master,
"Come, come from the world aside,
And on this Mount of Vision
Rest from strife and fear awhile."
Summons, with a clarion voice,
Those who feel the great world's need,
That they leaving mists and valley
On a Holy Quest proceed.

A quest for deeper knowledge
Of the truths they would proclaim,
A quest to learn the way to woo
From restlessness and pain.
A quest for strength, that given tasks
The better done may be,
A quest for vision, wide and clear,
The untouched tasks to see.

The lives untouched by freedom's power
Gained from the ken of truth,
The lives uncheered that wait in gloom
The all-discerning torch
To show the path from error's way
And lead to light and life.
The tired souls, who long to hear
A calm voice amid the strife.

And having with new vision seen
The Master's untouched fields,
That wait His steward's will to work
Rich blossoms from the weeds,
When ears, by love, made more acute
Shall hear the world-wide cry,
Shall we not answer, "Lord, Send Me,
O Master, Here Am I."

And if Thou sendest me to lands
That never heard Thy name,
I'll raise the cross, though great the toil,
And glory in its shame.
Or if perchance my task shall be
In fields already sown,
Some acre off the world's highway
Where I must work alone;

Yet would I answer, "Lord, send me,
 It matters not the field,
 The smallest plot, worked in Thy name,
 A harvest rich may yield."
 So on this mount, O Master!
 Where I have seen Thy face
 And felt Thy glorious kinship
 To the King of Righteousness;

On this Mount of Greater Vision,
 Lo! I fall before Thy feet,
 While the mists lift from the valley
 And Thy clear voice, low and sweet,

Bids me leave the mountain's glory
 And go back where throngs of men
 Wait the Spirit of the Master
 To conquer greed and sin.

And I know when comes the morning
 And my soul Thy face shall see,
 I know, though I should fail to do
 Great things I'd planned for Thee,
 I know for me there'll be a smile
 If I have purposed right,
 So I'll forge through the mists of the valley
 'Till with Thee I gain the heights.

ELEANOR MITCHELL,
 838 Grace St., Richmond, Va.

Report of Year's Work at Blue Ridge



THE annual meeting of the executive committee of the Blue Ridge Association was held on September 14 at Robert Lee Hall, and the work of the year reviewed.

It was obvious from the report of the Executive Secretary that the year had been the largest and most useful in our history. Five thousand and sixty-one different people were guests in our buildings and shared in our programs during the summer months. A comparison with other years is most interesting: In 1912, our first session, we had 1,451 people; in 1913 there were 1,771; in 1914, 2,100; in 1915, 2,200; in 1916, 1,656 (floods cut us off from the outside world nearly half the summer); in 1917, 2,450; in 1918, 4,365 (war work schools extended our season); 1919, 4,259 (this included two reconstruction schools); 1920, 5,061.

It will thus be seen that not only is this the largest year of our history, but it is a perfectly normal year, since we had no outside or extra schools to swell our numbers. The total number of persons who have been trained at Blue Ridge in the past nine summers is twenty-five thousand four hundred and four (25,404). It is hard to estimate the tremendous influence on the South exerted by this center of religious inspiration.

The report of the Executive Secretary revealed the further fact that the increase of attendance had not

come alone from reaching a large number for the regular conferences, but from a new group of persons who had never been at Blue Ridge. Among these groups were the World Conference of Boy's Workers, representing every state in the nation and twenty-three different nations. The Conference of Industrial Workers, under the auspices of the Industrial Department of the Y. M. C. A., where mill owners, managers, and superintendents came together to the number of two hundred and twenty-five; the Educational Commission of the Southern Methodist Church, with some hundred and twenty present, including eight bishops; the special group of seventy business men in connection with the City "Y" School, and two groups of church bodies, brought together for the consideration of interracial problems.

The volume of the year's business is indicated by the fact that our post office handled 300,000 pieces of mail, our dining room served 134,637 meals to guests; our laundry handled more than 100,000 pieces of linen, and we did a total business of \$134,000. Emphasis was constantly placed on the things most worth while, namely, broadening of Christian understanding, deepening of Christian conviction and passion, and helping people not only to see where they could best serve human needs, but giving the Christian motive for the service.

What Some People Say About Blue Ridge

IN a brief statement one Sunday night during the month of August, Dr. Ashby Jones, pastor of the Ponce de Leon Baptist Church, Atlanta, Georgia, spoke as follows:

"I am sure that everybody that is privileged to come into the circle of the life of Blue Ridge is almost instantly impressed with the fact that there is something distinctive about its life. You may think of all the other places with their charm and still say that Blue Ridge is different. I think I should just as soon attempt to analyze the exquisite beauty of this nest on the mountain side, to tell just what was the charm of the circling mountains, as to try to analyze the Blue Ridge atmosphere. I think when Dr. Weatherford speaks of the 'family' of Blue Ridge, perhaps we find just what it is that is so distinctive and so charming.

"Into this life men and women come from so varied an environment in all our beloved country, and whether for two days or two weeks or two months, we feel that we come into an atmosphere of common interests, of mutual sympathies; and it is symbolized by the fact that we go to the same dining room and come here in the evening to the same family circle, but everywhere there is an interest in somebody else, and whether we are listening to lectures or whether we are talking to friends, all the time there is some sort of feeling that we are all together and that in some way we must link mind to mind and heart to heart and hand to hand in doing something for others."

Dr. S. C. Mitchell, formerly president of Delaware College, now professor of history at Richmond College, Richmond, Va., after spending considerable time at Blue Ridge this summer, wrote to us as follows:

"I was never more impressed with the vital work that you and your associates are doing at Blue Ridge as on the recent visit. You are literally molding the moral and spiritual ideals of the people of the South, while you are profoundly influencing the whole economic and social situation there. I entered more sym-

pathetically into your vision on this visit than ever before, for the record of achievement is actualizing your vision from day to day."

Miss Mary Louise Allen, who is the Executive Secretary of the Community Conference of the Young Women's Christian Association, wrote on August 7 as follows:

"I have never been so comfortable at a summer conference and have never known so little in the way of complaint of accommodations or food. In fact, I heard no complaints on the part of anyone. There was really very little to mar the comfort and pleasure of the conference. I had wished that it were possible to have our own conference without the distraction of something else going on at the same time, but I really understand how this could not be avoided this year."

Mr. Wm. Knowles Cooper, General Secretary of the Young Men's Christian Association, Washington, D. C., wrote on August 18, saying:

"After having had experience at practically every summer school in the United States, I am prepared to say that the physical comforts and the spirit of the management of the Southern Summer School are more nearly ideal than at any other school."

Miss Katharine Hawes, Chairman of the South Atlantic Field Committee of the Young Women's Christian Association, who has been to Blue Ridge many summers, writes enthusiastically, saying:

"I am writing to say that after an absence of two seasons from Blue Ridge I note with keenest appreciation wonderful improvements in the equipment and service. It seems to me there is a marked desire on the part of the management to meet the requests of the conference management, and a very real courtesy has been evident throughout these days.

"With regard to the dining room, both the service and the fare have greatly improved since I was last there. It is by far the best that I have seen at any such gathering heretofore."

Is Not This the Carpenter!*

DR. M. ASHBY JONES

Sunday morning, August 15, 1920—Social Service
Summer School



AND He went out thence and came into His own country, and His disciples follow Him, and when the Sabbath came He began to teach in the synagogue, and the many as they heard were astonished, saying, Whence has this man these things? and What is the wisdom which is given to this man? and such miracles are wrought through His hands. Is it not the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not His sisters here with us? And they were made to stumble because of Him, and Jesus said to them, A prophet is not without honor except in his own country and among his own kindred and in his own house, and He was not able to do any miracles there except that He laid His hands on a few sick people and healed them, and He wondered because of their unbelief."

If we could forget in this sympathetic atmosphere any idea of the formality of a sermon and as is your wont from day to day, to think together for a little while, I would be glad today simply to lead your thinking by way of suggestion, and what I have to suggest has been suggested to me by this incident which I read you, and especially this question: "Is not this the carpenter?" He had been a carpenter. He had been reared in Nazareth at His father's trade, and they knew Him. Why, they knew Him perfectly! They knew the names of His father and mother and they knew both Mary and Joseph and they knew the brothers and sisters. They had grown up with Him, many of them; played in the market place with Him; and then they had seen Him as He came to maturity at the carpenter's bench, and He had become a carpenter. Then He went away. All of these years in which He had lived in Nazareth these people of Nazareth had come to know Him as a carpenter, and that is all that they did know, and they came to receive from this personality that which came from a carpenter, and that is all that they received. To live with Jesus in the same village for thirty years and only see a carpenter! Then He went away, and somehow or other out there in the world beyond the narrowed environment of Nazareth, a world saw something else and there came ever and anon waves of the applause of men. There came back creeping into this little narrowed environment of the little Nazareth village stories of the wonders of this personality, Jesus. Men said that He spoke as no other man had ever

spoken. They said there was a marvelous virility in His touch that thrilled the sick. They said there was a music in His voice that moved the wicked, and the little children gleefully clapped their hands for joy in the radiance of His smile. All the world was talking about this Jesus.

Then He came back to Nazareth, and they looked at Him and said, "We know Him." Why again they repeated to themselves the names of his parents and of His brothers and sisters and told themselves again about the days they had seen Him in the carpenter's shop. Why, men and women, they had made a definition of Jesus. They had made it early in life. They made it back yonder when they could speak of Him in terms of His parents and in terms of His family and in terms afterwards of His calling in life. They had already circumscribed this personality within the radius of their own knowledge and they said, "This is Jesus, the carpenter," and when He dared go and be more than a carpenter in the world, they protested and they would have discounted all of His knowledge and all the marvelous spiritual forces of His personality because He was the carpenter, the son of Mary and of Joseph, and they knew His brethren.

How warm and familiar is that expression of human nature. O, men and women, is there scarcely any neighborhood in all the world where there isn't the tendency so strong, brought down from father to son, to make definitions of the very boys and girls about us and to say that this, why this is the son of So-and-So? We know them. This is the one who is to go into his father's business, and we place them. Isn't the whole tendency of our conception of the definition of personality in terms of father and mother and environment and avocation to fix the limits of a personality? Shall I fail this morning if I say that beyond all other sections of this great country of ours here in this Southland we are most prone of all people to take the very babe that is born and lying there in the cradle before a door is opened to him in life, before his toddling steps have even gone out into the world, before his wondering eyes have ever been challenged by the prizes, the achievements of life, to fix his life? This is the son of Joseph. This is to be a carpenter. This is to be the life of that personality. Then if he dares wander beyond the radius of our prophecy and of our definition, haven't you heard them try to drag him back to the level of mediocrity by reciting who he is? Sometimes that is against him. "Why, I have played with Bill at school," and we try to drag him back once more and

*Stenographic report of sermon of Dr. M. Ashby Jones, Blue Ridge, Sunday morning, August 15, 1920. Dr. Jones is pastor of the Ponce de Leon Baptist Church, Atlanta.

build up the little walls of our definition around him. O, men and women, when we think sometimes—I do not know that we can ever estimate—but when we think sometimes of what the significance of a spiritual expectancy of a community is, when we think of the subtle and sometimes irresistible spiritual forces that go out from those that are about us, determining beforehand what we are and what we can be, there is a tremendous responsibility. Aren't our boys and girls, after all, the answer to our prayers? Aren't they the fulfilment of the prophecy of our aspirations and of our faith? Isn't it hard for a boy ever to be anything bigger in the world than we demand that he shall be? Hasn't it been in all the centuries terrifically hard for a girl ever to wander beyond those fixed conventions that we have built and those walls we have laid to bury them from the great accomplishments of life? And yet, how marvelous it is for a boy or a girl to grow up in the tingling and tonic atmosphere of her ever-anxious expectancy? Poets and prophets and statesmen and artists and the world's great workmen everywhere have been born out of the demands of their environment, out of the deepest prophecy and prayers of those that are about them. It takes well-nigh a Jesus to come out of a Nazareth, and Jesus could do no mighty work within the dulling, chilling, paralyzing atmosphere of the skepticism of His environment.

You know when you come to think of it, there is scarcely any deadlier sin that you can commit against a personality than to predetermine the limits of his accomplishment and of his development. To make a definition beforehand of his life and to mark some barrier here, beyond which we say he shall not go—men and women, here is the sin of slavery. It is not that one man shall presume to own another man; nay, nay, deeper than that; it is the power that is given to that man to say even before our babe is born, "Thus far and no farther shall that personality attain." Here mark the limitations arbitrarily drawn for the development of one who is made in the image of Almighty God! I tell you murder is not so great a crime as absolutely to drug, paralyze and sometimes to put to death all the possibilities of one of God's creations by building walls and barriers and prisons that shall encompass his soul. Ah, but slavery is not all legal possession. I will tell you, brothers of mine, that every social custom, every social tradition, every social sentiment, every social creed, written or unwritten, that dares say to any babe in all the world, "You shan't have a full and a free opportunity for the awakening of all the sleeping faculties and powers of your personality, that build a barrier that is to estop the progress of any man toward development and achievement, is to that extent slavery and to that extent we rob that personality of his divine right, inalienable before God. This is the sin of every form of caste and class. Here is the sin of every nick-

name that has been hissed in contempt for any race or tribe or tongue. It is the prejudgment of society. Nay, more, the verdict of society. Guilty! Guilty, O God, guilty of the color of your skin. Guilty of the place of your birth, guilty; branded with the mark of a social mark or tinge and sent forth into the world halted, handicapped in the great race of life. To give men names and with those names to damn them in the world, "This is a carpenter, and we demand that he live a carpenter kind of life"—O, brothers of the South, in the very presence this morning of the Christ who died on Calvary for all men and who then flung abroad to the very four winds of the heavens that all-inclusive invitation that enwraps within the hospitality of its love every child born of a woman, whosoever, in the presence of that One, says to any man, white or negro, "This is your place fixed; no chance," and then walls around that place and weights every sleeping power and burden and handicaps every divine attribute so far as in one lies, propagates a deadly heresy against the Gospel "Whosoever" with which we would girdle the world.

And I protest this morning against the very data on which these Nazareth villagers presumed to say that they knew Jesus. They knew Mary and Joseph and Joses and Judas and James and Simon and the sisters and, therefore, they knew Jesus. Yes, I know that heredity is a fact. Ah, how big a fact I don't know and I don't believe the world knows. It seems to me that every fine-flung theory that has come from every fine scholar in the world that would predict the life of the child from the lives of the parents has been a miserable failure. Bring me in your most obscurely born in all the world, and though you know it not he has a line of ancestry as long as the history of man. Into him there have been pouring all the traditions and sentiments, the mental and spiritual and physical forces of all of the fathers and forefathers of all the generations, and they have made a mysterious current in this one personality of a babe, and wondrous fact it is. Stand before a cradle in the world, and you stand before an absolutely new force in the universe. No man knows, and let no man dare pretend to know, who that babe is and what that babe may be in the world. Away with your provincialism that is more provincial than your chart that would limit the personality into the radius of his town or his village or his nation.

One boy can grow up in a village and so live in after years as to make Nazareth immortal upon the lips of men. Ah, thank God, we don't live where our feet move. We need not. Our resources are not limited to the folks of our village and our community. A man may girdle the world over and over again in body but only travel in the narrow solar system of his own egotistical spirit and come back untraveled in his own spirit. A boy may grow up in a village and never go

beyond the horizon and yet his spirit may walk with the imperial spirits of all the ages and his soul may take flight upon the wings of aspirations of all the poets and all the prophets of the world. We live where we think. We live where we aspire. We live where we dream. To know that one's body dwells in Nazareth is no standard by which you may judge where one's spirit lives. Nay, and you can't tell because he is a carpenter. And that tendency in education, which I hope has already reached the crest of its wave and is now subsiding, that tendency which was to take boys and girls, O, the plastic immortal spirits! and then to put them into schools and make them engineers and lawyers and physicians and mechanics and call it education! Nay, we can't understand the very primary principles of our task of education until we come to understand that any man in all the world who has received the development of spirit that is worthy to be called education is infinitely more than a lawyer, infinitely more than a physician, infinitely more than a preacher. He is a man; a man made in the image of Almighty God, and he isn't fitted to be trained for his life's work until the life itself has been set all afloat and awake and alive with its interests and some tremendous purpose has been born within that life. Now teach him, train him if you please, the lines of engineering or the law or as a physician to give some sort of expression to that life.

A carpenter! Nay, a man who expresses some of his life in carpentry. A lawyer? A doctor? Yes, yes, but he is a son, a husband, he is a father, he is a citizen, he is a brother; all of these and all of these combined and yet more than that. Stand there before the humblest man in the world and stand in reverence, for behind the very glint and gleam of his eye and the play of his expression are eternal and infinite forces; for he is not all body; he is akin to the unseen; he is a child of God who spoke life into existence. And as he walks the streets and deals with his daily tasks, back somewhere, hidden from all view, is the avenue through which the divine life comes to modify and develop every environment of life in which he lives.

Yes, but Jesus was a carpenter. Yes, and He was a real carpenter. No play-carpenter. He worked. He worked at His bench. There is no halo about His head. Aye, but there were shavings about His feet. He didn't make any chariots of fire, but He made the yokes for oxen and furniture for homes, and He used the simple tools of His day and used them well. He was a carpenter; He was more than a carpenter. Aye, because I love to think that every man gives a definition of his own work in the world, and he does it because he puts himself into his work, and every task that he does, every word that he speaks, goes all pregnant and personified with the personality of the man back of it. Jesus was a carpenter, and Jesus was divine. Why, then Jesus was a divine carpenter, and Jesus did divine work in a carpenter's shop and put all the fullness and all the force and value of His personality into His daily task and made his carpentry divine. O, brothers of mine, have we tried to shut the Christ out of life? Have we tried to imprison Him in churches. Have we tried sometimes to chain Him to our altars? Have we tried to circumscribe Him without creeds and our metaphysics, to see Him in spectacular visions or meet Him only in twilight hours and to commune with Him through the strained light that comes through stained glass? And all the time the Jesus who died on Calvary, the Jesus who came out of the tomb on the third day, the Christ, is yonder in the carpenter shop, standing there amid the surroundings of His avocation with all the throb of every-day life and the sun of mid-day streaming into the window, Jesus, the divine one, making life and all its tasks sacred and supremely important by telling you and me today that if we want to make life itself divine, if we want the day for which we pray, when His Kingdom shall come and His will shall be done here as in heaven, then it doesn't so matter what we do in the world, but how we do it. Jesus and His religion may be translated, and it must be translated into all of the daily problems and all the commonplace experiences of life, and then we can look for that day when His will shall be done and He shall indeed be King.

Southern College Summer Quarter

THE Southern College of the Y. M. C. A. held its first summer quarter at Blue Ridge from June 15 to August 30, inclusive. We were very eager that this first quarter should prove what it seems it has proven, that there was a demand for thoroughgoing summer training for secretarial workers. There were enrolled seventy-one regular students during this quarter. We were also eager to make sure that the summer quarter of the college did not in any sense interfere with the

of the group of strong college men as students added decidedly to the vigor of our regular schedule.

It is easy to prophesy that the summer quarter of the college will be our largest quarter, and that we will be able to draw on some of the strongest professors of the whole country as teachers during that quarter. For the 1921 summer quarter the following men have been engaged for the entire summer: Dr. H. H. Horne, University of New York; Dr. S. C. Mitchell, Richmond College, Richmond, Virginia; Dr. O. E. Brown, Dean



STUDENT BODY (SUMMER TERM)

regular summer work of the Blue Ridge Association. We believe that we were successful in working this group side by side with the other groups. Only in one conference was there any complication, and this, we believe, can be easily obviated.

The presence of a group of outstanding professors like Dr. H. H. Horne, of the University of New York; Dr. O. E. Brown, of the Vanderbilt School of Religion; Dr. J. L. Kesler, Dr. T. P. Ballou, Mr. J. J. King, Coach S. L. Robinson, A. C. Roberts, and a half dozen other special lecturers added materially to the richness of the summer program of Blue Ridge; and the presence

of the Vanderbilt School of Religion, together with the entire Southern College faculty. It is altogether likely that Mr. Robinson will be back with us as coach in major sports, and other strong men will be added to the faculty. Among others Professor W. J. Hutchins, of Berea College, has been invited to be present for a special Bible course.

We believe it would be wise statesmanship if every association in the whole South planned to send one of its younger secretaries (or some of its older ones, for that matter) to the summer quarter. It would be a great period of refreshment for any secretary, and would undoubtedly pay in the renewed enthusiasm and

broader outlook that the secretary would carry back to his local association.

The first year of the college has been highly gratifying. We enrolled a total of eighty-four different students. The student body issued a very beautiful and

creditable Annual, and there was clear evidence of real enthusiasm on the part of all those who were present. The financial record is practically clear, and on the whole, prospects for the coming year are decidedly encouraging.

Southern College Song

MRS. J. W. BERGTHOLD

O listen while we tell you
Just how we came to be;
A man of noble vision
And a soul by truth set free,
Gave to our glorious Southland,
With manhood strong and brave,
Its first and only college
Of the old Y. M. C. A.

REFRAIN

Hail, Southern College!
Of the old Y. M. C. A.
The love and care of human souls
Shall be thy goal for aye.

Our loyalty to thee we pledge
Throughout each coming year;
As sons of thine we'll keep thy trust
And hold it ever dear.
We'll dedicate our manhood true,
And for thy virtues stand;
We'll spread thy gladsome message
Throughout this old Southland.

REFRAIN



Does Christianity Work?*

DR. FLETCHER S. BROCKMAN

Thursday morning, July 8, 1920, Southern Summer School of Y. M. C. A.

I WAS traveling on the *Empress of India* and a lady said to me, "We ought to have some meetings for the sailors." As I started down to the force room to meet with them, I dropped in with some of the sailors, and they said, "We're mighty glad you are going to do this, because if you could do anything that would help Pat Mooney it would really be worth something. They wrap Pat up in a blanket and send him back to the ship at every port. No man drinks like Pat." When I got to the meeting and they were gathered in the bow of the boat and I began a talk that I had been giving in one shape or another for a good long while and I was getting along where I said to the men, "If you trust Jesus Christ, He will help you to overcome all of your temptations, there will be no trouble about that," and I was proceeding in a rather traditional way, I am afraid; a man over in the shadows of the edge of the crowd said, "Stop, Mister, a minute. Do you mind if I interrupt you?" I said, "Certainly not." He said, "Now, say, Mister, what you're sayin's all right. I have heard that sort of stuff time and time again and I have tried it straight and there is just one trouble with it and that is that it don't work. It don't work!" And I heard the boys around me just whisper, "That's Pat, that's Pat." Well, I had to do some pretty quick thinking. Have you ever been in that fix, when you are making a good speech and somebody stops you with something like that? I said to myself, "I have got to make good pretty quick, because if what Pat says is true, that it don't work, I am up against it." And yet I knew when a man is crazy about drinking what is meant. I tried converting drunkards several times before and got them converted until they got in front of whiskey. I had to do some mighty quick thinking and I finally said to myself, "He has called my bluff. I have got to make good with him and if Jesus Christ can't save Pat, why He can't save anybody and I will put the thing to the test." He went on to say, "It will work for gentlemen like you, but it won't work for me." I said to him, "If it doesn't work for you, it won't work for anybody, and I am going to put the thing to this test, that if you will absolutely test it according to the conditions that Jesus Christ lays down and He is not able to save you, then I have got no use for it either. He can't save me if He can't save you."

That young red-headed Irishman said, "I'll take you

up." The meeting didn't last much longer after that. We didn't have much more use for a meeting. I got hold of Pat as soon as I could. I was pretty much interested in him. I knew he was going to Hong Kong and would have two weeks there and I knew that if a man could come through two weeks in Hong Kong without drinking, he needn't be afraid of the next world. I saw a good deal of Pat the next ten or twelve days, because I was awfully interested in how he was going to pull through. I left that meeting, however, and went into the carpenter shop. I ran into a young fellow and he said, "I heard you last night. You were talking to those sailors in there and that was mighty good stuff you were giving them. They needed it, but, of course, I'm different. I'm a Harvard man." I asked him what he meant and how he happened to be there. He said, "I got to drinking and the old gentleman thought it was just a sort of hopeless case and sent me away from home and I decided I would show him I could do something, and I have given it up since I heard you last night. They needed that, but I don't." I said, "Look here, my young fellow, I am uneasy about you. Nobody can be sure of himself unless he trusts Jesus Christ." "O," he said, "you don't understand. I am not like that. I'm from Harvard. My father is a wealthy lumberman."

Well, they made the trip to Hong Kong, and I got one of the officers of the boat to report back to me. He said as he began that he had some bad news to tell me. "You asked me to keep a lookout for some of the men at your meetings. That young Harvard fellow—the first night they brought him on board drunk and he stayed that way two weeks. But there is some good news. That red-headed Irishman, Pat, kept dry as a whistle the whole time. He seems to be completely changed."

Now I want to ask you to meditate for a little while this morning on Pat's statement, "It don't work." I want you rather to take this thought, this key-note thought about Jesus Christ, that it *does* work. It does work, and now you are going into Christian work. You are up against the performing of miracles. Remember that it is our job to perform miracles. If you don't believe this, leave Christian work, because that is the whole job, and when a man puts the thing squarely up to you, will it work or won't it work, try to be very sure of your ground. Try to be quite clear that you are acting according to His will, but don't ever be afraid to accept the challenge, accept the test, because it does work, and the harder the job the surer it works. You

*Stenographic report of address of Fletcher S. Brockman, Blue Ridge, July 8, 1920. Mr. Brockman is Associate General Secretary of the International Committee of Y. M. C. A.

are going to find in Association work or church work, any kind, that you are trying to work forward, that you are in front of the impossible all the time. That is exactly what Christian work means, accomplishing the impossible. Now what took place in Pat Mooney was as great a miracle as the falling of the walls of Jericho or the stopping of the water of Jordan, or anything that you find in the Old Testament. Any man that is afraid of miracles or has got to read the Old Testament or the New Testament for miracles, let that man keep out of Christian work. We have got to be constantly at the business of seeing miracles performed if we are going to accomplish the thing that God has for us to do. Now there is no difficulty about your having them. You will have occasion to perform these miracles all the time. I remember when I got down to Hong Kong some time after that.

This was in the very earliest days. The Association had just begun in that non-Christian city, and O how wicked Hong Kong was, and when we started out to get a Board of Directors we couldn't find a Christian old enough and prominent enough to put on a Board of Directors. We had to get a crowd of young boys and make them a Committee of Management. There was just one man in Kong Kong who had any money and who was a Christian. He gave a gift of fifteen hundred dollars and they started in rented rooms. They employed Chinese help and started out. Unfortunately, about the middle of the year this man failed in business. There is one thing about the Chinese, young or old, they won't go in debt, and they saw they were facing a deficit of two thousand dollars in that Association. Where in the world the money was to come from nobody could imagine. When I got there I simply could not see my way through at all. I knew that this man who had started it off could have done it, but the others could not. All of them were coolies, and you couldn't get anything out of them. We certainly couldn't expect to go to people that we supposed were fighting us, and I didn't see any way out of it. But we called a meeting of this little Committee of Management—and that just reminds me to say that any of you who haven't chosen your work, if you can help it don't be a local Secretary. I would advise you to be a State or an International Secretary. Now my reason for that is this, that when you get up against a stiff crowd like that, if you are a local Secretary and give a piece of advice you have got to stay by it and live with it. That is a very uncomfortable thing, but you take a National or an International Secretary! I was an International Secretary. Why, I just said, "Well, now here is the last thing I had better touch, this money business." I could give them a lot of advice and then I was going to take the next boat to Shanghai. Now that is a comfortable kind of a job, but I got into the meeting and I began to talk to them about everything

else but that money. I said, "Gentlemen, I don't talk about money." I was genuine about it; I wasn't bluffing consciously. "Think about this educational work, about these young men in educational classes, about how much they are needed. Let's drive ahead; we'll get the money. Think about the religious work. We have got to have faith, and the money will come." And here was another unfortunate interruption. The chairman of the meeting said, "Mr. Brockman, do you mind if I stop you for a minute? Now you are a Y. M. C. A. Secretary. You are talking about faith. That's all right, because Y. M. C. A. Secretaries deal in faith, but we are, unfortunately, business men and we have to pay our bills in dollars. If you can just turn your faith into dollars, why everything would be all right." Well, I'll tell you, there was another case where I had to do some quick thinking and I am not accustomed to that; but I said to myself, "He certainly has got me. Here is this bunch of young Christians in a non-Christian community, surrounded by all of these difficulties, and I have been unconsciously lightly talking about faith, but I have got really to decide right now whether I do represent a living God to this non-Christian nation or I don't"; and I made a choice. I said, "If I don't represent a living God and He won't stand by me in a time like this, I will go back and I will farm in the South," and I said, "Mr. T—— you are quite right; if I can't turn my faith into money it isn't any good at all and I just promise you that I won't leave Hong Kong until you have got that two thousand dollars."

I tell you, gentlemen, I was never so scared in my life. That is literally true. I have had to help try to raise two million since that time, but I never saw any sum of money that looked so big to me since, either that I didn't have or wanted or had to raise. When we got out of the room, I said to Southey, our Foreign Secretary, "How in the world are we going to get this?" I said, "How about Li?" "He is bankrupt." I said, "I have known bankrupt Christians before. Suppose we try him." Well, we went around to see Mr. Li and put it up to Mr. Li, and he said, "No, I haven't any money left at all." We said, "Haven't you got any friend?" He said, "No, I don't know anybody that I think could help you." Then he said, "O, I do remember my brother. He is up at Canton, but he is not a Christian. He will be down next Thursday, and I would be willing to ask him." We said, "Well, please do." As we walked out I said, "Well, that is a cold trail. A man lives in another town; he isn't even a Christian; there's nothing to that, of course. What in the world are we going to do?" He said, "There is Fung Wong Chung. I think he might be willing to help us." I said, "Isn't he that big Confucianist? You needn't expect him to give." He said, "He has a clerk in his store that is in our educational classes."

We made out a paper that showed that we needed

two thousand dollars and went up to see Mr. Fung. "Southey" played on the football team, so I gave him the seat of honor next to Mr. Fung. We began to talk to Mr. Fung about needing this two thousand, and Mr. Fung said, "Let me have that paper," and he took it and looked it over for a moment. I saw a scowl come over his face, and he said, "What, you mean to tell me that you can do all that work for that little money!" We said, "Yes, Mr. Fung, we have gone into it very carefully." "Well," he said, "it is enough for you gentlemen to come from a foreign country and try to help our Chinese people. You have no business tramping around the streets asking for money. Let me have that paper. I will take care of that two thousand dollars." "Well," I said to myself, "there is something wrong. I have raised money in America and there is something wrong with that." I thought maybe I had obscured the Christian work and I said, "I will save my religion if we lose the money." I said, "You understand that this is a Christian institution and that we have Bible classes and these young men can become Christians?" He said, "Won't you let a Confucianist give to it?" I said, "We certainly will."

We walked down the steps and I said, "Well, I take the next boat to Shanghai." He said, "You can't do that. Didn't you tell Mr. Li you would call Thursday?" He had a superstition about keeping promises, and Southey insisted that we stay over. In the meantime we went around to a few additional friends and found five hundred dollars. We went around to see Mr. Li, and he said, "Yes, I did tell you about my brother. He came down here and I spoke to him about that and he said he would give you that fifteen hundred dollars." Well, we were able to call that little board together. Ah, it was a blessed time. We were able to say to them that two thousand dollars in faith cashes in for four thousand dollars in hard cash. I just want you to get this in mind in your Christian work: don't be afraid, don't be afraid to put God to the test. It works. I have had twenty-nine years at it now as a Y. M. C. A. Secretary, and I say to you with great assurance that I have never yet in one single instance, in one single little thing, failed to have it work. I have never known God to fail me once. My, I have failed Him. I have done, I suppose, about one-hundredth of what He wanted me to do. I won't put Him to the test. Time and time again I have been scared to put Him to the test. Why I should be I don't know, when He has never failed me. Why I should have asked Him to do such little things, when He wanted to do such big things, I don't know; but I want you young Secretaries to get that in your minds, that you needn't be afraid to put Him to the test. There will come times when you will say, "Well, everything else you can put Him to the test in, but you can't put Him to it in this." Don't believe it.

There is probably nothing on earth that will come to you that will seem so impossible for God to help you as to get along with one of your colleagues or associates or members of the board. There will come a time when this matter of personal relationship will seem to you a more impossible miracle for God to perform than anything on earth. You talk with any man in Christian work, or any other kind of work for that matter, for a great many years and you will find that the thing that has probably caused him more sorrow and has taken more out of him and done more to make him have nervous prostration than all the work he has had to do has been the way some man right close to him just seemed to saw off all of his affections and all of his feelings day after day, and you may come to the time when you are right up against a man that seems to you to be selfish and seems to you to be taking advantage of you, and what in the world are you going to do? It works. You just take Jesus' way. It works.

I can think of one case of that kind that I had, and, unfortunately, the man and I were in awfully intimate relationships. We lived close to each other, which added to the thing, so I scarcely could get out of his sight or he out of mine. I finally ran on to that thirteenth chapter of First Corinthians and I read it down. I said, "Suppose I were to take that and just try it right on this particular case. I wonder how the thing would do?" I noticed it said there, "Love hopeth all things, love endureth all things, love envieth not." "Well, now," I said, "hopeth all things. Hard! How in the world can a man hope for that man? How you have got any confidence in him, Lord, I don't know." But I remembered the Lord put him in a pretty prominent position and the man seemed to be getting over a good deal of work and I said, "It seems like the Lord is trusting him somewhat. 'Love trusteth all things.' Can I hope that that man will ever be decent to people, that he won't plot against his most intimate friends?" "Love hopeth all things." I started through the day to try the best I could. I fell down before noon. The next morning I took up that passage of Scripture, and I don't know for how many weeks and months I didn't get past that. I didn't have any topical study nor all of the most approved methods of study. I was just digging in that one little hole and trying to apply what they put right down there as Jesus' way of doing with reference to this man, and I finally read, "Love envieth not." Of course, I don't envy him; he has been envying me. How can I test myself out that I don't envy him? Suppose I just pray that he become a bigger man than I am, that people will like him better, that he will be a bigger Christian and a finer man than I am. I started in to praying and it looked like the Lord was going to answer my prayer. Fellows, that was a great many years ago. Do you know that man is one of the dearest friends I have on this earth and his wife and my

wife are the dearest friends and every one of his children are my children, and if I wanted to send, if anything happened to me and I wanted to send one of my boys to another father, I would send them to him. That has gone on for years and years and years. It works.

Now that was a miracle, a tremendous miracle, but I have come to see that perhaps the biggest part of the miracle was not what it had done to him, but what it has done here. I tell you this mote and beam business, there is a lot to it. For a long time I thought the Lord had gotten it wrong, that we ought to pull the mote out of our own eye that we could more clearly see the

beam in the other fellow's. Here is the simple truth that I am trying to get over. We say we are Christians. Let's just try it, let's just live it, let's just put it to the test ourselves. We Christian workers, let us try it. Try it right through in our own daily life, in our work. Don't be afraid of carrying it to the limit. It works. I hope before these meetings are over we will be able just to take that one thought again and see how it not only works in our personal lives and in our Association work, for Jesus said, "I am the way." The way. There is no other way. But if you take Him as the way, everything is plain; it is easy-going. You try walking from here down to the station and walk through the road and then try getting out into the forest and into the jungle and the fields and what a miserable difference there is. It is exactly that way through life. We often get up some scheme that we think is just a little more practical than Christianity. Christianity is a beautiful thing; it is undoubtedly the ideal way to do, but it isn't actually practical with reference to this particular incident. Here is a case where it is a little too odd to apply Christianity. You are very foolish, very foolish. There is only one way, His way. If it seems to be going right into a high mountain, don't stop; keep going until you think you are going to jam into the mountain, and you will find that the pass appears and takes you right through. It is the way of our Lord. It works.

"BOOKS WITH PURPOSE"

Deal With Every Phase of Life Development
and Are for the Needs of the

- | | |
|----------------|-------------------------------|
| —Individual | EVERYBODY who needs |
| —Group leader | for himself, or for others, |
| —Minister | books on Christian Education, |
| —Sunday School | Physical Education, Bible |
| Superintendent | Study Literature—strong, in- |
| and Teacher | teresting books, stimulating |
| —Social Worker | and helpful. |
| —Parent | |
| —Family | |

ASSOCIATION PRESS

347 MADISON AVE. NEW YORK
Publication Dept., International Committee, Y. M. C. A.

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

ASK FOR "BLACK MOUNTAIN AUTO COMPANY"

Authorized Service Autos for Blue Ridge Y. M. and Y. W. C. A.
FARE 50 CENTS EACH WAY

OFFICE AT BLUE RIDGE AND BLACK MOUNTAIN, N. C.

WE ARE AUTHORIZED BAGGAGE AGENTS FOR BLUE RIDGE Y. M. AND Y. W. C. A. DO NOT GIVE UP YOUR
BAGGAGE CHECKS ON THE TRAINS, HOLD THEM AND TURN THEM IN AT BLUE RIDGE OFFICE
AS IT WILL SAVE YOU TIME AND MONEY

CONFIDENCE AND QUALITY

IF THERE IS ANY BUSINESS TODAY THAT NEEDS CONFIDENCE AND QUALITY INJECTED IN LARGE QUANTITIES
IT IS THE WHOLESALE GROCERY BUSINESS. SQUARE DEALINGS AND THE GIVING OF QUALITY BE-
GETS CONFIDENCE. THE TABLE AND BOOKSTORE AT BLUE RIDGE ARE
LARGELY SUPPLIED BY OUR LINE.

ROGERS GROCERY COMPANY WHOLESALE

ASHEVILLE, NORTH CAROLINA

McCONNELL BROTHERS

Established 1884

WHOLESALE

Confectioners, Fruits and
Produce

365-369 DEPOT STREET
ASHEVILLE, NORTH CAROLINA

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

ENGRAVED

Wedding Invitations—

Wedding Announcements—

At Home Cards—

Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

"IT'S FAMOUS EVERYWHERE"

BATTERY PARK HOTEL

ASHEVILLE, NORTH CAROLINA

LAND OF THE SKY—IN THE HEART OF THE BLUE RIDGE

IDEALLY situated on the highest prominence in Asheville. Enchanting mountain views. Elegant rooms, single or en suite, with or without private bath; unexcelled cuisine, homelike environment; splendid orchestra; dancing evenings; Sunday concerts.

Tennis courts; saddle horses and carriages; mountain climbing.

Sportiest 18-hole all-turf golf course in the country

ON THE DIXIE HIGHWAY

Excellent motor roads lead from every section to the Battery Park Hotel.

OPEN THROUGHOUT THE YEAR

Write to Manager for illustrated booklet and terms.

WARD-BELMONT

For Girls and Young Women

Reservations for the 1921-22 session are now being made, and should receive the earliest possible attention in order that enrollment may be assured. Hundreds were turned away last summer for want of room.

Ward-Belmont offers a six-year course of study, embracing two years of college. Unusual opportunities are afforded for the study of Music, Art, Expression, Home Economics, and Physical Training.

Every opportunity for outdoor pastimes and physical development on a beautiful campus. Gymnasium and Swimming Pool.

For catalogue and book of views, address

J. D. BLANTON, PRESIDENT

Belmont Heights

Nashville, Tenn.

M. V. Moore & Co.

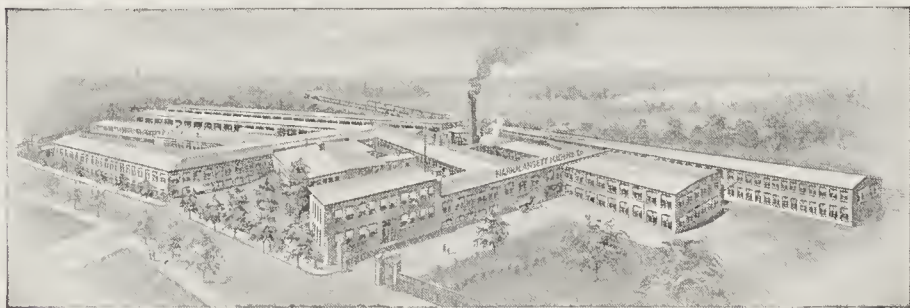
Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE

ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS
(Blue Ridge Official Photographer)
ASHEVILLE, N. C.

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR QUARTERS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
QUARTER WITHOUT HANDICAP

FOURTH QUARTER—JUNE 15-AUGUST 30

Held at Blue Ridge, N. C.

FIRST QUARTER—SEPT. 27-DEC. 23, 1920

SECOND QUARTER—JAN. 3-MARCH 21, 1921

THIRD QUARTER—MARCH 22-JUNE 6, 1921

Held at Nashville, Tenn.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing ten million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

Southern College of Young Men's Christian Associations
NASHVILLE, TENNESSEE



Wesley Hall, the present home of the Southern College.

The Blue Ridge Voice



General View from Porch of Robert E. Lee Hall, Blue Ridge, Va.

NOVEMBER, NINETEEN TWENTY

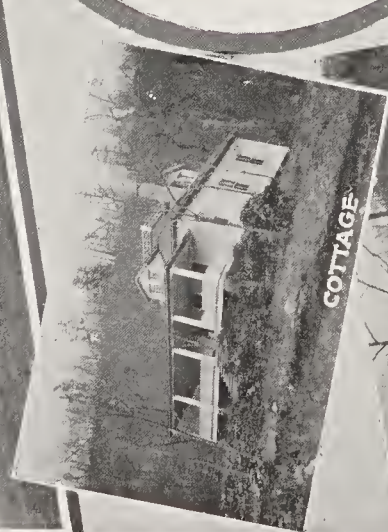


ROBT. E. LEE HALL



BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

1,191 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared. Entirely non-commercial. Last summer 5,060 persons, representing every State in the South, were present at Blue Ridge, in ten different conferences of from four to six hundred delegates, each meeting there for ten days of special training along social and religious lines. Besides this, there were several special conferences which met for a shorter period. John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



COTTAGE



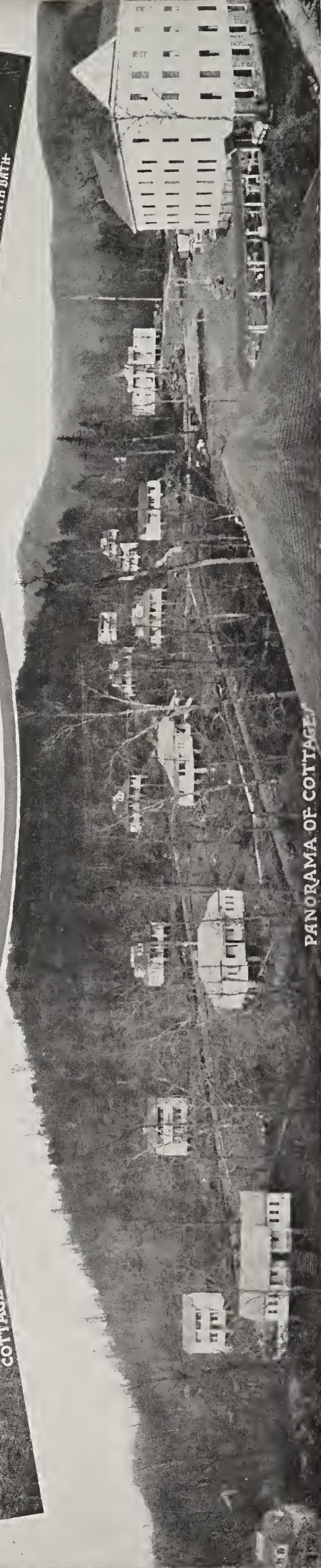
COTTAGE



ROOM WITH BATH



COTTAGE



PANORAMA OF COTTAGES



THE BLUE RIDGE VOICE

Volume II

NASHVILLE, TENN., NOVEMBER, 1920

Number 2

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

DR. W. D. WEATHERFORD, Editor

J. J. KING, Manager

Blue Ridge

REV. WALLACE PALMER

Bible Teacher, Community Conference of Y. W. C. A., 1920

Blue Ridge—with the mountains encircling,
And the valley that's lying between;
The sun in his glorious splendor,
Bathing all in a golden sheen.

Blue Ridge—the storm clouds are gathering,
And the lightning plays bright cross the sky
And the voice of the Lord rolls in thunder
To tell us that He is still nigh.

Blue Ridge—with its fun and its laughter,
With its days and its nights of delight;
Where the voices of children sound sweeter,
And the dim eyes of age grow more bright.

Blue Ridge—with its splendid endeavor,
With its spirit and high, holy light;
O help us, Great Master in heaven,
To go forth and stand for the right.

Blue Ridge—when the mountains are purpling,
And the hush of the evening weaves
A garment of rest for the weary at heart,
And the winds sigh good night to the leaves.

Blue Ridge—where the bird-notes drop softly
To mingle with music of streams;
And the flowers high up on the mountains
Shyly tell to the moonlight their dreams.

The Good Samaritan of Modern Industrial Life*



There are two things that I am wanting you to have in mind tonight. One for the background of our thought is the familiar parable of the Good Samaritan, which I shall read again in the tenth chapter of Luke's Gospel. That is the background of our thought, and here in the fold of the flag the triangle made by the sides of the flag and the white wall is the symbol of our thought, for I shall want you to keep your eyes and your mind pretty steadily upon that triangle as a working symbol of Jesus' conception of the relationships that ought to exist between ourselves and other people and God. I make no apology for the exceeding simplicity of that working symbol. I owe so much to it myself that perhaps I am tempted to overwork it, but I have been greatly comforted by the thought ever since I came across a sentence of old John Roberts. I quote with apologies to the ladies. The sentence is this: "As a woman curiously over-adorned is not to be trusted, so is a speech." Ever since I came across that wise word of the old Puritan saint I have been setting more store by simplicity and have cared less about curious adornment.

Our triangle is to me a kind of working symbol of Jesus' idea of the Kingdom of Heaven, for you will see from what we were thinking about last night that to Jesus the Kingdom of Heaven is just that relationship between ourselves and other people and God which is entered into on the terms that we are going a little further to study. When you and I and other people are linked up with each other and with God in that circular relationship, that triangular relationship, the Kingdom of Heaven is established. So far as you and I and other people enter into that relationship with God, the Kingdom of Heaven is here. So far as some people do not enter into it the Kingdom of Heaven is delayed, postponed. As fast as more people are included in that relationship, so fast the Kingdom of Heaven is extended. Sometimes that extension is a gradual process. Jesus told us that over and over again in His parables. Sometimes it is a sudden outreach, taking in vast companies of people at once. Then, as Jesus told us, it is a crisis. It extends itself by leaps and bounds. That Kingdom is something that death can not touch. It includes within its present fellowship those of us here and on the other side who are living in that relationship with each other and with God, and for that reason that Kingdom is eternal.

I find myself coming back over and over again to that simple triangle as a working symbol to help me

understand what it was that Jesus meant when He spoke as He so steadily did of the Kingdom of God. Now tonight for a little while I want to study with you the lower side of that triangle, what it is that links men with each other in one side of the relationship which makes up the Kingdom of God. Let me emphasize again that it takes the whole triangle to make the Kingdom of God, but tonight we shall be studying what links us with other people to make that relationship, and tomorrow night what it is that links us with God to make that relationship, and all along we shall be trying to see what things become possible when that relationship is established that weren't possible before.

I take it that Jesus' teaching as to what it is that links men to each other in the Kingdom and what it is that separates them from each other in such fashion as to defeat the Kingdom is gathered up as nowhere else in the Parable of the Good Samaritan, and I want to study with you tonight for a little while that parable from this point of view, as gathering up Jesus' thought of the social aspect, the human aspect of the Kingdom of Heaven. Jesus suggests in the parable that there are two motives which, whenever they get into human life, break up and interrupt the lower side of that triangle. We were saying last night that sin is always that in human life which cuts the triangle, breaks the circuit, destroys the Kingdom of God. Jesus points out in the Parable of the Good Samaritan two motives that always do that in relationships between men. I wonder if you have ever noticed how explicit those motives are in the parable. One of them is the motive of exploitation, and its representative is the robber. Who is the robber in the parable? Why, he is the man whose relationship to his neighbor is determined by his ability to get the better of his neighbor. His relationship to his neighbor inheres in the fact that he has a club and his neighbor hasn't, that he has a gun and his neighbor hasn't, that he has the force to take from his neighbor regardless of any other circumstance in the case; that is the motive of the robber. It is the motive of exploitation. A little later we shall be seeing how steadily it recurs under more favorable and modern circumstances in our contemporary life to break up men's relationships with each other.

The other motive that Jesus suggests in the parable as having the same disastrous effect of interrupting a man's relationships with his neighbor is the motive of indifference, and Jesus has given to the centuries since a picture of the man who says about his neighbor's case, "It is none of my business," and how vivid those pictures are! The picture of the priest and the Levite. There is burning sarcasm and irony, I take it, in the fact that Jesus has suggested that even religion may

*Stenographic report of an address delivered at Blue Ridge, before the World Conference of Boy Workers, by Rev. Charles Gilkey, Chicago, Ill.

become an excuse for social indifference. For who is the priest? He is the man who is so busy as he goes down the road with his ecclesiastical preoccupations, with his official duties, with the business of religion, that though he sees that man on the other side of the road, he excuses himself with this: "It is none of my business," and he passes by on the other side.

After him comes the Levite, and the Levite is a man, you know, who is very busy. He has religious traditions to keep up. He has religious duties to perform. The creed and the ritual are entrusted to him, and what would happen if they are neglected? And so absorbed in his tradition and his creed and his ritual, he goes by on this side of the road, and they become to him an excuse for his indifference to his neighbor's situation, and he says, "It's none of my business," and he passes by on the other side.

Jesus tells us with deep insight and with biting irony that anything in life, even religion itself, which makes a man say of his neighbor's need, "It is none of my business," is one of the things which becomes sin, is one of the things that shuts a man off from his neighbor and so shuts him off from God. That kind of religion will never advance the Kingdom of Heaven. It will defeat it. Wherever in human life the motive of exploitation or the motive of indifference turns up, no matter under how plausible a guise—and notice under what plausible guises Jesus has put them, particularly the guise of indifference. Could any guise be more plausible than a religious excuse? Jesus suggests that wherever those motives turn up they cut the circuit, they shatter the triangle and the Kingdom of Heaven is far away. Against these two motives that shut a man off from his neighbor and break the triangle Jesus sets up two individuals who embody his conception of what it is that will link ourselves and other people, establish the circuit and build one side of the Kingdom of God, and it is of these other two whom I want more particularly to study with you tonight. One of them is very familiar. The Good Samaritan—and who is he? The symbol to all the centuries of the motive of neighborly good will. Mind you, he is not of the same race as the poor fellow by the roadside; he is only—well, I was going to say only a Mexican (and those of you who happened to see Cherrington's story in a recent number of the Student Supplement to Association will appreciate what I mean by that reference)—but Jesus said only a Samaritan, in order to bring out the fact that neighborly good will is not determined by a man's race. Neither is it determined by a man's religion, for this man's religion was different from that of the poor unfortunate victim. It was a purely chance meeting. They had never seen each other before. They didn't live in the same block; they didn't live in the same city; they didn't live in the same country; and they didn't share the same faith. It wasn't

geography; it wasn't propinquity; it wasn't race; it wasn't faith that made those men neighbors. It was a chance meeting; a need and an ability to help that need.

What is Jesus saying to us in the person of the Good Samaritan of what it is that links men up with their brethren? It is the disposition, the willingness to see in any human being whom we can help an opportunity for service and that is so obvious that it doesn't need to be carried further. However, I am particularly interested tonight for a little while, and hope to get you interested in one of the five figures in the parable that seems to be strangely overlooked. That is the innkeeper. Did you ever stop to look at the innkeeper in the parable? I want you to stop for a little while tonight and notice some things about him. In the first place, he is the pivot on which the whole parable turns, for the Good Samaritan can not finish his job without the help of the innkeeper. Without the innkeeper he will have no place to take this poor fellow, and he may die on his hands. Yes, but not only that. Without the innkeeper to continue the Good Samaritan's work of neighborly good will, the Good Samaritan's job itself isn't done. The Good Samaritan has to go on down the road the next day. What is going to happen then to the poor victim? If he is neglected, if he is left without food or without care, he may die day after tomorrow, and all the Good Samaritan's generosity will have been in vain. The Good Samaritan can not finish his job without the innkeeper, and why? Ah, here is something to me beautifully significant in the story. The innkeeper's business lies right by that road. He lives there, he works there, he is a permanent economic and social institution put down by the side of the Jericho road. The Good Samaritan is a chance traveler. The Good Samaritan happens along in time to pay the initial deed of mercy, but the initial deed of mercy will be incomplete without that innkeeper, and the innkeeper himself may become the partner of the Good Samaritan in the finest deed of neighborly good will that the mind of Jesus could conceive. That is what he did in the story.

Now that is a tremendously significant illustration that Jesus has chosen, and modern men who have to live in the twentieth century and face the modern social problem can get a lot of light out of the innkeeper. What about him? How we would like to know what his motives were in establishing his inn down there by the Jericho road! It is perfectly conceivable that he may have said to himself, "Now that Jericho road is a place infested with thieves. There will be lots of hold-ups there and lots of people left needing care and attention. Here is my chance; I will set up an inn down there and what the robbers don't get I will." There have been innkeepers like that in human history. There are some of them in towns some of us visit these very days. Notice how his logic in that situation would work. He

would know very well that probably the robbers would get most of the cash, but he himself would mortgage the poor fellow's future and he himself would say, "Now my rates are so much a day and you must give me a promissory note or you must bring a telegram or a letter or something from your relatives to indicate that you will pay your bills, else I won't take care of you." The innkeeper might say to himself, "Here is a profitable chance for me to go into a tacit alliance with the robbers, and they will do the first half of the job, and I will finish it." But this innkeeper was probably like most men who go into business. He had inherited the inn maybe, or else he saw in it a chance to make a reasonably good living and he said, "I will set up here by the roadside and try to run a decent inn and I hope my business will grow on my hands." He is typical in that of the average man of affairs. His motive is a bit uncertain, waiting to be carried either way, down to the ethics of the robbers with its exploitation, or up to the ethics of the Good Samaritan with its spirit of neighborly good will. There is exactly where the business man is, locked right in the middle, wondering which is the way to go.

Now what happens when the Good Samaritan comes along? There is the decisive point in the story. There is the critical moment in the life of the innkeeper. Can you not imagine him running out to the front door of his establishment with big eyes when the Good Samaritan comes in bearing this poor victim and saying to himself, "Why, what a splendid thing to do," and looking all the rest of the day with admiration at his guest? Can't you imagine him the next morning when his guest, the Good Samaritan, passes on, saying as he watches him out of the door, "Lucky fellow! a big heart and a big purse; able to do generous things like that and pay for them. A big brother, a good fellow; oh, lucky man that he is!" Yes, but now suppose that the thing goes one step further, suppose that in the innkeeper's heart the motive of the Good Samaritan leaps like a spark. Suppose that it kindles in the innkeeper a new vision of life and what happens? The innkeeper stops and says to himself, "Well. I never thought of it before, but I have a chance lots better than that Good Samaritan has to do this stunt pretty frequently. I live here by the Jericho road. It is a dangerous and infested place. There are hold-ups all the time and poor fellows like this. Why, I can turn my house into a sort of a Good Samaritan house. I can do this a good many times over. I can be as happy every day as that Good Samaritan is when he goes out of my place this morning. Maybe I can win the same love and confidence from my neighbors as he has won from everybody in the establishment." If the innkeeper begins to talk that way, he is a changed man, and his inn is a changed place, and what is one thing more (and this every student of the Parable of the Good

Samaritan has pointed out), if that happens to him it won't be long before the Jericho road will be a new place. This innkeeper who has been transformed by the spirit of the Good Samaritan will go to his neighbors up and down the road and say, "See here, this is a scandal and a shame, this road. It is infested with robbers. Let's organize a Jericho Road Improvement Association. Let's organize a Travelers Protective Association. I will be the General Secretary if you fellows will pitch in and help finance it. I will do the heavy work." Well, it won't be very long on that basis before the Jericho road will be a new place. The robbers will be cleaned out.

Now here comes one of the most important points about the innkeeper, and if you can follow this point, you can be a twentieth century Christian. What will be the ultimate result for the Jericho road of this process of transformation which began when the Good Samaritan came along and dropped the spark of neighborly good will into the heart of the innkeeper and led him to a new conception of the innkeeper's business and made him interested in cleaning up the Jericho road? Well, any innkeeper who is a good business man can tell you. There will be more traffic after that on the Jericho road than there was before. There won't be robbers to keep people away. Folks won't be afraid to go that way now and take their women and children and their purses, and when they get to the inn there will be an increasingly thriving business, because there will be more people to be put up over night. It is costly business to run a hospital. Anybody who has had to do anything with the financing of a hospital knows that. There isn't much money in it; it is usually a deficit, but it is profitable to run a good hotel on a road where the traffic is heavy. What will be the actual result in business terms of this circle of transformation which the Good Samaritan starts when he communicates his spirit to the innkeeper? Why, it will be the best business anybody ever saw along the Jericho road. It will be an overcrowded inn. By and by the innkeeper will be saying to himself, "The best thing that ever happened to me was the day that that Good Samaritan came along and showed me a new conception of life, showed me that the exploitation principle is the wrong principle and the service principle is the right one, for he made a new man of me, that Good Samaritan. His personal influence transformed me. Not only that, but I discover that he has transformed my business, too. That was a queer, little, short-sighted, no-longer-than-your-nose way of doing business, my old one, that thought the way to do was to charge traffic all it would bear and squeeze everybody out of the last shilling. Why, my business has been better than ever since I began to do it on the service basis. People come down the Jericho road as they didn't used to. They stop at my establishment as they

didn't used to, and my profits are actually larger than they were before."

Have I seemed to take you a long way from the Parable of the Good Samaritan? Well, whether I have or not, I have taken you not at all away from the plain teaching of Jesus and the teaching of Jesus which you and I, young men in the twentieth century, face to face with the modern social problem, have got to get our minds and our hearts saturated in, if we are going to see the Christian way through the tangle that confronts us. What is it? "Seek ye first the Kingdom of God and His righteousness (the kind of righteousness that the Good Samaritan illustrated and the innkeeper caught from him), and all these things (food, clothes, business, prosperity, success, yes, profits) shall be added unto you." For were we not seeing last night that Jesus said over and over again and tried to get men to see that if only you could get that triangle linked up with the spirit of good will and faith behind it, things would begin to happen that never could happen on any other basis, and one of them would be business prosperity. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." "He that will save his life shall lose it." That is where the innkeeper was making his initial mistake on our suppositive parable. He was thinking that the secret of good business was to put on all the strain that the traffic would bear and go into a tacit alliance with the robbers. What was the result? Fewer and fewer people went down the Jericho road and business got worse and worse. "He that will save his life shall lose it, but whosoever will lose his life shall find it." . . . That is what the Good Samaritan ran the risk of doing. That may be what the innkeeper thought he was running the risk of doing when he began the practice of taking care of folks held up by the robbers, when he began the practice of forgetting for the moment his selfish interests and began to think about the Jericho Road Association. But he is in for a happy discovery, that innkeeper. He is going to discover that in the process of forgetting about himself, he has saved his life. That is what Jesus said would always be true. The motives of exploitation and of indifference defeat themselves, and the motives of neighborly good will and unselfish service reach, by the round-about road of sacrifice, the goal of self realization. That is as old as Jesus. And not because Jesus needs any supplementing, but just because it is interesting to see the twentieth century discover what He is driving at. I want to read you from the American Journal of Sociology, May, 1920, the leading article on Christianity and Industry, written by the head of the Department of Social Science in the University of Chicago. This is a single paragraph: "Jesus proposed His spiritual attitude (the triangle) as the unique, thorough-going, sufficient remedy for all the moral evils of this world.

'Seek ye first the Kingdom of God (that is the reign of the Christian spirit), and all these things will be added.' Jesus tried to make His generation understand that the only way the world can ever stop being a world of universal cross purposes and thwartings and bafflements and defeats and woes (the situation created by the robbers, the priests and the Levite who says, "It is none of my business," and that leaves the victim helpless by the roadside) will be to breed out of the world the type of people who think always first and last of themselves (the robber, the Levite, and the priest, religious though they were) and to substitute a breed of men and women who will actually take God seriously and will be disposed to one another sympathetically. Jesus tried to persuade His neighbors that life will be the same impossible mess so long as everybody pitches in to make it a conspiracy of everybody to get ahead of everybody else (the robber, the priest, the Levite). Jesus tried to convince His time that the only way out of this mess must be acceptance of the world as the domain of a beneficent Father and a domination of the belief that the only economy which can fit this world permanently is the economy of brotherly love."

There is in the American Journal of Sociology one of the sharpest and clearest expositions that I know of the social teaching of Jesus. And the triangle gathers it all up.

How does this fit your problem and mine? We are thinking together on three successive nights about faith as a basis of conduct, and last night I tried to show you that all great conduct must have its foundation in a great faith. Tonight I am trying to show you that all worthy human relationships and all generous human service must have its foundation in a faith which links God and ourselves and other people up in this relationship which the Good Samaritan and the innkeeper in partnership must carry out into action. I am going only to indicate its consequences for the international relationships of America at the present day, but oh, how they stand out. Uncle Sam has always liked to play the role of the Good Samaritan. Uncle Sam in 1898 in Cuba and in 1900 in the Philippines undertook to play the role of the Good Samaritan, and what did he speedily discover? Just what the parable suggests, that the Good Samaritan's job is always incomplete unless an innkeeper be in partnership with him. For what did we have to do in Cuba to finish the job of the Good Samaritan? Stay there until the victim was on his feet, healthy, able to engage in permanent business. We had to be host as well as Good Samaritan and run an inn in Cuba for a few years, and then we could step out. What is the experience in the Philippines? Exactly the same. It is exactly the same experience that is working itself out there. We went in to play the role of the Good Samaritan and we discovered that the Good Samaritan's job couldn't

be finished except in partnership with the innkeeper, and for some twenty years Uncle Sam has been playing the role of the innkeeper in the Philippines, and one of these days soon the job will be done. In 1914 Uncle Sam started in to play the role of the Good Samaritan to Armenia, assaulted, robbed and half dead at the hands of the Turkish robbers. We took to her the oil and the wine of our harvest. We kept her alive in famine and we were Good Samaritans, until 1918. Now can you explain it about your country? To me it is the most bewildering and most shaming riddle in American history that in 1918 Uncle Sam should have exchanged the role of the Good Samaritan for the role of the priest and the Levite, and contemplating his tradition of splendid isolation, like the priest mumbling over his beads, thinking about his tradition of avoiding entangling alliances, like the Levite in the parable, should go by on the other side and leave Armenia where the victim in the parable would have been if there hadn't been any inn and any innkeeper and the Good Samaritan had passed on. For the proposition of a mandate for Armenia, if I understand it, is simply the proposition that Uncle Sam do for Armenia what the innkeeper did in the parable and what Uncle Sam has done for Cuba and the Philippines; be host until the victim is well and on his feet. If you can explain to me why it is that this country of ours should have shifted her role in the parable in the precise way in which she has shifted it in the last year and a half, you will explain something that I don't understand and you will help me recover what every man of us wants to have and to hold, his belief that this country of ours will stand and will stand permanently in international relationships for the partnership between the Good Samaritan and the innkeeper in the spirit of neighborly good will. If you will think that through, just there you will find the League of Nations and the whole opportunity and the whole destiny of America for the next century or two in the international world. But I leave you to think it out.

Now let us come to the problem of modern industry. Here again I am going to leave you something to think out, for I haven't time to finish it. I said that the innkeeper in the story was typical of the situation of the modern man of affairs. For what is he doing? He is looking down the road at the modern equivalent of the robber, and what is the modern equivalent of the robber? It is the profiteer. What is the logic and the ethics of the profiteer? The ethics of exploitation, of which the robber in the parable is the illustration. What is it that he says? "I hold so much of this stock of food. I hold so much of this crop of sugar. I hold so much of a bank and so much capital, and the men who work for me have got to work or starve, but I can shut down my factory and live for years on what I have laid up." The ethics of capitalism, you know, always

trembles on the brink, if it doesn't look out, of being the ethics of exploitation. Your thinking about the ethics of the Jerusalem road will take you far into the heart of the modern question about the justice of the property arrangements in this world that let certain men use the accumulations of the generations to support themselves while certain other men are driven by that pistol point of economic necessity to work for the wages that the other man is willing to pay. There is exactly the question of ethics that is involved in the Jericho road. Think it through, for until you have thought it through, you can't understand the question that is rising from the ends of the earth about the ethics of property in the twentieth century and the demand that comes from the ends of the earth that the possession of capital, the possession of machinery, membership in a corporation shall not be used as a pistol or as a sword to hold up humanity along the Jericho road of its journey and force it to yield to the owner of the pistol more than belongs to him on a just basis of economic distribution. But I am only suggesting to you a line of thought there. I am not following it.

Where is the modern business man? He is in between. He is looking at the fellow who has made one, two, three, four hundred per cent during the war and who is making his millions from sugar and wheat at the present time and he is saying, "I guess that is the way to do business. Let's form a tacit alliance of profiteers and all run our business on the basis of every man putting on everything that the traffic will bear." Well, it is the old problem of the Jericho road. Where will it land you? I don't know a whole lot about modern business, but Roger W. Babson does. "The high cost of living is a necessary reaction to the grasping attitude which ninety-five per cent of us take toward life. We are taught to get all we can and give as little as we can (the ethics of the ancient robber and the modern profiteer). As long as only comparatively few families had this grasping nature things went well. We are like a pair in a rowboat. As long as all row, all is well. Now, however, almost every one is slacking on his oars, and the boat is stopping. We can get on with a few robbers. Notice how the parable of the Good Samaritan steals back. The country will stand a certain amount of burglary and still prosper, but when all turn burglars, prosperity falls. "Hence," says Roger W. Babson, "the cost of living can be reduced only by a nation-wide revival which will change men's hearts." The Good Samaritan back again, coming keeper and make him see that the real basis of life is along the road of human life to get hold of the inn—not selfish exploitation, but mutual service; to transform him with that motive; and what will be the result? Well, I could quote from Mr. Babson again as significant a confirmation of the prediction of Jesus as were those words from the Journal of Sociology. That way

only lies the hope of the future in our industrial organization. As long as the ethics of the Jericho road and the exploiter and the profiteer become contagious in the labor union, in professional life and in business life, so long, as Mr. Babson says, "the world is headed for disaster." But Jesus said long ago that if the ethics of the Good Samaritan could become contagious and if every innkeeper in human life could be transformed by the influence of the Good Samaritan, the partnership between the Good Samaritan and the innkeeper would clean up every road in human life and all these things should be added unto us. "There is that that scattereth and yet increaseth." That is the true principle for the partnership between the Good Samaritan and the innkeeper. There is a selfishness that withholdeth more than his meet, but it tendeth to poverty. There is the false ethics of the profiteer, the false ethics of selfishness.

Now I haven't left any time at all to speak about the relationship of this to you men, but if you feel as I do about the social problems of your and my generation, and if you believe as I do that the supreme issue of Christianity in the generation in which you and I have got to live is its ability to produce, first, Good Samaritans (notice that is always the order in human life); first, individual Good Samaritans and then through their contagious influence reformed and transformed innkeepers and inns and Jericho roads. That is the way it always works. The supreme issue of Christianity in our generation is our ability, is Christianity's ability, is Christ's ability to do that. Now what is your job? To do for the boyhood of the coming generations what the Good Samaritan did for the innkeeper. And do you know, you men in Boys' Work, that is no fine theory to me; that is a personal experience. A man in this company came to a little group of high school boys in a little New England town twenty years ago and he was a Good Samaritan. I can shut my eyes now and see that little upstairs room, a hired second floor over a store, where that group of high school boys gathered. I should like to tell you where those high school boys are now. Two of them that I know are in the ministry, some more of them that I know in teaching, some more of them that I know whom I am proud to know as Christian business men,

and it was that Good Samaritan who showed us the meaning of life as truly as the Good Samaritan in the parable showed it to the innkeeper. The boys with whom you are dealing are going out to run and to make the inns and the industries of the twentieth century. The future of civilization hangs upon the question as to whether they are going to run their inns in the spirit of the robber and the profiteer, or whether they are going to catch the spirit of the Good Samaritan. You men have got to be Good Samaritans for the social problem of the twentieth century, making the spirit of the Good Samaritan contagious, dropping your spark into the lives of boys exactly as the Good Samaritan dropped it into the soul of the innkeeper, and if you can do that for the boyhood of the next generation, I have no fear for the outcome of our civilization, the future of our country.

Ah, but where are you going to get the spark? You will let me say this last word. God sent a Good Samaritan into this world nineteen centuries and more ago. He came along the road of human life, doing day in and day out just what that Good Samaritan did in the story. His name was Jesus Christ, and one day He passed on like the Good Samaritan in the story. His errand led Him elsewhere, and He left to all of us the job of being the world's innkeepers. He made you a promise before He went. "Remember the words of the Lord Jesus how He said, "It is more blessed to give than to receive." Now let me put a challenge to you, His servants, in His name. "Whatsoever thou spendest, more I will repay thee." When He passed on He made us that promise, that if in trying to be like the Good Samaritan we spent more than we thought we had, we would find it would all come back to us. My brothers in Christian service, hasn't He made good on that promise? There isn't a man of us here tonight in His service who has spent time, strength, money, everything for Him beyond what we thought we had that He hasn't repaid us. "It is more blessed to give than to receive," and He has made good to us on His promise, but He has left us a job for a little while in the inn of human life by the roadway of this mortal journey; the innkeeper's job. It is only from Him that we can catch as innkeepers the spirit and the motive which as Good Samaritans we must kindle in the next generation.

The Secret of Success*

THERE is a new literature that has grown up within the last eight or ten years called "the success literature." You go into one of the modern bookstores in New York, or Chicago and ask them to send you over to that shelf or table, and they will show you scores of volumes on how a young man is to succeed. No, if we Christian workers get into that literature, we are apt to find that a great deal of it is impracticable. There is a great deal that isn't, but it is apt to be taken up with things that are very technical for men in manufacturing or salesmanship, but it shows a hunger of this day which is very commendable. That is there is a desire to get at a scientific basis for making a man's life count the most; do more than you might ordinarily do by just a rule of thumb and hitting it out blindly. Now the best piece of success literature in the world (there is absolutely no question about that), put down in the most concentrated form and most accurate and most scientific, is comparatively brief. You can read it in less than ten minutes. Fortunately, all of you have it. I want to recommend it to you. It is the eleventh chapter of Hebrews. It is the most remarkable thing on earth that an author should have had the insight to have gone over all the great people of the Jewish nation—not only that, the great people whom the Bible mentions are the great spiritual leaders of the human race, beginning with Abel and coming down through the different fathers on to Noah and then to Abraham and Jacob and Moses and Barack and Gideon and Samuel and all of these. It takes these men and women into consideration as well and gives one single secret of success for all of these persons who founded empires and overcame absolutely impossible obstacles, marvelous achievements. Now this author says there wasn't one reason why David succeeded and another reason why Moses succeeded, and another one why Samuel did, and another why Isiah did, but that there was one principle of success which, if you get it, would give you the key to the success of all of these marvelous characters in the Old Testament. Now that is analysis for you. That is getting down to the very heart and core of things if it is true. I was somewhat a young man when I ran on to that and I said, "My, my, I have found the thing I was looking for. I have discovered how I can succeed." I started looking at it again, and then I dropped it. I said, "Yes, there are so many things like that in the Bible. You just think you are going to get something and then it slips off into moonshine, so unreal, so unpracticable. Because what is this great key

to success? It doesn't sound very much like those ten points that Carnegie put out or like Lincoln's or Benjamin Franklin's, which is advice on what you should do to succeed; because it says that there is just one word, "Faith." I try to be frank with myself at any rate and when I ran on to that I said, "Now that is a pity. I can understand and I can get enthusiastic over most of these so-called great doctrines of the Christian religion. Here is love; anybody can see that that is just the one thing that will melt the whole human race together and prevent war and ugly conditions; anybody can see that. Justice, righteousness; these things are perfectly evident; but *faith*. Now, after all, what is there to that? Temperamentally, I never had any use for faith, because I am practical, and the very essence of faith seems to be that it is up in the air. It is impractical." Now, anybody as a boy that lived on a farm and raised cotton at five cents didn't do it for fun. That person's got an idea of being practical. You are not satisfied with some scheme that looks very pretty on paper. Then another thing. I was always inclined to be in action. I wanted to jump out and be doing things. I never had much use for a talker or a dreamer, and here is faith. Well, what is faith? Faith is a woman's virtue. It is a passive thing. If you didn't do it, well, just have faith that it will come out all right. I always had a feeling that I would feel a good deal better if I was dashing into things and making some motion and movement at any rate.

Now another thing. Faith seemed to me to be altogether out of spirit with the age. This is the scientific time, a scientific age. We believe in reason. We believe in having facts. It is the day of the laboratory, of the test tube, and talk about "if you can't understand anything, just have faith!" Well, now that didn't seem to me to be any secret of the success of a man like David and a man like Moses, who were eminently practical, and Abraham, men of action. I couldn't understand the thing at all. Then I came back to read what that definition of faith was. If you take the revised version and notice the margin, it gives you a hint of the Greek that helps you; but even if you take the definition just as it is in the authorized version, or in the revised version, you still get the idea. "Now faith is the testing of things not seen, the giving of substance to things hoped for." Now I got to reading that and said, "That is not very passive." "The testing of things not seen, the giving of substance to things hoped for." There is action just put into the very words themselves. And then "testing." I said, "That doesn't sound very unscientific. That sounds like the laboratory. "The testing of things not seen."

*Stenographic report of an address by Fletcher S. Brockman, delivered at Blue Ridge July 9, 1920.

If they are not seen and not real, then how are you going to test the thing? As I studied, I thought I would go over those names and illustrations again.

You remember that the poet tells about Abraham, how he was there in his home in Mesopotamia and in the night there came a voice to him and said, "Leave home and go to a land that I am going to show you." Then he spoke about Moses, how he had to leave Egypt and start out in the wilderness, and one man after another. I could see that all of his illustrations were men of action, men that were eminently practical, so I came to realize that what had been wrong with me was not that faith itself was wrong, but that there was a great spiritual truth, a great spiritual principle that underlies success in Christian work that I had been misinterpreting.

Now I took Abraham for example. Here he is in his tent there in Mesopotamia, and perhaps it was at night that there came a voice to him, saying, "Arise, get up and go to a land that I will show thee." Now suppose the next morning Abraham had gone in and said, "Sarah, Sarah, my wife, I had a marvelous experience last night." "Well, what was it, Abraham?" "Why, there came a voice, and I was sure that it was the voice of God." "What did it say to you, Abraham?" "It said, 'Arise, get up and leave thy home and thy kindred and go to a land that I will show thee.'" Sarah would have said, "Ah, my husband, I have always known you were the best thing that ever lived, and now God has shown you that I am right, that you are in touch with him. If Abraham had just been a dreamer he would have gone and told everybody about his vision and they would have been saying, 'We have got a pious man here in town, a man that just listens to God and God speaks to him.'" Yes, he would have been recognized as the most spiritually minded man in all Mesopotamia. People would have come to visit and talk to him about the mysteries of God's speaking to him. But we would never have heard of him if that had happened. But what did he do the next morning? He said, "Sarah, God spoke to me last night." "What did He say?" . . . "Sarah, pack the trunks, get everything ready. We are starting this afternoon." And then there was a little fuss in the family right then. You read the account in the Old Testament. He sort of had to take Sarah and drag her along with him for a good many years before Sarah could see it, and there wasn't anything pious in Sarah's mind about that at all, if he had just heard the voice and hadn't had faith to act. It was acting that caused all the trouble. "Pull down the tents, pack them up, herd up the cattle. This afternoon we are starting." I can imagine the servants saying, "It is all right about the old man's hearing voices, but this way of acting on what he hears is going too far. People always want us to be pious. Everybody wants you to be pious.

Everybody wants you to be good. They don't want you to do any harm in the old world. They want you to listen to voices, to believe the Bible, believe it but don't act on it. It is when you go to acting on it that you get into a whole lot of trouble and your friends are afraid there is something the matter with you.

But faith, however, is what? If Abraham had listened to the voice and had treasured it in his heart and told all his friends about it and given prayer meeting talks on it, and all that sort of thing for years, he would never have had faith. It was the next morning when Abraham had gotten everything packed and ready and in the afternoon started off there into the desert. He didn't know where he was going nor where he was coming to, but he was listening to a voice and when he had lifted his foot and started west—that was faith. He was acting as if God meant what He said. Now that is faith. That is the modern way of putting it. You act as though God meant it.

Now what does it mean by "testing the unseen"? It was all unseen. Nobody could see Palestine; there was nothing but a terrible desert in between, and he went tramping month after month and month after month probably; a great many difficulties. Lot was sort of hanging along half-hearted. He took Sarah out of loyalty to him, not out of loyalty to the voice. There was almost mutiny in the crowd of servants, but he kept going straight ahead and finally he found Palestine. There it was. He said, "What did I tell you? There is the dirt." He had turned into substance the thing that he hoped for. It didn't take faith for Sarah then. She could see the actual dirt. It was there. He tested it. It was unseen; it proved to be true. He hoped for it; he turned it into substance. Now that is what faith means. There are some people in the world that have got to go without knowing where they are going and without seeing the thing they are working for, but they have got to walk out into the unseen and take that and put it, so to speak, on a platter and let the rest of mankind, who haven't got faith, realize it. That is just exactly what all the great spiritual leaders, Luther and Wesley and Knox and all of them down through the ages since these great heroes, have done. It has been turning hopes into substance. That is really the whole secret of Christian work. You have got now at the very fundamental. You have got at the one single thing; if you can accomplish, you are sure of it.

Now this so accurate a definition of faith that you don't only find it in religion, you find it in business; you find it in science. Take Cecil Rhodes and take illustrations from anywhere, but take him. When he went down into South Africa and he came here to the Zambesi River, a thousand feet down was that chasm, and across a great many feet and the roaring of the waters and the rising of the spray; a terrible sight it was, and

yet Rhodes said, "We ought to have a bridge across here. We ought to cross, we must do it, we can never found this Empire of South Africa until we cross this gorge." He had a great fortune; it was nothing. He took it to London and put it into a pool. He went to his friends and said, "We need money. We have got to put a bridge across the Zambezi." He put everything he had into it. There was nothing but hope there; he was going to make it substance. There was nothing but the unseen; he was going to make it seen. Finally the railroad was built, and the engineers were brought there and they put across the bridge and the hour comes and the little car starts across. Here is the yawning chasm down below. Nobody trembles, nobody is afraid. They strike right across that terrible gorge. Now it was faith, faith which was a hope tested by action; the unseen turned into the seen that enabled him to do that.

Now here is a point that troubles people sometimes. It has troubled me a great deal. That is that somebody says, "Yes, that is all right to act like that, but suppose that Abraham had started across the desert there and got to the end of the desert and hadn't found anything. Then he would have been in a pickle." Now I want to warn you. This subject is very much akin to the subject that I had yesterday, and it may be possible for me to make a lot of cranks out of some of these young people here in talking this way, because we may start out, turn the hope into substance, and when we turn it doesn't get substance at all. It is still a hope, or it even ceases to be a hope, and we may think that we have got something in the unseen, but when we test it, we may find there is nothing there; still unseen. The point is, how in the world are you going to find out whether you have faith or presumption? I remember when we were living in China, we were up at a little mountain resort, and a friend came to see us who was taken ill, a young lady, and she got worse and worse, I am sorry to say. Finally the doctor came to us and said she could only live an hour or two more, and just as the doctor left, within two or three minutes, a missionary came in, a young man, a very godly, splendid young fellow. "I understand the doctor says your friend is going to die." I said, "Yes." He said, "Well, I have had a revelation from the Father that that is not going to be so. Would you mind having prayer about it?" I said, "Certainly not." We walked into

another room and closed the door and kneeled down. I remember his prayer. He didn't begin by asking God to make her live, but he just thanked God that she was to be restored, that God had given her His life. Then he asked me to pray and he walked out. In about two hours' time that young lady died. Now there was a tragedy, a real tragedy. I was talking with a man on the train the other day. He was saying, "When I was a young boy I had a feeling that I ought to leave the railroad office where I was working and get right outside the door and distribute some invitations to the Y. M. C. A. meeting. It pretty nearly killed me, the thought of it. The thing came over me this was the thing I had to do to show the Lord I was loyal to Him. I didn't want to do it and didn't know whether I ought to or not. Finally I said in my room, 'Now, Lord, I am going to put you to the test in this thing. If you want me to do this thing, prove it to me and I will do it. Lord, if you will just make my watch stop within the next two hours, I will do that thing.' I didn't think about asking the Lord to keep the watch running. It never had stopped before, but I put it up to the Lord to stop the watch if He wanted me to distribute those invitations. Two hours passed, and the watch didn't stop, so I didn't distribute the invitations." There is a difference there, isn't there? You detect a difference between that and Abraham and that and Moses. These people simply hurled everything they had on to the unseen and yet came out all right.

Take this illustration of Cecil Rhodes, and that will enable us to see the difference. I have sometimes pictured an old African chief coming there to the Zambezi, swinging along as those potentates do, with all of his great dignity. He comes up to the Zambezi and says, "Here, magician, some incantations. I am going to walk across the Zambezi. This spray that is rising, let it turn into stone and I will walk across."

Now what is the difference between Cecil Rhodes and the African chief? Cecil Rhodes obeyed every law of physics, every law of engineering. He knew exactly how to use these laws in making his vision a reality. His faith worked by processes of law and not in spite of law. But you note that he did not stand back because he knew the laws of gravity made it dangerous to go over that Zambezi gorge, he used those laws—he acted, and that is faith.

The Voice of the Negro*



REALIZING that the present relation between the races is strained, and that few white men really know the mood of the Negro, Dr. Robert T. Kerlin, professor of English literature at Virginia Military Institute, undertook to read and clip more than fifty Negro papers, and has brought together this material in a little volume called "The Voice of the Negro." His material is grouped under ten headings: The Colored Press, The New Era, The Negro's Reaction to the World War, The Negro's Grievance and Demands, Riots, Lynchings, The South and the Negro, The Negro and Labor Unionism and Bolshevism, Negro Progress, the Lyric Cry.

Only the briefest possible comment is thrown into heading paragraphs to set forth the purpose of the articles quoted. It is my deliberate judgment that not one white person out of each thousand really knows what the Negro is thinking. It is also very doubtful if many Negroes understand the white man, for the difference of environment and mental background of the two races makes understanding of each other very difficult. However, the Negro has the great advantage of the white man, for he reads our papers, and we do not so much as know that he has a daily and weekly press.

For a number of years I have had coming to my office a dozen or more Negro papers, and during the past year I have had scanned and clipped more than twenty such sheets from every part of America. I have been doing this that I might get some inside knowledge

of what the Negro really thinks and feels. Surely no one can have any adequate idea of another race who does not superficially, at least, know their literature and the daily press. In this book the Negro press has been allowed to tell its own story.

The total impression of the book is most alarming. It shows the horrible injustices which the Negro must suffer and his attitude toward them. It shows a race no longer cringing and fawning, but a race at bay, long-suffering, more than patient, but growing sullen and vindictive. It shows a people becoming conscious of its own power, proud of its own achievement, and justly demanding fair treatment and respect.


Behind every page of the book there gleams the lurid light of a day of reckoning. No true patriot, to say nothing of a true Christian, can read this account without having the blush of shame at the record of injustice there displayed.

It goes without saying, of course, that some of the papers are unfair, destructive and as blindly prejudicial as those to whom their scathing articles refer, but this would be expected in a time of ferment and resentment.

It is a most challenging statement, which every American citizen should read. No white man, we believe, will agree with all that is quoted, just as we would not agree with all in a similar set of quotations from white papers, but no white man dare neglect the fact that such things are being said, and that they are molding the opinions, the mood and spirit of the Negro race. The stage is surely set for great difficulties in the future, unless those who have both leadership and Christianity give heed to this timely warning.

*The Voice of the Negro, by R. T. Kerlin, published by E. P. Dutton & Co.

The Faith of Childhood*

ND they brought young children unto Him that He should touch them, and His disciples rebuked those that brought them; but when Jesus saw it He was much displeased and said unto them, Let the little children come unto me and forbid them not, for of such is the Kingdom of God. Verily, verily, I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

If I must take a text, I want that to be the text. In order to enter into the Kingdom of God one must become as a little child. I find that so much of my preaching begins with a premise something like this: one lives where he thinks. Your world is the radius of what you know and what you think and what you want and what you love. Is the world very beautiful to you? Do you think it very beautiful? Are folks very interesting, or very dull? Is there much of meanness and greed, or kindness and courtesy and sweetness? The world that you live in is the world that you think, and so is the Kingdom of God. The Kingdom of God is a thought world, and the people who are in it—you can't always tell them by what they do and what they say; all the religions to the contrary notwithstanding. They are very often saying the same things and doing the same things that a lot of folks who are not in the Kingdom are doing and saying. What is the difference? It is within. The difference is in their thought and in their ideals and in their sentiments and in their attentions. And so is the Kingdom of Childhood. The Kingdom of Childhood is the Kingdom of God. Where are the children? Are they living in a little bit of your world? No. They are living in a totally different world from your world, and that is where most of the misunderstanding between you and them arises, sometimes a tragic misunderstanding. You thought that they lived off here in a little corner of your world and were just miniature men and women; but they are not. They are living in their own world. They are living in fairyland; O, so long ago that you can't remember it. Where is fairyland? How far is fairyland? Don't leave your seats. You can't go to it with your feet. You can't change your place, but you must change your thought. Where is fairyland? Let's try to enter it. O, so awkwardly you grown-ups walk into it, but here is a way and here is the open door. You can't go into fairyland until you believe that all things are possible. Nay, nay, we can't modify or mend that in the least. You can't enter the Kingdom of Childhood until you believe that all things are possible. O, yes, anything

can happen now. The world is all atingle with expectancy. It is all athrill with adventure. There is a very tone and tonic of a dare. A knock at the door, a whisper of the wind, a movement of a shadow; O, why marvels happen in a moment. The curtain may rise upon some splendid scene. Anything in all the world may happen. It may not; ah, but it can! In the world of childhood there is no limitation. It is a marvelous world of expectancy and of adventure. You see that old woman over yonder. You think she is a harmless old woman, but you don't know. She is a witch and she steals little children and sells them; and over yonder in the forest that you call the Grove of Pines, why, in its dark, mysterious depths, there are giants! Giants that steal beautiful maidens and carry them away to their castles; and over yonder are morasses and pitfalls for the unwary ones and hydra-headed dragons with horrid smoke and fire that come out of their nostrils, and ogres that eat little boys and girls alive. O, there are dangers over yonder in the forest!

The thought of childhood? The thought of childhood is that the very worst in all the world may happen; that there is no dream so terrible, no nightmare that is ever passed in shivering ecstasy but that it may be in the world. There isn't anything so bad that it can't be in this world in which you and I live. I know you grown-ups. You have taken little children with all the self-superiority of your knowledge of all the world and carried them out of fairyland into your grown-up world that is all charted and marked and told them that these things don't happen in the twentieth century, and you smiled at all the stories of hobgoblins and of ogres and said, "They can't be." Yes, all over America earnest and honest men, who saw deeper than your vision, have stood before the fathers and mothers of America and they have cried, cried with the voice of alarm, "There are ogres that eat boys and girls. There are giants that carry away fair maidens into their castles. There are pitfalls and morasses," and you laughed, shrugged your shoulders and laughed in the self-superiority until the very lids of hell itself have been lifted and the horrid fumes of the burning passions of the greed of men have shown you the tragedy of those that were worse than ogres and worse than giants in devouring the characters of the youth of our land.

I don't believe that you can get into the work of the Kingdom of God until you have once again that faith of childhood, that faith that will believe that the very worst that you ever dreamed of can be, that faith to believe. Nay, mother, that faith that you must believe that not only can a man be just as bad as any man has ever dreamed can be, but I don't believe that you are

*Stenographic report of an address by Rev. M. Ashby Jones, Blue Ridge, Sunday night, August 15, 1920.

fitted to rear your boy until at least once in some Gethsemane of your soul you may look into the face of that sleeping baby boy in all his innocence and believe that he can be a demon of hell itself; and that all of human sympathy and all of radiant fancy and all of high ideals and integrity and all of love may be burned out of his soul in a hell of fire, of greed, of vanity or passion. O, men and women, to go into the world with your eyes shut and to go into the world and not believe that it is a great adventure. There are dangers and enemies in the world and he who lives and lives fully must dare these dangers—it takes courage and faith to live well!

Nay, that is not all in fairyland. Come back to the nursery. O, men and women, there *are* fairies. There are! There are beautiful fairies in the world; flowers and fields and forests, all there with their wings if you will listen, and they do dance upon the whirlwinds, and elves are borne in radiant beauty upon moonbeams, and fairies whisper such beautiful messages to boys and girls and they give them such enchanting gifts and carry to them the magic power to change darkness into light and poverty into riches and tears into smiles and ugliness into beauty. O, there are fairies! There are wonderful fairies in the world. O, childhood's fairyland believes that good is bigger than bad. It believes that there is a Best. It believes that the most beautiful dream that ever flashed in radiant challenge upon the spirit of childhood can be, and all that is most wondrous in the dreams of men may come true. O, faith of childhood! You can't enter the Kingdom of God until you can believe in Jack and the Bean Stalk, until you can believe a boy can plant something way down here that will grow and grow and grow and he can climb it and reach some splendid realm of endeavor where he can challenge the enemies of all that is beautiful and all that is righteous. Why, you can't begin to enter the Kingdom of Heaven until you believe in bird and beast, aye, until the world comes to believe that exquisite and refined and beautiful righteousness and faith can take a beast and transform that beast into nobility and into integrity. O, the faith of fairyland! Do you know it? That when one loses belief in a fairy, the fairy dies? O, men and women, I have seen it, and you have, too, when she came with all the radiant faith, the loftiest idealism, believing in a hero, and at the altar she lowered her eyes and there were dreams of beauty in her spirit and she believed in fairies. Now the light is fading, the radiant hope, the expectancy, and into the dull eyes one looks today. Faith is gone. O, for one to destroy a fairy, for one to put to death belief in the chivalry and the heroism of life is to strike a deadly blow at the Kingdom of God.

I am trying to say to you tonight that you have got

to turn back. O, if you lose this faith you have lost the key to the Kingdom of Heaven. I am pleading not for the creed of childhood, but for the faith of childhood; not for *what* children believe, but *how* children believe. I am pleading in the very religion of our Lord that one stands looking into the face of the promised and the prophecy of all that we have dreamed that was best. O, brothers of mine, if Jesus be true, if Jesus is real, why now dream your dreams. I dare you. I challenge you to bring forward the most insuperable mountain that ever stood athwart the progress of the human race, and if Jesus be true, it can be cast into the depths of the sea. I challenge you. Bring me your ogres and your giants. If Jesus be true, then the ogres can be changed into valiant knights of righteousness. If Jesus be true, there is nought in all the world that is impossible. Yes, the creed of life says that one to be loveable must be first loved. I wonder how many of you remember the fairy story of long ago. Of course, it was, "Once upon a time a beautiful princess, and an ogre changed the beautiful princess into a horrid dragon, and then the beautiful good fairy came and told the father that if there was any prince in all of the world who would come and go into the forest where the dragon lived and go up and touch his lips to the lips of the dragon that the beautiful princess would come back. And then the story goes on to tell how knight after knight rode into the forest and when he came near the horrid fumes and the sickening breath that came from the dragon he turned back. Ah, until the hero came, as in all good stories, all true stories, the hero came and he rode into the forest and dismounted from his horse and with not a hesitant step, with not one pause, he went forward and leaned over to the horrid face of the dragon and just as his lips met the lips of the dragon, nay, they met not the lips of the dragon; they met the lips of the beautiful princess.

You know they are beginning to tell us now that during those days of the war men and women, they are beginning to tell us that it was not so bad as we thought it was. O, that we had exaggerated it all, and they are saying, "Let's come back and get over our excitement and let's all come back to the real world of the grown-ups and let's go again to digging the earth and let's go again to every man attending to his own business and not pay so much attention to all that happened. O, yes, the boys were fine boys and they did a fine thing, but, of course, we were all excited at that time, and now let's get over it all again." I tell you, we lived in those days, we did live in the world of childhood. We lived in fairyland, I grant you. Aye, we did believe that war in the spirit that had created war was devilish beyond all the expression of human tongue or

human pen, and I believe that we were right. I believe it was because we had left fairyland and childhood faith that there crept in paralyzing horror upon us, the frightful catastrophe of human life. I believe it was just as bad and worse than ever we pictured it or ever we dreamed it, and I believe that the chivalry of America was the chivalry of childhood, that it was the faith of the Kingdom of God, that men forgot the lower values and lower truths that they had been taught. In one splendid chivalric sacrifice they poured the compassion of their spirits and the faith of their hearts. What is bad is the world's. God is stronger than bad, and good is God, and God shall triumph in the world. And then we came back, we came back from the Kingdom of childhood, and we came back shrugging our shoulders, smiling in self-superiority. We have left the Kingdom of God and the faith of childhood. O, grant that in these coming days the very childhood heart of America can wake again and once again shall come that radiant faith into their eyes and that challenging spirit. O, the worst can happen, but the worst has not happened, and the worst may happen. Aye, but the best has not yet come, as wonderful as that countless current of heroism that poured itself in unconquerable courage into the conflict of Chateau Thierry, and marvelous as the

united spirit of America was, translating its faith into a conquering power in war. The challenge today is more wonderful yet. The challenge is to believe, O, the challenge is to believe, to believe that dragons may be transformed into beauty. O, men and women, God challenges us tonight to believe that Russia—paint it as black as you please, tell the story of Lenine and Trotsky, tell of their crimes, tell it all, and against the worst that you can God calls, believe that in the very heart of Russia is a marvelous redeeming force of civilization. Believe that in the heart of Germany there can be awakened the chivalry of a marvelous people who have given us music and philosophy in the past and shall give us a wonderful democracy in the future. Believe that miracles can happen, that human nature can be changed, that darkness can become light, that the Kingdom of God can come. To see America go back to Europe once more, go back, O Columbia, with the radiant beauty of your faith and your eyes, go back undaunted, go back to the dragons, back with the transforming keys of your faith, go back careless of all the warnings, go back deaf to all the mutterings of skepticism, go back unhandicapped by petty partisanship, go back with the faith of the Christ, believing that the worst may be, but, O, believing that the best shall be, because Jesus is true and all else may be.

The World, The War, and Wilson

BY GEORGE CREEL, Harper Brothers



OW that the election is over, and the passions and emotions of contest are passed, we may look dispassionately again at the central figure in the history of the world during the past seven or eight years.

Whatever else may be said about him, Woodrow Wilson is surely the most talked of man in all the world today. More men have hated him, more men have loved him, more men have hung upon his words than have loved, hated or listened to any other man since Napoleon's day.

Many have desired that the curtain be lifted and that we be allowed to see something of the problems of this man of men. We have all wanted to know why he did not favor Roosevelt as the head of the Expeditionary Force in France, we have wondered why he did not take some Republican in the peace commission, and

why he did not do a lot of other things. Mr. George Creel, who was at Washington during the entire war, and went with Wilson to France, was in peculiar position to know the facts. In this little volume he has given us an inside view of the chief actor in the world drama. We believe most men will welcome the chance to know the inside facts from a reliable source.

There is one aspect of Woodrow Wilson's life that must strike deep into the heart of every man or woman with ideals. Whether he was right or wrong, he was at least in earnest, and in his desperate struggle to win the day he stood much alone. Mr. Creel quotes him as saying: "People will endure their tyrants for years, but they tear their deliverers to pieces if a millennium is not created immediately." This, it seems to me, is at least a partial explanation of the loneliness of this great

man. He was too far ahead of his time. He could not get the world to follow him fast enough to keep himself from being misunderstood.

Besides a clear characterization of Wilson, the book gives one of the finest pen pictures of Clemenceau and

Lloyd George that we have seen. It is the best answer to the false impressions of Keynes' "Economic Consequences of the Peace" which I have found. Those who want to know the inside facts will find this a great source of satisfaction.



A Portfolio of
Magnificent Scenes in
"THE LAND OF
THE SKY"

Ideal Vacation Land, in the Western
North Carolina Mountains

HOME OF THE

Blue Ridge Association

FOR

Christian Conferences and Training

RAILWAY STATION: BLACK MOUNTAIN, N. C.

SOUTHERN RAILWAY SYSTEM representatives in all the principal cities will be glad to plan your trip for you.

The Southern Serves the South

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

"BOOKS WITH PURPOSE"

Deal With Every Phase of Life Development
and Are for the Needs of the

- Individual
- Group leader
- Minister
- Sunday School
Superintendent
and Teacher
- Social Worker
- Parent
- Family

EVERYBODY who needs
for himself, or for others,
books on Christian Education,
Physical Education, Bible
Study Literature—strong, in-
teresting books, stimulating
and helpful.

ASSOCIATION PRESS

347 MADISON AVE. NEW YORK
Publication Dept., International Committee, Y. M. C. A.

ASHEVILLE'S LARGEST DEPARTMENT STORE

Attractive Merchandise and Efficient
Service Throughout the Year

BON MARCHE

ASHEVILLE, N. C.

WARD-BELMONT

For Girls and Young Women

Reservations for the 1921-22 session are now being made,
and should receive the earliest possible attention in order that
enrollment may be assured. Hundreds were turned away last
summer for want of room.

Ward-Belmont offers a six-year course of study, embracing
two years of college. Unusual opportunities are afforded for the
study of Music, Art, Expression, Home Economics, and Physi-
cal Training.

Every opportunity for outdoor pastimes and physical devel-
opment on a beautiful campus. Gymnasium and Swimming Pool.

For catalogue and book of views, address

J. D. BLANTON, PRESIDENT

Belmont Heights

Nashville, Tenn.

M. V. Moore & Co.

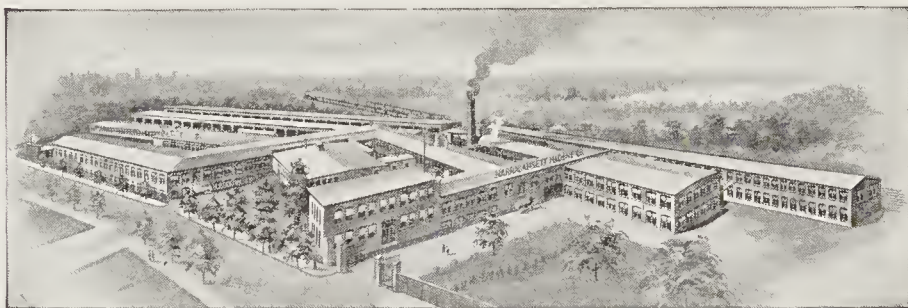
Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE

ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS
(Blue Ridge Official Photographer)
ASHEVILLE, N. C.

ASK FOR "BLACK MOUNTAIN AUTO COMPANY"

Authorized Service Autos for Blue Ridge Y. M. and Y. W. C. A.
FARE 50 CENTS EACH WAY

OFFICE AT BLUE RIDGE AND BLACK MOUNTAIN, N. C.

WE ARE AUTHORIZED BAGGAGE AGENTS FOR BLUE RIDGE Y. M. AND Y. W. C. A. DO NOT GIVE UP YOUR
BAGGAGE CHECKS ON THE TRAINS, HOLD THEM AND TURN THEM IN AT BLUE RIDGE OFFICE
AS IT WILL SAVE YOU TIME AND MONEY

CONFIDENCE AND QUALITY

IF THERE IS ANY BUSINESS TODAY THAT NEEDS CONFIDENCE AND QUALITY INJECTED IN LARGE QUANTITIES
IT IS THE WHOLESALE GROCERY BUSINESS. SQUARE DEALINGS AND THE GIVING OF QUALITY BE-
GETS CONFIDENCE. THE TABLE AND BOOKSTORE AT BLUE RIDGE ARE
LARGELY SUPPLIED BY OUR LINE.

ROGERS GROCERY COMPANY WHOLESALE

ASHEVILLE, NORTH CAROLINA

W. C. McCONNELL

J. H. McCONNELL

McCONNELL BROTHERS

Established 1884

WHOLESALE
FRUITS, VEGETABLES
CONFECTIONS

367 to 371 Depot St.

ASHEVILLE, N. C.

Phones 2400-2401

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

ENGRAVED

Wedding Invitations—

Wedding Announcements—

At Home Cards—

Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR QUARTERS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
QUARTER WITHOUT HANDICAP

FOURTH QUARTER—JUNE 15-AUGUST 30

Held at Blue Ridge, N. C.

FIRST QUARTER—SEPT. 27-DEC. 23, 1920

SECOND QUARTER—JAN. 3-MARCH 21, 1921

THIRD QUARTER—MARCH 22-JUNE 6, 1921

Held at Nashville, Tenn.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing ten million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

Southern College of Young Men's Christian Associations

NASHVILLE, TENNESSEE

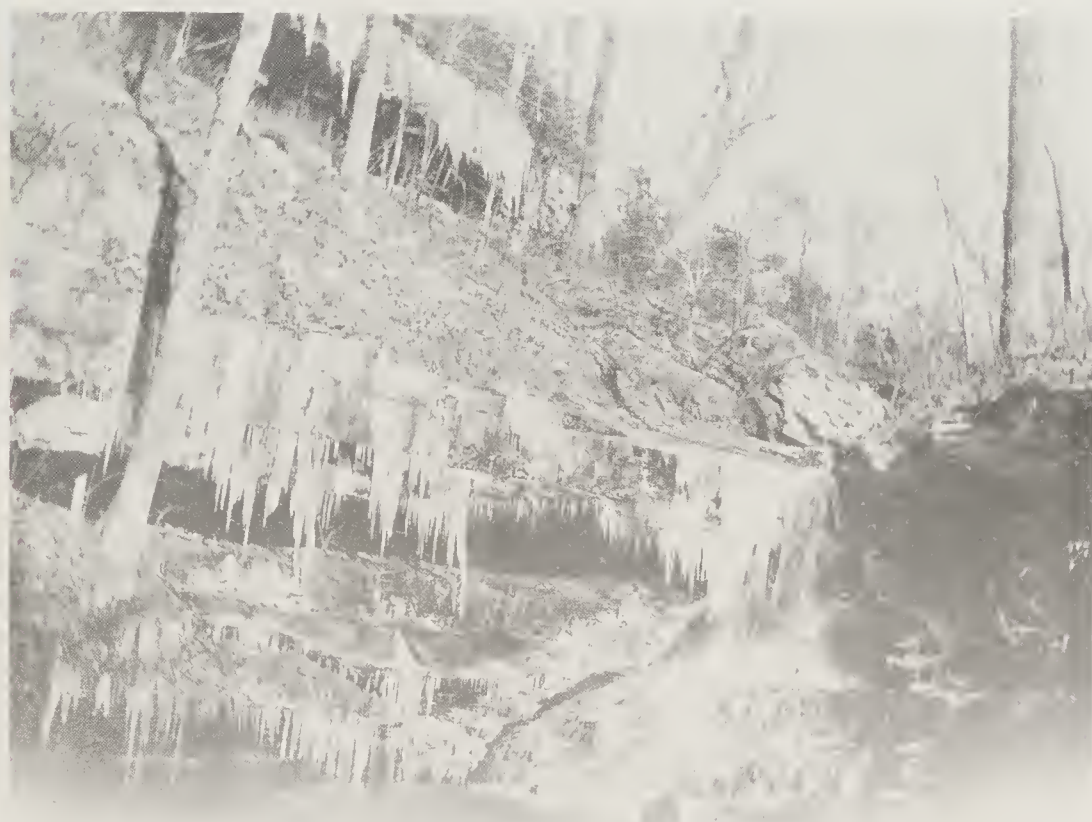


Wesley Hall, the present home of the Southern College.

Cp 267.3

The Blue Ridge Voice

Library Univ. N. C



DECEMBER, NINETEEN TWENTY



AUDITORIUM



ROBT. E. LEE HALL



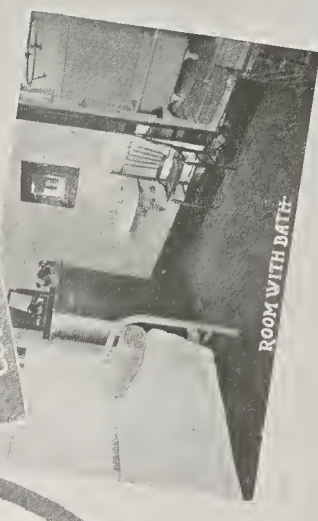
DINING HALL



COTTAGE



COTTAGE



ROOM WITH BATH

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

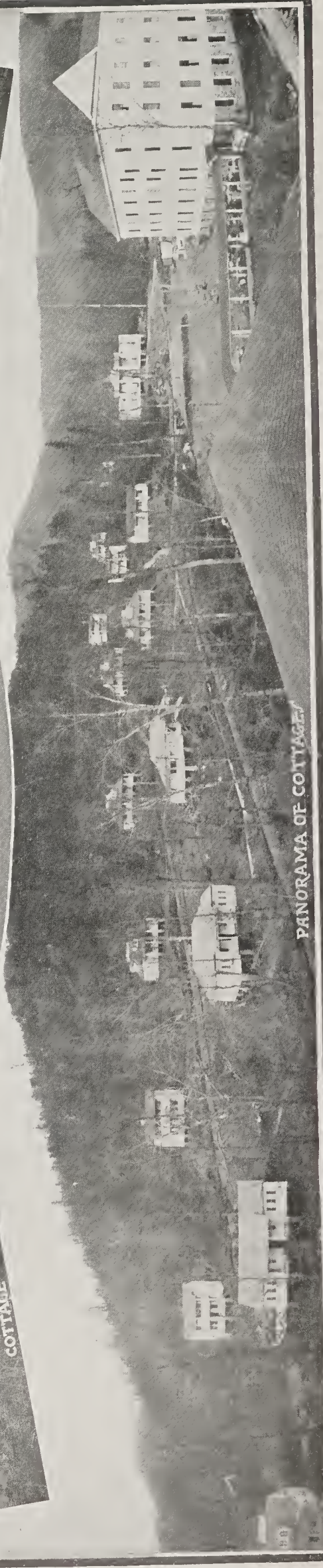
1,191 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared.

Entirely non-commercial. Last summer 5,060 persons, representing every State in the South, were present at Blue Ridge, in ten different conferences of from four to six hundred delegates, each meeting there for ten days of special training along social and religious lines. Besides this, there were several special conferences which met for a shorter period. John R. Mott

says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



COTTAGE



PANORAMA OF COTTAGES



THE BLUE RIDGE VOICE

Volume II

NASHVILLE, TENN., DECEMBER, 1920

Number 3

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

DR. W. D. WEATHERFORD, Editor

J. J. KING, Manager

The Hills of Dream

J. L. KESLER

Professor in Southern College of Y. M. C. A.

Out upon the hills of dream a stray, dim hint of breaking light
Flings forth a radiant liquid gleam of peace and righteousness and right.
The shepherds of the hills are bent with weary watching—across the bars
They see the light so strangely sent and feel the voice of drifting stars.

The gladness of the noontide fills the strangeness of the midnight air;
Reverberant with songs the hills, and worship builds its altar there;
The faithful shepherds of the fields make nightly stars their lonely guide;
These comrades of the midnight yield the sweets of earth's first Christmas tide.

Astrologers—the stars they knew became the voice, the way to Him;
Their nightly guide, the thing they do, awakes from out the dream-hills dim
The sense of God, the child new-born, and leads them to the manger where
The scent of hay and sheaves of corn are silent witnesses to prayer.

God speaks through stars, through drifts of dew, and yonder where the day's work lies
The midnight watches sing anew and lift us to hope's songs and skies.
Out upon the hills of dream a stray, dim hint of breaking light
Flings forth today a quiet gleam of peace and righteousness and right.

And while we watch and dream and wait the voices of the ancient years
Come drifting through the Shepherd Gate with life's own antidote for tears;
The dream hills rise, and high above escarp and trench and battle scars,
Good will uplifts its wraith of love and rises on white wings and stars.

And so today this Christmas tide, the nightly stars which we pursue
Will spring the latch and open wide the gateways to a broader view;
The dreams go out from anvil spark, from plowshare, desk, from measuring rod,
From shop and task, from shiphold dark, and lead us in our quest for God.

The Human Factor in Industry*

CHARLES R. TOWSON



HEREVER there is steady progress new standards of values and new relationships as steadily arise. Because of our remarkable industrial progress many striking changes have appeared in industrial values and relationships. This has been true especially as to organization, methods and machinery. In these later days this has become increasingly true concerning the human factor in industry, until *today Human Relationship is the major problem of industry.*

At first this progress in organization, method and machinery moved in the main toward one objective—PRODUCTION. This was the wonder word of industry



CHARLES R. TOWSON

and the rigid measure of success. The test of ability of manager, superintendent, foreman and workman was the *output*. In another decade, however, industry had taken on a larger objective—*efficiency in production*—the largest output with the smallest waste of time, material or energy.

Industry began to save *material* as never before. In certain coal-mining territories where the state reports a few years before showed fifty per cent of the coal wasted in mining, now they were marketing ninety per cent of the content of the mine.

Industry also guarded the *time element* more carefully than ever. Every time-consuming feature that could be dispensed with was quickly cut off. There must be no lost motion.

Industry also realized the necessity for avoiding

the waste of *energy*. How skillful we have become in wresting values from escaping smoke, steam and sawdust. Georgia made the copper smelters over in Copperhill, Tenn., stop and think. Then the company took the gas that used to spread over hill and valley, killing grass and leaf and flower, and converted it into sulphuric acid. At times the by-product has been more profitable than the copper metal.

But while remarkable genius was being shown in conserving material, time and energy, forward-looking employers everywhere began to put a premium upon that production which secured the maximum output with minimum waste of life, limb, or human welfare. The genius in industry which had given to the world the wonder of machine values began to address itself to the more important and more difficult subject of human values. This marked the dawning of industry's brighter day.

While the slogan of industry had progressed from "production" to "efficiency in production," and while the seers in industry had been discerning the place and the problem of the HUMAN FACTOR, it took the experience of the war to reveal more clearly the real dimensions and the seriousness of the problems of this human factor. Before that time the leaders of the employing and the employed groups had most of their contacts in the form of contests. Only here and there had constructive and co-operative plans been agreed upon and put into practice in a way that really touched the fundamental problem, viz., RIGHT RELATIONS. The theory that a bargained adjustment of wages, hours and conditions would settle industrial disputes and allay industrial unrest was and still is all too prevalent.

With the experiences of the war has come the clearer and more general realization that HUMAN RELATIONS is the great problem. That no adjustment of *things*, such as wages, hours, conditions, can take the place of the thing for which God created men, i.e., expression of personality for creative work with right human relations.

Many who in the past have failed to do so are coming to understand the true place in productive industry which must be held by those unseen but potent elements: INTEGRITY, INTELLIGENCE, STABILITY and GOOD WILL.

The greatest of all these unseen forces is the good will of the worker. Suppose every worker could be kept on the job. Assume that the turnover is reduced. What will it amount to if the *spirit* of the workers is not right? The spirit of the workers is industry's greatest asset or liability! It is impossible to stress

*Stenographic report of an address delivered at Blue Ridge July 2, 1920, before the Southern Industrial Conference on Human Relations and Betterment in Industry.



Y. M. C. A. INDUSTRIAL CONFERENCE, 1920

this fact too much. The kind of good will needed in industry cannot be bought. It must be begotten. Muscle power and mind power are tremendous factors, but strange as it may sound, the supreme factor is heart power. Industry will never develop its greatest production until it develops the latent heart power and harnesses it by hands of good will to creative work.

Because there is a spirit in man, there is the demand for self-expression. A slogan for the day ahead may well be Self-Expression through Creative Work.

We are going to have more self-expression—good or bad. And there is a new and growing emphasis upon creative work. May we not have both of these and yet not have what the world needs? May not self-expression become selfish? And might not creative work become destructive like a Frankenstein?

But suppose creative work is done in the spirit of good will, suppose the human factor in industry—laborer, artisan, foreman, manager, stockholder—is moved by that spirit of good will which made the Master Workman exclaim, “My Father worketh hitherto and I work,” and “Then was I before Him as a Master Workman delighting in my task”—when profit becomes second to service, then indeed we shall have achieved! Some may think this impossible. It is not only possible but imperative before right human relations can be established.

That was not only beautiful poetry and divine music that was sung over Bethlehem two thousand years ago, it was up-to-the-minute industrial philosophy—which called for good will among men. We know

today that only as good will is developed can enduring industrial peace be established.

The greatest thing in industry is the human factor; the greatest thing in the human factor is spirit; the chief problem of the human factor is relationship; the chief problem of human relationships is to beget good will.

The employer is the party of the first part. He should initiate good will-begetting methods. He may count upon the employees to respond in kind. The foreman—the proxy for the employer—the man next to the men, should be inspired with the same good will motive. The resulting sense of mutuality is one of the most satisfying things that can come into an employer's life, although it may not be measured in terms of production or profit. Some employers have been disappointed by the failure of employees to appreciate things done for them, but few have had this experience after discovering that the secret of success is not in paternally doing for men but in fraternally co-operating with them.

Forward-looking employers are keeping pace with the rising standards and in the spirit of good will and with an honest desire to serve men they are establishing closer contacts and welcoming new plans for co-operation; for example, plans that assure adequate representation of the employees, not only in determining wages, hours and working conditions, but in dealing with those matters that affect their living and leisure condition as well. These plans wisely include the use in the community and in the plant of those agencies

that help to develop and maintain the right character standards and which furnish constructive leadership along physical, intellectual, religious and social lines.*

We believe the Right is coming to pass. The real leaders of both the employed and employing groups are lining up on the constructive side. The industrial plans that are being adopted speak good will. The get-together movement is on. Even in the midst of the present upheavals, hearts of employes beat more kindly toward their employers than many think and the attitude of employers is far more friendly and fraternal than is generally supposed. Let us not overlook the hopeful conditions. Recently a manager, who employs eight thousand men, when asked, "How are labor conditions?" answered quickly, "Bad," adding, "We have to hire a thousand men a month." Then he went on to say, "Seven thousand give us little trouble, they are stable, but the other thousand are floaters and cause our turnover." The eighth thousand cause a turnover of 1,200 per cent. This is bad. But SEVEN THOUSAND ARE STABLE AND RELIABLE. He had said that labor conditions were bad when as a matter of fact they were seven-eighths good. We should go after that one-eighth as carefully as a gear is calculated or a shaft set. The eighth thousand must be stabilized if possible; but don't deny deserved recognition to the seven-eighths who are co-operating steadily and worthily as producers and citizens.

Autocracy in capital and autocracy in labor will die hard, but it must die. Co-operation is bound to grow in this country whether we take our industrial policy from the English labor program or that of the United States Chamber of Commerce; whether it be based upon the collective bargaining of the American Federation of Labor or the Rockefeller Representation Plan. Co-operation will grow because the masses of men both employers and employes want it, and they want it because the spirit of good will has taken root in America and will not be killed off by destructive radicalism. Like Old Scotia's Pine,

"Moored in the rifted rock,"
Proof to the tempest's shock,
The firmer is rooted the ruder the blast."

The supreme achievement—good will among men—can only be realized when the condition precedent which was declared by those messengers of the skies is recognized and met. Glory to God first, then good will among men—and not until then. Right relations to

*It is timely for industry to give attention to raising all the constructive forces in the community and in the plant to the highest power—the church, the school, the Y. M. C. A., etc. Many industrial leaders do not want to be dependent upon nor to admit to their plants any forces but those which are part of the industry and under their own control. They should remember that the destructive agencies at work today are pervading both plant and community and are not to be met successfully by those forces alone that inhere in the industry itself.

God must precede right relations among men. Society in general, and industry in particular, are learning by the slower processes of evolution what might have been learned from Revelation. Ultimately we shall discover that until employers and employes sustain the right relation to God they can not sustain right relations to each other. Ultimately, why not now?

The philosophical atheism so prevalent among destructive radicals not only denies God, but prevents production because it destroys the only enduring basis of right industrial relations; moreover that practical atheism which expresses itself today in the neglect of religion on the part of employers and employes—putting business and other things before God—is likewise impairing the foundations of industrial progress in America. We face grave danger from both the active atheism of the No God, No Law element and the passive atheism of those who have forgotten God. Is it exaggeration to say that "No God" means no good will, no right relations, no creative work, no production?

Since we must have a world-saving production we must have the human factor raised to its higher power. This, we repeat, means helping men to express themselves in creative work in the spirit of good will.

When the employers and employes in American industry recognize the character basis of business, the economic value of spiritual forces, that right relationships among men result from right relation to God, and that the fear of God is the beginning of industrial wisdom, we shall have a world-saving production—and Peace. But we must remember that the angels put "Glory to God" before "Peace among men" and this order has not been changed.

The leadership of American industry is to be increasingly in the hands of God-fearing men, for they are the permanently efficient men. It is true that we have a nonreligious educational system and that we have been threatened with the demand to remove the name of God from our coins. It is true that neither the historic League of Nations nor the Peace Treaty gave any place to the mention of God, but our first state paper, the Declaration of Independence, begins and ends with a recognition of the Divine Power and the leadership of this nation is not going to forget God.

Industry is moving upward; the emphasis is being shifted to higher planes:

From "Production" to "Efficiency in production,"

From "Mechanical genius" to the "Science of humanics,"

From "Wages, hours and conditions" to "Human rights, attitudes and relationships."

In the day before us, industry's product will be not only commodities but character. And the dynamic will be not only horse power but Heart Power expressed in Good Will.

Toward this standard, industry is surely rising.

The Need of Fellowship*



AM wanting to have a certain very familiar story in the background of your thought tonight and I am going to read it from the third book of Second Samuel:

"And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no frequent vision. And it came to pass at that time, when Eli was laid down in his place, that his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel; and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou callest me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel yet again the third time. And he arose and went to Eli and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth."

Any of us who were in any phase of connection with the Great War, however large or however small it may have been, will hold in memory to the end of our days certain things; certain experiences and certain stories that came to us in those memorable days. I think the story that will longest live to me and stay with me as long as I have life is the story which I heard through a friend of mine direct from the commanding officer of one of the great embarkation camps on the eastern coast. It was in the days of the summer of 1917, the early fall, when our men were just beginning, the very first of them, the regulars, to go over seas, and it happened in this camp on the evening before the first detachment was to leave that camp for the other side. All the other men who were in camp in process of training had arranged a big send-off for the little detachment of regulars that was to leave the next morning. When the evening came, the biggest assembly place in the whole camp was jammed. The men who were to go were down on the front seats. Hundreds, and run-

ning up to thousands, of other men were crowded all around them, and way back on the fringe were the people who lived around the camp. A very typical program of send-off had been arranged. One of the most eloquent and one of the best-known ministers of New York City had been invited out to speak, and one of the famous quartets of the country had been invited to sing. The first speech was by the lawyer, and he took twenty minutes to tell the men what the war was all about and why it was a great opportunity and challenge that was come to them. Then the quartet sang, and it was music such as those regulars, who had been down on the Texan border, hadn't heard for many a day, and when the quartet finished they fairly raised the roof with their appreciation. And then the minister spoke; and for twenty minutes he put up to those men to go over seas and come back just as clean men as they went. Then one of the officers of the departing detachment, an old West Pointer, was called on to speak for the men. Before he sat down he said more than he had meant to; that was perfectly plain. What he said was something like this: "We certainly appreciate the send-off you have given us tonight. We haven't heard any music like that in many a day. We do have some sense of what we are going over for, and if I know the men who are going, they want to go and they want to come back clean men. But I have been looking down into my own heart tonight, my last night on American soil, and there are things that are troubling me and there hasn't been a word said tonight about either of them. One is this: I have been long enough in active service in Mexico and the Philippines to know very well that before I come back, if I come back, I will be in a lot of places where it will be harder for me to do my duty than it ever has been in my life before. I wish I could take with me under my coat something that would make me sure that no matter what kind of a pinch I get caught in I may do my duty to my God and my country as I want to do it. Then," and his voice dropped a little, "there is one other thing that troubles me. A lot of us are going to start tomorrow morning, but not all of us are coming back. Which ones of us won't come back nobody knows, but if I should be one of the men who doesn't come back, I wish I could be sure that even if it seems to be the end of me, it isn't really the end." He dropped into his seat.

The commanding officer who told that story to the friend of mine said, "There fell over those hundreds of men a hush that you could feel, for there was the heart of a man wanting something that he hadn't gotten." The program was over. He was the last speaker, and the two things that he wanted most hadn't even been referred to in the evening's program. There was

*Stenographic report of an address by Rev. Charles Gilkey, pastor of the University Baptist Church, Chicago, delivered at Blue Ridge, May 27, 1920.

an uneasy moment on the platform, and everybody was wondering what was going to happen next, when the alto in the quartet had an inspiration. She was a woman, and it was the kind of inspirations that come to women. Nobody said anything to her nor she to anybody else. She got up from her seat and walked all the way across the front of the hall and she went to the piano and sat down and began to play. The music that she began to play was written a century ago. Presently she began to sing. The words that she began to sing were written thirty centuries ago; but never in all the history of that music or of those words did they come more directly as a voice from heaven than they did that night. "Rest in the Lord; wait patiently for Him; commit thy way unto Him! trust also in Him, and He shall give thee thy heart's desire." And said the Major General who told the story, "Every man of us who went out in silence from that place as the last notes died away knew that there was the answer and the only answer there is to the two deepest questions that men ever ask; the two questions that man asked that night; something on the inside of the coat to help him do his duty as he wanted to do it and something in his soul to make him sure that death isn't the end of everything. For the deepest thing about any man or any movement and the thing which finally is the secret of everything else is his faith in God. You examine a man's faith in God and you can tell a good deal about him. You look at a nation's faith in God and you can tell even more about it. It is no accident that the German God in the decades before the war had grown to be a kind of a cosmic Kaiser sitting upon a steel throne with upturned mustache and a savage frown and an army of angels with spiked helmets and two-edged swords and machine guns. You look at any nation's idea of God and you can discover the fundamental thing about that nation, and you look at any man and find out the kind of a God that he really believes in and you will discover a lot about him. For a man's faith in God is in the last analysis the foundation of all his conduct in life and out of it everything that is good and great about his thinking and his acting and his living grow. You know those lines that Mr. Mott loves to quote: "If chosen men had never been alone in deep, mid silence, open-doored to God, no greatness ever had been dreamed or done." For when you get down to the greatness of the things that men dream or that they do, you find their faith in God is the foundation of it.

Of course, the great evidence and proof of this is Jesus Christ Himself. The Association Press is just putting out a little book by Henry Kingman that contains a very striking illustration of the way in which God was the center and foundation of everything for Jesus. He said that when a landlubber goes out on a boat, he would think the best way to get his bearings

is to take note of the crest of the waves about him or of some of the capes by which he goes, or take note of the clouds as they fly past or listen to the direction of the whistling wind; but where does the mariner look for his direction? Past wave and past the fog, past the cape and past the lighthouse even; past the drifting clouds and past the whistling wind and up and up until he finds the stars and the sun, and then by those infinitely remote perspectives he finds where he is. So it was with Jesus. Other men have done their steering in human life by the uncertain chart of their relations with each other; Jesus took every one of His bearings on the sea of life from the fact of God. That is perfectly familiar. Jesus' idea of a man's duty toward his fellow men, His whole conception of the Good Samaritan that we were thinking about last night grows directly out of his thought of God. ". . . but I say unto you, Love your enemies; do good to them that persecute you, and pray for them that despitefully use you, that ye may be the children of your Father which is in heaven, for He maketh His sun to rise on the evil and on the good and sendeth rain on the just and on the unjust." And so from the beginning of His life to the end and from one end of His great teaching to the other, all of Jesus' charting of the sea of human life grew out of His eye, His eye fixed on God, and all His teachings as to our social duties, as to the Kingdom of Heaven on earth, all His pictures as to the new and best order of things grew out of His experience and faith in God. And to any man who begins to look at life from the point of view of Jesus, that lower side of the triangle that we were talking about last night almost ceases to be the foundation of the triangle. The triangle has a strange way of turning itself around, and he discovers that for Jesus the fundamental side of the triangle, out of which and on which everything else is based, is the relation between himself and God and that all his relation to his fellows gets its basis from that.

I want to speak to you very simply tonight about that side of the triangle. I want to remind you first of how it was that Jesus arrived at that side of the triangle and made it thus fundamental. He never did it by a process of argument. You will search in vain through the words or the teachings of Jesus for any attempt to demonstrate or prove or explain God. The catch-questions that men have asked each other for centuries, that men bandy about now when they start in to discuss the meaning of things, were questions that you will search Jesus' words in vain about. He never argued. What did He do? Well, perhaps we can make it most real to ourselves by an illustration. I don't know very much about pictures, but there is a man in Chicago who has opened my eyes when I look at pictures. He is an old art lover. He has taken me time after time down to the cliff dwellings where the artists

gather to hear one artist or another speak. He has gone with me patiently around the walls and talked about this picture, and then he has taken me into the Union League Club and has led me up in front of canvasses where I would never have seen anything at all and talked about them in his friendly fashion and pointed out this and that and the other thing. And then he has gone with me to the Art Museum, and what an education it has been! Finally my blind eyes have begun to see some things in pictures. How? Not by a series of lectures on art history; not by an analysis of the paintings that are up there; but by the sharing, the friendly sharing of an experience. He has taken me around in front of those pictures and shared with me his experience there.

Another friend of mine who isn't here with us any longer has helped my dull ears to hear things in music. I have listened to symphonies beside him and I have sat with him through some of the memorable evenings of my life at the opera and after one act or another he, with his intuitive and intelligent understanding of music, has talked about what we have been listening to, has hummed over this motif or that, has punched me in the ribs when that motif reoccurred and I wouldn't have recognized it, and by and by Douglas Field has shared with me his experience with music, and my dull ears have begun to hear some things.

You and I have had our experience of friendship shared with us, all of us, by other people in that same fashion. We have heard about somebody all our days from some friend of ours, and one day he brought us along and said, "This is So-and-So," and that is all he said, but out of that simple meeting there has grown for you and me a friendship that is as deep as life and will last a great deal longer. And maybe somebody introduced us once to the woman we love best in all the world, and little did he or she know what he or she was doing in that casual moment; but all that makes life richest and fullest and sweetest for us has grown out of that.

I have just been suggesting things that are simple and familiar as a kind of vista into what Jesus has been doing for men these nineteen centuries and more about God. You and I look up with our blank eyes and we don't see Him. We listen with our dull ears and we don't hear Him. We pass Him on the street and we don't recognize Him, until in Jesus' company His experience of God is shared and in His presence you and I have found our eyes opened, our ears being unstopped, our hearts reaching out and up until for us, too, there He is in all His glory. And it wasn't argument; it wasn't demonstration; it was introduction; it was sharing. Is it any wonder that in one of the wisest sentences that any living Christian has uttered Professor Kerns has said, "The way to love for man and faith in God is to come nearer to Jesus." It is always human

things that make this real to us, and that is why I use very human illustrations.

Four years or more ago we laid to rest at the University of Chicago one of the greatest and one of the best of the scholars and the Christians of the last generation, Charles R. Henderson, and out in the little chapel in Oakwood Cemetery, when the last prayers had been offered and the last benediction had been pronounced and the last door had closed, the Dean of the University of Chicago Law School, a man who never has been a believer, turned to me with tears in his eyes and he said, "Mr. Gilkey, there lies the one man who has ever made real to me the existence of God." What did he mean? Let your mind and your heart run down into that sentence as all that was mortal of him was laid away and you will know better than any words of mine in exposition that Dr. Henderson had done for that one man the thing that I am thinking about. What Dr. Henderson did for some students and some faculty folk at the University of Chicago, Jesus Christ in far larger and deeper measure has done these nineteen centuries and more for all mankind. He has linked up that second side of the triangle. He has brought us into real fellowship with God.

How does that third side of the triangle express itself? Well, of course, familiarly and obviously it expresses itself in prayer. Up in the Sierras there is a lake very peculiarly situated. A stream at the eastern end of it runs down this way into the great eastern flank of the range and down through devious valleys until it finds the water system of the Missouri and the Mississippi and comes all the way to the Gulf of Mexico and the Atlantic; and at the western end of that lake there is another outlet and it leads down and down and down into the Pacific. But the most peculiar thing about that lake is not its double outlet; it is this: that when the wind on that lake is east, the ripples and the gathering waves on the surface all tend westward, and the overflow of that lake runs steadily out the western end into the Pacific. And when the wind changes to the west, and the waves start the other way, the whole output of the springs, the whole brimming surface of that lake is carried to the eastern end and down and out into the Atlantic. Your heart, and mine, is situated like that lake, and so is every human life. It has two exits, and one leads toward heaven and the other leads elsewhere, and the unseen influences that blow on the life of a man determine the whole overflow and direction of his life; and man's relation with God, a man's life of prayer, is as invisible and intangible a thing as that wind blowing across the surface of that lake, but the results of the direction of that wind determine whether the water of that lake reaches the Pacific or the Atlantic, and it is so in your soul and mine. The unseen influences upon us of the spirit and the life of God determine the whole direction of our living.

What is prayer? You would think to hear most of us talk about it that it was a kind of a sublimated begging in which we try to wheedle and tease an indulgent grandfather for things which we hope we can besiege or bewilder or harass him into giving us. The more you study Jesus' thought of prayer, the more you will discover this: petition was in it, but it was never but a part of it, for Jesus' life of prayer was always bigger than petition. It was fellowship; it was friendship; it was communion. When He needed things He asked for them, but always there was "not what I will but what Thou wilt." Jesus' petition was a part of His praying just as a little circle is part of a big circle, but it was only a part of it. You would think to hear some of us talk sometimes about working that there was a dilemma between prayer and work and that the people who pray go that way and the people who work go this way. It was not so to Jesus. The harvest truly is plenteous and the laborers few. That might be a slogan for this conference, for it is exactly what we have been saying these ten days. Every speech from our foreign brothers has uttered it. What are we then to do about it? Well, our human answer is, "Get busy, start an organization, raise a fund, employ secretaries, get a publicity agent at the very least, hold a mass meeting and get something doing." Those are our familiar receipts for reaping a harvest. Did you ever stop to study Jesus' receipt for reaping a harvest? "The harvest truly is plenteous, the laborers are few." What is the conclusion that immediately follows? Prayer. But why prayer? Because praying is going to get the harvest field reaped? Because the way to get this job done is for some people to get down on their knees merely? O, no. "Pray ye, therefore, for the Lord of the harvest that He may thrust forth (and do you notice how the version begins fairly to crackle with energy? and notice the next word) laborers into His harvest." The longer you study that profound word of Jesus, the more it will make it plain to you that for Jesus there is no dilemma between prayer and work; there is only a supplement. All real work in His harvest field has prayer back of it, and all real praying with relation to His harvest field will result in a thrusting forth to labor.

It is these things that give us vistas into Jesus' conception of that third side of the triangle that links us with God.

I was trying to make real to you the first night a thing that now in these closing moments I should like to carry a bit further, that Jesus was trying to make real to you and me and to everybody else, the fact that if once this triangle could be linked up all the way around, things would begin to happen that never would happen on any other basis. Forces would be released that only so could begin to circulate, and work could be accomplished that never else would be done in the great white harvest field. For what will the linking

of this side of the triangle that ties us with God accomplish? Well, in the first place, it will bring about (and here is a thing that is most significant) humility. Can you explain why it is that a man as good as Jesus and as great as Jesus and as authoritative as Jesus, nevertheless has never once suggested by so much as a flickering shadow to nineteen centuries since any trace of that temptation or that failure that so easily dogs the steps of all human goodness and greatness and authority, as you and I always elsewhere know it? Every other good man and great man and authoritative and masterful man in human history has trembled on the edge of what we call "conceit." But nobody ever suggested that Jesus was conceited, and where do you find the secret of that? Ah, what a light shines out of the profound humility of the soul of Jesus when a man comes to Him and says, "Good Master, what must I do?" and the answer is, "Why callest thou me good? One is good, and that is God." It was in the presence of God that Jesus had learned the secret that kept Him ever from tumbling over the edge of His goodness and His greatness into the fall that always yawns beneath the feet of spiritual pride.

And now, my brothers, let me point out to you one of the most significant things in all Jesus' view of religion. Last night we were seeing that what He was afraid of, that would break one side of the triangle that ties us in with our brothers is on the one hand exploitation and on the other hand indifference. Either of those things cuts us off from our brothers. What was it that Jesus insisted would cut a man off from God? The fatal thing, the insulating thing that breaks the circuit between the human soul and God—notice that it was not sin. Why Jesus was always saying in all His parables from the Parable of the Prodigal down that sin needn't keep a man away from God; nay, rather when the prodigal comes to himself and starts back home, he goes to find his father on the way to meet him. It isn't sin, if once it be repented of, that shuts us off from God. What is it? Complacency, pride, the self-righteousness of the Pharisee, the man who thanks God that he is not as other men. It is he whose prayer goes up blank into an empty heaven. It is the publican with his sins upon his head, who bares his breast and says, "God, be merciful to me, a sinner," to whom God is merciful. It is the Pharisee, standing erect in his pride, his self-satisfaction, his complacency, whose prayer never rises above his own conceited head.

I wonder if you will let me say something as an Association Secretary for many years, as a lover and a friend and an active member of the Association Movement since I was twelve years old? The Association has always had certain peculiar temptations. We have done many great things; we have set many high standards; but did you ever find inside the Association Movement or outside it any impression that one of the out-

standing virtues of us Association men was humility? Did you ever find in any estimate of the significance of the work of the Young Men's Christian Association in the world any widespread or characteristic disposition to understate the facts or to give out statistics that were less than the reality, or to concede to other organizations more than their share of the credit, and will you find in the religious world of today any widespread feeling that humility and teachableness and understatement are distinctive characteristics of us who are the employed agents of the Young Men's Christian Association? There is one place and one place only where a man or a movement will ever learn to see himself or itself in perspective and that is where Jesus learned it and where Isaiah learned it long ago when from his vision of the living God he came away with his head in his hands and said, "Woe is me, for I am a man of unclean lips and I dwell among a people of unclean lips, for mine eyes have seen the King." My brothers, Jesus said that the supreme spiritual peril that would insulate and isolate a man or a movement from the living God was the complacent self-satisfaction of the Pharisee, and that the one place in human life where a man could have that taken out of his soul, and it is in the soul of every one of us, is on his knees before the living God.

And now I want to say one closing word. All this has been very big and very general in its setting. What has it to do with Boys' Work? This: And now I want to take you for three minutes to that familiar story with which we started, the story of how Samuel, a boy, got acquainted with God. I want to ask you if you ever noticed what to me is the most significant fact in that whole story and what to me, as one interested in and devoted to Boys' Work, has been the most inspiring and guiding suggestion that ever broke on my eyes from anywhere between the covers of Holy Writ as to religious work with boys, and it is all in this very simple fact, and all that I have been trying to say tonight is background for it, and here is where the relation is to your conduct and work. Samuel, the boy Samuel, heard somebody speaking. Eli, the old Eli, didn't hear it. You and I know, and it is as old as religious experience and as fresh as yesterday's researches in the religious psychology, that the boy in his teens has a more sensitive ear for the voice of God than any man whose hair is gray, or than you and I in our twenties or thirties, for the ear of Samuel will be to the end of all times

more sensitive to the voice of God and quicker to hear it than the ear of Eli's sons or of the ear of Eli himself, though Eli be the high priest in the temple. But now notice: Samuel didn't know who it was that was speaking. He hadn't experience enough. He hadn't matured enough to interpret or to recognize the voice. He thought it was Eli, and that is as old as a boy's religious life and as new as yesterday's relations in the study of religious experience that when a voice speaks in the soul of a boy, he will always think it is his conscience or his ambition, or most likely, my friend, he will think it is you. And now comes the testing time of every friend of boys. Eli faced it. Eli might have said, "Yes, Samuel, I want a drink of water and I want you to rub my head and I want you to do three or four things and then you can go back to bed." There is many a man who is working with boys whose voice the boy mistook. It was God that was speaking in the boy's soul and the boy thought it was the Boys' Secretary or the preacher or Eli, and the Boys' Secretary said, "Yes, this is my chance to set myself up into a little spiritual dictatorship and gather about myself a little clientele of spiritual peons, spiritual dependents." Have you never seen it? I have; Elis who have yielded to the peculiar temptation of the work with boys, when the boy in the flush of eagerness, having heard in his soul the voice of God, comes with eyes aflame to you and thinks it is you that have done it. He wants to turn you into a hero and a demigod and to follow you round as if you were in the place of the Almighty. And the story of workers and work with boys is full of men who have yielded to that subtle temptation to exploit the boy's need of guidance in terms of their own personal ascendancy. Eli didn't do that. "Go, my son, lie down again, and if so be he call thee, say, 'Speak, Lord, Thy servant heareth.'" There in the old story is the eternal religious mission of the work with boys. His own ears may be less sensitive to the voice of God than the impressionable soul of that boy at fourteen who has heard for the first time the Infinite whisper; but out of his years of experience, out of his heart of unselfish friendship, and here, my brothers, is the crucial test of your unselfishness and mine. He can help that boy to know that it isn't his eloquence that is talking to him nor his personality that has enflamed him, nor his servant that he is to be. It is God that is speaking to him, and our business is to say to him, "God is calling you and your answer is, 'Speak, Lord, for Thy servant heareth.'"

The Woodcraft League

P. D. FAGAN

(During the summer of 1920 the World Conference of Boys' Workers met at Blue Ridge. Among other things a study of the Woodcraft League work for boys was carried on. Mr. Ernest Thompson Seton, well known throughout America as the author of "Wild Animals I Have Known," etc., came to Blue Ridge in April and built the Woodcraft Cabins shown in these pictures. These cabins are built with pegs, and with the simplest crude materials than can be gathered from the woods. They have bunks in them made of hickory laths, and on the whole are free from the ordinary things one finds in a town. The purpose of the Woodcraft League, as Mr. Fagan says, is to get people back to nature. Perhaps nothing is more needed for the boys of the present generation.—Editor.)



HE disease of the world is thingitis," says Dr. Crane in a recent article in the American Magazine.

As an antidote for this disease comes the Woodcraft League of America, which says that after all the real pleasures of life are those

With all the emphasis that is being laid today on this thing and that, with the many movements to take the place of the home, it is all the more refreshing to find the Woodcraft League taking the stand that the home is fundamental in affecting the life of the race. Its aim is to help strengthen the home through giving fathers and mothers, brothers and sisters a line of interests and activities which they can share in common.

The Woodcraft League, of which Ernest Thompson Seton is the Chief, and Philip D. Fagan, for many years a Boys' Work Secretary of the Y. M. C. A., is the Executive Secretary, is a movement to supplement the home, church, the school, the association; and the program of activities, which emphasizes nature study and campercraft, is a training in democracy.



A FORUM ON SOCIAL AND RELIGIOUS PROBLEMS
Held at the Council Ridge near the cabin

of the imagination, and that if people would learn to develop their imaginations, to become acquainted with the simple things of nature around them every day, to learn how to use their hands in campercraft, handicraft and general out-door life, people would not only be healthier, but would be happier.

The Woodcraft League also takes the attitude that play is to the child as serious as banking to the banker, and that the reason we have crooked men is that the boys played crooked games. It realizes the value of play as a character builder, and it realizes, too, the fact that man's recreation really reveals the man himself.

The aim of the Woodcraft League is "The Woodcraft League of America aims to set before our youth an ideal figure physically strong, dignified, courteous, self-controlled, happy in helping, equipped for emergencies, wise in the ways of the woods, in touch with the men of affairs, of *such all-round development* that he can quickly be made a specialist in any needy place, and filled with a religion which makes him desired and helpful here today."

One of the interesting things in connection with the development of the Woodcraft League work has been, first, its general influence in the camping movement



ERNEST THOMPSON SETON, THE WIZARD OF THE WOODS

against the overcivilization of the boys' camp, in that it has stood against electric lights, bath tubs, modern buildings, etc., and such things as create a city atmosphere, and has stood steadfastly for picturesqueness, primitiveness, and simplicity.

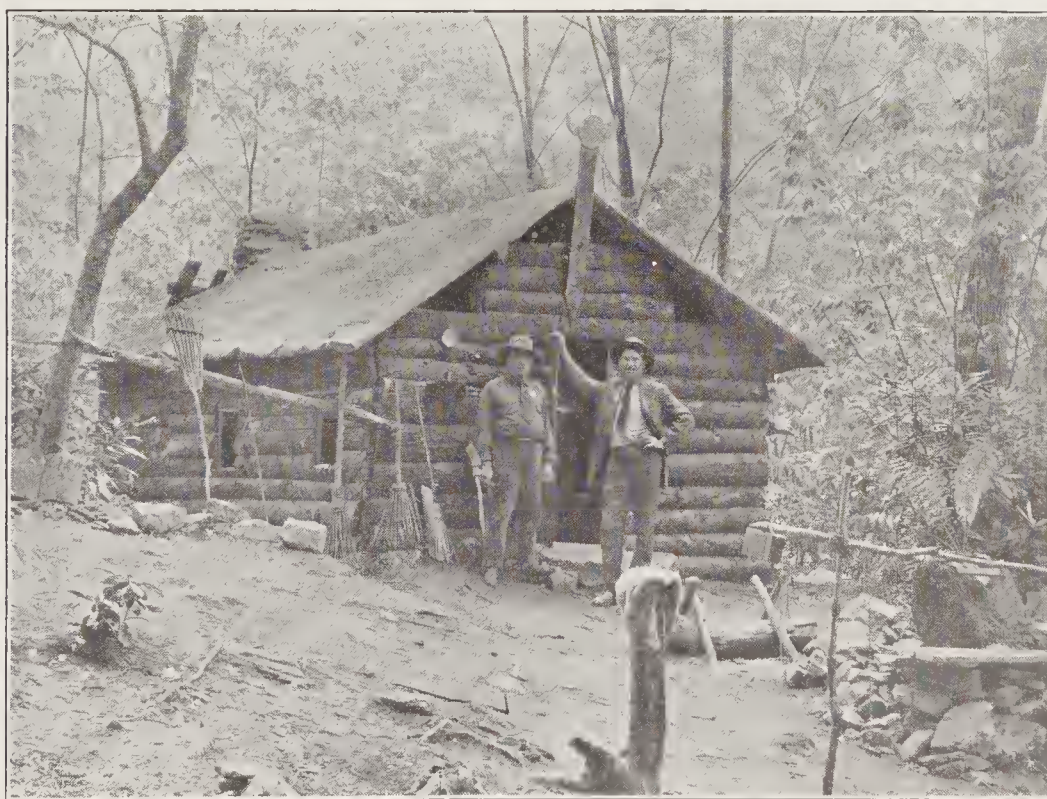
Second, the Woodcraft League has found in the development of its work, men and women who believe in the programs to such an extent that they have organized adult groups, working for honors and carrying on the Woodcraft work along the same general principles as the boys and girls. This work has developed spontaneously, and in these two particular departments the Woodcraft League has made an unusual contribution to American Life.

Helping the Negroes to Help Themselves

THE PHILLIS WHEATLEY ASSOCIATION AND ITS WORK AMONG NEGROES IN CLEVELAND, OHIO.

THE great influx of Negroes to the large commercial centers of the North created unfamiliar problems for the white people of that section during the past few years. In Cleveland, Ohio, Miss Jane Hunter founded the Phillis Wheatley Association, of which she is now general manager, and since its foundation the splendid work it has been doing among the Negro girls, women and children has been of such merit as to win the financial and active support of both white and colored people.

This Association reaches on an average, perhaps, at least eight or nine hundred girls a month. With the vesper services, this number is enlarged to 15,000 Negroes. An Employment Bureau has been established through which 700 people are helped every month (Continued on Page 14)



THOMPSON SETON WOODCRAFT CABIN AT BLUE RIDGE
Thompson Seton and Dillon Wallace in front

BOOK REVIEWS

A CANTICLE OF THE YEAR

Miss Elvira J. Slack showed a very keen appreciation for the kind of books that girls like when she edited the *Canticle of the Year*, a birthday book for girls (The Woman's Press, 600 Lexington Ave., N. Y.). The beautiful old word "canticle," meaning a song of praise, as found in the title, and the outline of a ship on the cover of the book which is the Celtic symbol for immortality—"for a year is but a single voyage and there are more to come"—add attractiveness to the binding and suggest its contents.

The design of this little volume is most unique. It is so arranged as to make the reader's "whole year into a canticle of song." Each month is prefaced by a quotation from the Song of the Three Children as found in the Apocrypha, and also by a quotation showing the particular magic of that month. Therefore by looking on the fly-leaf of your birthday month you will find your "good-luck penny—your spiritual heraldry." Another attractive feature about the book is that it gives its readers a glimpse into the lives of a number of our best authors. A beautiful thought from some one of them marks each page of the book (just the kind of thoughts that girls love to jot down in their personal note books and memorize), each being appropriate for that particular season of the year. For instance, on April seventh we find this quotation from John Banister Tabb:

"Lord, to thy signal-light the trees
In leaf and flower reply;
Let not my heart more dull than these
Alone unawakened lie."

The book may also be used as a bird record, flower record or diary, and would be a valuable addition to any girl's personal library.

MRS. J. W. B.

JESUS THE MASTER TEACHER. By H. H. Horne. Ph.D., Professor of History of Education and History of Philosophy in New York University. Published by The Association Press, 347 Madison, Ave., New York.

The purpose of the book, as indicated by the author, "is twofold: first, immediately, to see how Jesus

taught . . . and second, ultimately, to influence our own methods of teaching morals and religion."

It is not a book to be read for instruction nor a textbook to be learned and recited, but a guide to the student who really wishes to find out the facts for himself. It is particularly an analysis of Jesus as a teacher in terms of modern educational method. It leaves the student free for the most part to make his own discoveries. It is the only book in the field which approaches an adequate treatment of the methods of Jesus as a teacher.

The topics, the material, the suggestions are abundant, all of which will prove invaluable to those who really want to make a serious study of Jesus' methods of teaching. It is a real contribution for which many will be grateful.

The book covers 212 pages, 27 chapters, and costs \$2.00.

PERSONAL EVANGELISM AMONG STUDENTS. By Stewart-Wright. Published by Association Press, New York.

Every Christian student and professor is eager to know how to influence non-Christian students to become vital Christians. There has just come from the press a little volume which gives real assistance in this. Perhaps the greatest value of this little book lies in the fact that it carefully analyzes the student attitude of mind. Chapter Two, on "Some Fallacies of the Collective Student Mind," is most helpful, as is also Chapter Four, on "Some Characteristics of Students as a Class."

There is not a great deal of constructive suggestion as to what can be done, but careful understanding of the problem is half the battle.

The book will prove most profitable reading to any Christian student or professor, though, perhaps, it is hardly fitted for a text-book for class study. We heartily commend it.

W.

THE RISING TIDE OF COLOR. By Lathrop Stoddard. Published by Scribner's, New York.

One of the most thoughtful books of the year is this one, the main thesis of which is "the basic factor in human affairs is not politics but race."

A full and detailed chapter is given to each of the

great racial divisions: the yellow race, or races of the far East, numbering 500,000,000; the brown races of Southern Asia and the near East, numbering 450,000,000; the black peoples of Africa and America, numbering 150,000,000; and the red people of the Americas, numbering 40,000,000.

The author maintains that each of these races have a new self consciousness, and that all of them combined have a distinct race consciousness as over against the white race which has up to this time assumed a rather lordly air toward all colored races. The book calls attention to the fact that the Russo-Japanese war was the first great war between a white and a colored people, and that all the colored races have looked on this present great war between groups of the white race as the passing of the supremacy of the white man.

Mr. Stoddard thinks that white lordship over the colored sections of the world is destined to pass. India, Africa, and even the near East must ultimately become self-governing. This he does not look upon with alarm. But the shifting of colored populations, such as Japanese into South America or the Arabs into Africa, he fears may bring great complications to world affairs in the decades not far distant.

It is further pointed out that two large races living in close juxtaposition nearly always means friction. It is claimed that our whole problem of immigration should be restudied, both with reference to the Orientals and the South Europeans.

Some anthropologists may not agree with Mr. Stoddard and Madison Grant that the bringing of a great mass of South Europeans tends to break down the ethnic stability of America, but they defend their thesis well, quoting from Humphrey, the biologist, Mr. Stoddard says: "Our melting pot would not give us in a thousand years what enthusiasts expect of it—a fusing of all our various racial elements into a new type which shall be the true American. It will give us for many generations a perplexing diversity of ancestry, and since our successors must reach back into their ancestry for characteristics this diversity will increase the uncertainty of their inheritance. They will inherit no stable blended character because there is no such thing." "The immigrant tide must at all costs be stopped and America given a chance to stabilize her ethnic being."

The book is a challenge to real thought, and a basis for action. Whether we agree with its findings, we cannot fail to heed its earnest warnings of danger ahead.

W.

"THAT DAMN Y"

Unfortunately the country has been swamped with apologies written in answer to the criticism of the "Y"

work during the war. Most of them, however, were mere *apologies*, not real *apologetics*. Miss Katherine Mayo's volume, "That Damn Y" (Houghton Mifflin Co., Boston and New York), is not an apology.

Miss Mayo starts on her tour of investigation of the work and records of the "Y" keenly prejudiced against the organization, but driven by a desire to see the great war in progress and to tell the American people the truth about the way their money was being spent. She is not a "Y" woman. From her own point of view she is the very opposite, for she pictured the organization as "hard, cold religiosity. A lot of rich old women, male and female, with nasty minds . . . buying cheap hypocrites to play watch-dog against wholesome pleasures in mausoleums to unburied cant."

The reason why Miss Mayo finally consented to go over in the "Y" uniform was because it "will carry you farther and faster in every direction than any other can reach." But she would not be beholden to the organization for anything except the right to wear the uniform and free access to all its work and records. Her terms, that she would write what and when she pleased; that the "Y" should neither see nor have anything to do with the publication of any manuscript she might write; that she would state frankly without gloss what she found regardless of whose feelings were hurt, were accepted at once, "almost to my regret," she says.

On her trip Miss Mayo saw most of France and all one observer could see of the Association's work. She observed as only one who is trained in news gathering could observe, and she wrote it in a style that is inimitable in its holding of the interest from paragraph to paragraph and from chapter to chapter. The human interest stories transport one to the very scenes of action and leave no doubt as to accuracy of the description.

"The Key Man," the title of the chapter in which she describes Ned Carter, the man in charge of the War Work overseas, elicits from her an expression of deepest appreciation. The story of his attempt to make the American Association realize its task at the very beginning of our declaration of a state of war with Germany tallies accurately in every respect with the impression many of us have of the man—his keen foresight, his impatience with half-way commitments, his deep passion for service. This chapter at once dispels all suspicion that the book might be fiction, at least to one who has seen Ned Carter in action.

The volume in its more than four hundred pages, every page of which holds the reader's fascinated attention, touches upon every phase of the army life because the author pressed her investigation into every corner of the area covered by soldiers and to which the Association had penetrated as well. After reading her book one can easily appreciate her statement that a comprehensive treatment of every phase of the "Y"

work "would demand for each one a book," and one hopes that Miss Mayo will some day attempt the task, not so much for the way in which it would bring to light the great work of the Association, for that isn't essential, but for the way in which it heartens one's faith in the ultimate goodness of mankind. That one is almost tempted to doubt sometimes.

The work of the women in the "Y" service, whose "influence was absolutely essential to maintain the tone," and in general the influence of women on the army; the preaching of "real religion straight from the shoulder" by men who soon learned, some of them by bitter experience, to lay aside the platitudes with which they had fed their home congregations; the athletic program for the army, in training, in the leave areas and in Germany with the Army of Occupation; the "Y" work with the men on the march—forced marches—sometimes on half rations, each of these, and many more which are suggested in each chapter can, of course, be only briefly touched upon.

The pages of the volume are interspersed with good reproductions of photographs which are really illustrative. They are, however, not necessary to make the book spell-binding. The title is well chosen to help make it a "Best Seller," but it is its style and contents which will give it a place on the shelves and on the reading tables of all libraries and in many homes. Miss Mayo has given us a bit of history of the war which will help to make the Association brotherhood humble but grateful and will hearten the millions of American citizens who so unselfishly supported its work during the war with their prayers, their work and their means.

It makes one grateful that there is an agency through which Christianity found it possible to co-operate efficiently in a herculean task undertaken hesitatingly by many, but vigorously and wisely pursued and gloriously consummated.

Reviewed by J. W. Bergthold, a member of the Class in Association History of the Southern College of the Y. M. C. A.

HELPING THE NEGROES HELP THEMSELVES

(Continued from Page 11)

through being placed at work. Many of the girls were found ignorant, inefficient, and totally unable to give fair service. To meet this need an Oberlin graduate was secured and an educational department opened. This worker has a building all to herself in which to teach modern housekeeping, domestic service, sewing and some handicrafts.

Another problem which confronted the Association was the care of little children while the mothers went out to work. To meet this need a Girls' Reserve was organized. This was to help girls from eight to fifteen. In less than six weeks more than 150 Negro children were placed in care of the organization. This number has grown to 200 at the present time. In 1913 the only worker receiving a salary was paid \$25 a month. The work has grown until the salaries average \$14,000 a year, with an annual budget reaching to \$47,000. The Association only asks for the advantage of the training the white people can give, and they promise to do the rest.



A Portfolio of
Magnificent Scenes in
"THE LAND OF
THE SKY"

Ideal Vacation Land, in the Western
North Carolina Mountains

HOME OF THE
Blue Ridge Association
FOR
Christian Conferences and Training

RAILWAY STATION: BLACK MOUNTAIN, N. C.

SOUTHERN RAILWAY SYSTEM representatives in all the principal cities will be glad to plan
your trip for you.

The Southern Serves the South

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

HARRY EMERSON FOSDICK'S "The Meaning of Service"

Will Be Ready December 3rd

A WORTH-WHILE CHRISTMAS GIFT

A SPECIALLY BOUND SET of Fosdick's three "Meanings"—*Prayer, Faith, Service*. The THREE books, uniformly bound in cloth, with morocco ridge, gold stamped, gilt top, with silk marker, encased in an attractive carton. \$5.00, postage paid

FOSDICK'S trilogy on the meaning of Christianity—"The Meaning of Prayer," \$1.15; "The Meaning of Faith," \$1.35; and NOW "The Meaning of Service," \$1.25.

ASSOCIATION PRESS

347 MADISON AVE.

NEW YORK

Publication Dept., International Committee, Y. M. C. A.

ASHEVILLE'S LARGEST DEPARTMENT STORE

Attractive Merchandise and Efficient
Service Throughout the Year

BON MARCHE

ASHEVILLE, N. C.

WARD-BELMONT

For Girls and Young Women

Reservations for the 1921-22 session are now being made, and should receive the earliest possible attention in order that enrollment may be assured. Hundreds were turned away last summer for want of room.

Ward-Belmont offers a six-year course of study, embracing two years of college. Unusual opportunities are afforded for the study of Music, Art, Expression, Home Economics, and Physical Training.

Every opportunity for outdoor pastimes and physical development on a beautiful campus. Gymnasium and Swimming Pool.

For catalogue and book of views, address

J. D. BLANTON, PRESIDENT

Belmont Heights

Nashville, Tenn.

M. V. Moore & Co.

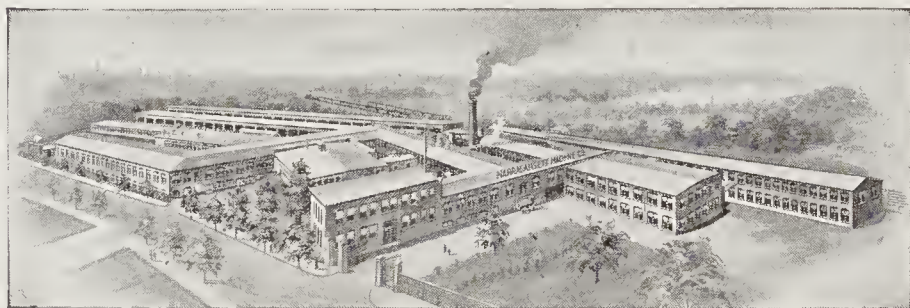
Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE

ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS
(Blue Ridge Official Photographer)
ASHEVILLE, N. C.

ASK FOR "BLACK MOUNTAIN AUTO COMPANY"

Authorized Service Autos for Blue Ridge Y. M. and Y. W. C. A.

FARE 50 CENTS EACH WAY

OFFICE AT BLUE RIDGE AND BLACK MOUNTAIN, N. C.

WE ARE AUTHORIZED BAGGAGE AGENTS FOR BLUE RIDGE Y. M. AND Y. W. C. A. DO NOT GIVE UP YOUR BAGGAGE CHECKS ON THE TRAINS, HOLD THEM AND TURN THEM IN AT BLUE RIDGE OFFICE AS IT WILL SAVE YOU TIME AND MONEY

CONFIDENCE AND QUALITY

IF THERE IS ANY BUSINESS TODAY THAT NEEDS CONFIDENCE AND QUALITY INJECTED IN LARGE QUANTITIES IT IS THE WHOLESALE GROCERY BUSINESS. SQUARE DEALINGS AND THE GIVING OF QUALITY BEGETS CONFIDENCE. THE TABLE AND BOOKSTORE AT BLUE RIDGE ARE LARGELY SUPPLIED BY OUR LINE.

ROGERS GROCERY COMPANY WHOLESALE

ASHEVILLE, NORTH CAROLINA

W. C. McCONNELL

J. H. McCONNELL

McCONNELL BROTHERS

Established 1884

WHOLESALE

FRUITS, VEGETABLES
CONFECTIONS

367 to 371 Depot St.

Phones 2400-2401

ASHEVILLE, N. C.

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

ENGRAVED

Wedding Invitations—

Wedding Announcements—

At Home Cards—

Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR QUARTERS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
QUARTER WITHOUT HANDICAP

SECOND QUARTER—JANUARY 3-MARCH 21, 1921

THIRD QUARTER—MARCH 22-JUNE 6, 1921

Held at Nashville, Tenn.

FOURTH QUARTER—JUNE 14-AUGUST 30, 1921

Held at Blue Ridge, N. C.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing fifteen million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

Southern College of Young Men's Christian Associations

NASHVILLE, TENNESSEE



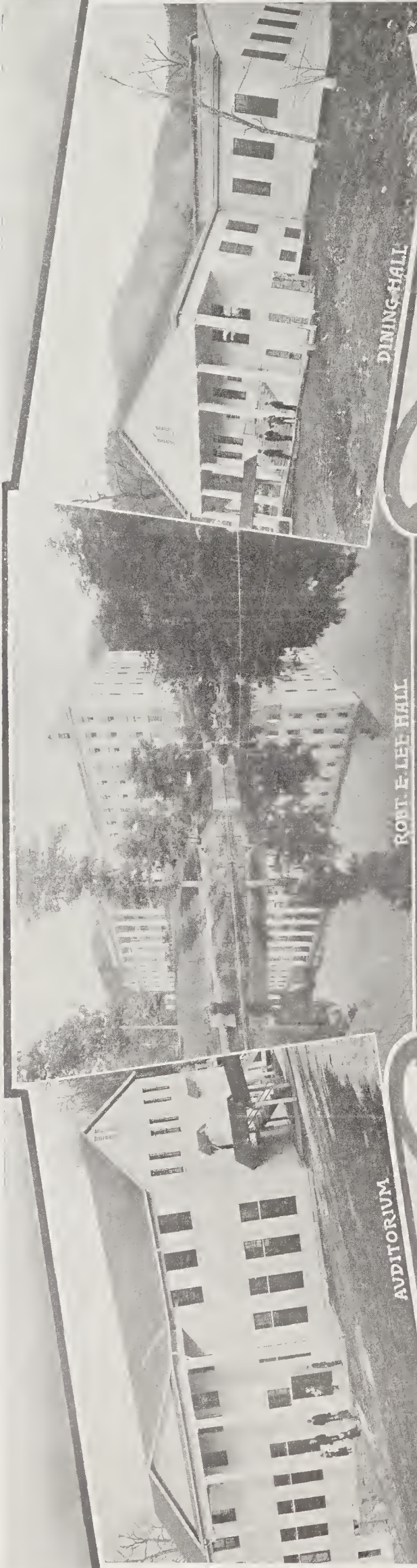
Wesley Hall, the present home of the Southern College.

The Blue Ridge Voice

N. C. Collection
W. C. Univ Library



JANUARY, NINETEEN TWENTY-ONE



ROBT. E. LEE HALL

DINING HALL

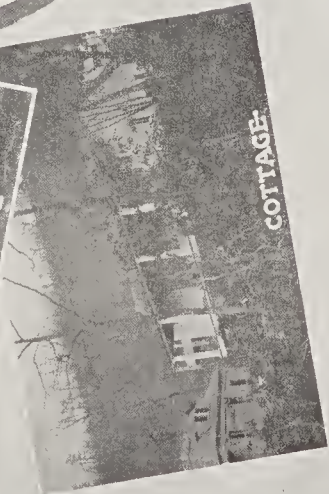
BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

1,191 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared.

Entirely non-commercial. Last summer 5,060 persons, representing every State in the South, were present at Blue Ridge, in ten different conferences of from four to six hundred delegates, each meeting there for ten days of special training along social and religious lines. Besides this, there were several special conferences which met for a shorter period. John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



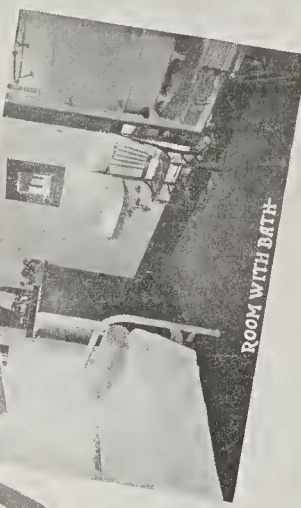
COTTAGE



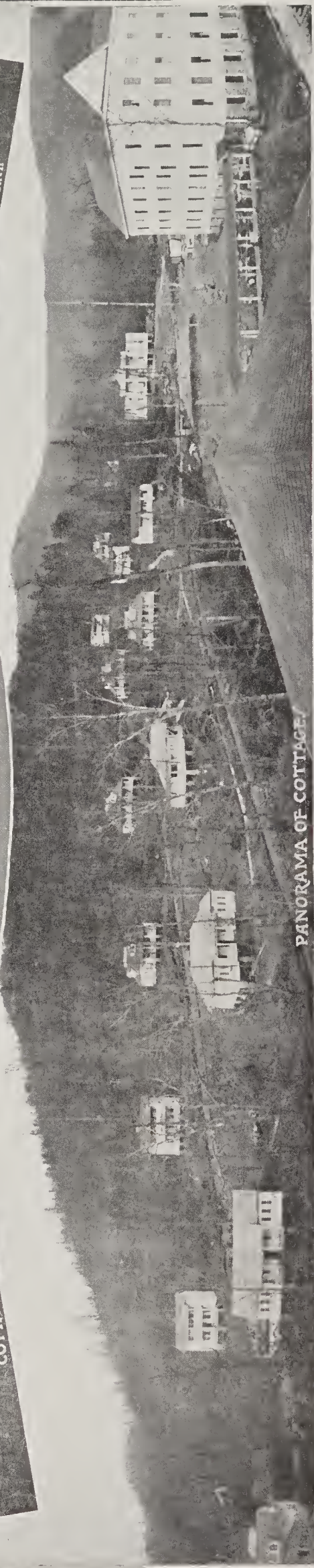
COTTAGE



COTTAGE



ROOM WITH BATH



PANORAMA OF COTTAGE



THE BLUE RIDGE VOICE

Volume II

NASHVILLE, TENN., JANUARY, 1921

Number 4

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

DR. W. D. WEATHERFORD, Editor

J. J. KING, Manager

A Call to Service*

HAPPEN to be connected with the Montreat Conference, and first of all I want to bring to this conference greetings from six hundred people who are registered there at this time in the Young People's Conference. Our hearts are beating as one with yours, and we are working toward the same end, and we are rejoicing in all the good things that you are having here and the dedication of your lives to the service of God. I bring you greetings from those six hundred young people.

I have chosen for our text this morning the thirteenth chapter of Acts, the thirty-sixth verse, "For David, after he had served his own generation, by the will of God, fell on sleep." That is the epitaph which Paul, the great missionary, wrote for David, the great king. I have wandered through Westminster Abbey and I have read all the epitaphs to England's great dead, but I say to you today I would rather have that epitaph written for me that Paul wrote for David than to have any or all of the high-sounding epitaphs of Westminster Abbey. But perhaps you wonder why I should choose an epitaph for my text at a missionary conference. I do it because we have in it some of the great principles that guided and determined a great life, and perhaps a study of those principles will help you and me in increasing our lives for God.

We stand face to face with a great problem, you and I. Let me state it as best I can, and I will do it in personal terms, but with the understanding that while I am trying to state it for myself, I am trying to state it for you: Here I stand, immortal soul; eternity

stretches out before me with all its possibilities. I have a life to live—just one life. I shall not pass this way again. How can I so invest that life as to make it count most for God and humanity, for time and eternity? What principles shall guide me in the investment of that life? If I could bring one young man or one young woman seriously face to face with that question this morning, I would feel that our hour had not been lost; for I am persuaded that thousands of our young men and young women simply drift through life without ever seriously facing life's greatest problem and without ever seriously trying to make the best investment of life. And when life is over, the most suitable epitaph is not this one which is written here in our text, but it is one which Robert Louis Stevenson suggested, "Here lies one who meant well, who tried some, and who failed much." I suppose that after we have done our best, when life is over, Robert Louis Stevenson's epitaph will be more or less appropriate to all of us; but I am fully persuaded that it would not be so appropriate for so many of us if at the very beginning of life we faced life's problem and seriously by the grace of God endeavoring to make the best investment of our lives for God and humanity. So today I have taken this text, which I say has some great underlying principles, which I want to study with you during this next half hour.

Let me read that text again, "For David, after he had served his own generation, by the will of God, fell on sleep." The first great principles, "He served his *own* generation." He served his *own* generation. There we strike one of the key-words and one of the key-thoughts of the whole Bible—Service. It runs through the book from Genesis to Revelation, and no-

*Stenographic report of an address by Dr. W. L. Lingle, at Missionary Education Conference, Blue Ridge, June 27, 1920.



THE EPISCOPAL DELEGATION AT THE MISSIONARY EDUCATIONAL CONFERENCE, BLUE RIDGE, 1920.

where is it emphasized more than it is in the teachings of Jesus. Do you remember that day when James and John with their mother came to Jesus and said, "We have a request to make," and He said, "Say on," and they said, "When you come into your kingdom, let us have the two best places, the right-hand and the left-hand places?" I suppose no more selfish request was ever made by two good men. No wonder the ten were moved with indignation when they heard it. Then Jesus in answer said this, "You do not understand what you are talking about. You do not understand the nature of my kingdom and the nature of greatness in that kingdom." And then He laid down the great law of His kingdom. He said this, "Whosoever would be great among you, let him be your minister (which means servant), and he that would be chief among you, let him be your bond-slave." There is the great law of service that Jesus gave, and long before the days of Jesus David caught something of that idea, so that Paul was able to write of him, "He served his own generation."

Young men and young women, that brings us face to face with this heart-searching question, what principle is going to determine the investment of your life? Are you going to invest it for self? Are you going to

invest it for service for God and for humanity? Not long ago I was wandering about in the old cemetery at Columbia, South Carolina, and before I knew it I stood by the graves of the father and brother-in-law of President Wilson, and with uncovered head I read the epitaph on each of those simple monuments. On the monument marking the father's grave, among other things I remember these words, "He loved God and served humanity." And then I looked over on the simple shaft that marked the grave of the brother-in-law of the President, and this is the entire epitaph, "A lover of God and a servant of man." What could be finer than those two epitaphs? They embody the very thought of our text. Then my mind went on, and I said, "With such forbears and with such connection is it any wonder that our President should have as an ideal in his heart that the American nation should be a servant among the nations, and should serve humanity and serve the world?"

Friends, what is your ideal going to be? He served his *own* generation, and that is the only generation that you can really serve. You certainly cannot serve the past generation, and you certainly cannot serve, except in an indirect way, the future generation. The only way that you can serve the future generation is

by serving your own generation. That is our opportunity. As I said, we will not pass this way again. We have a great opportunity to serve our own generation. We are talking about evangelizing the world in this generation. Why, this is the only generation in which we could possibly hope to preach the gospel. Our successors will have to preach the gospel to coming generations. You and I have a chance not in the past nor in the future generations, but in *this* generation, and O, what a generation it is! What opportunities for service this generation is laying before our young people! Look at America and all of its opportunities. Look at war-torn, bleeding Europe with all of its opportunities. Look at darkest Africa with its opportunities. Look at Asia with its teeming millions, and I might say billions who have never heard the gospel of Christ. O what a generation to serve! Surely we are living in a great age, and it seems to me that no other generation has ever had such an opportunity to serve as this generation has, and it may be centuries before another generation will have such an opportunity to serve as you and I have.

Friends, let me ask again, what is to be the keynote of your life? Will it be self or service?

Let us pass on to the second part of our text. "David served his own generation" (then note these significant words) "according to the will of God." Not according to his own little plans, not according to his own will, but according to the will of God. David was a shepherd lad down on the hillsides of Bethlehem tending sheep, and perhaps that was his idea of life; perhaps his whole life plan was that he was to be a shepherd. That was a very attractive life in those days. That was David's plan, and if David had lived out his life according to that plan, he would have spent most of his time tending sheep. His name would never have been heard. No such epitaph as this could have been written for him. But God had another plan for him and God one day sent the prophet Samuel down to that home, and David was brought from his task of minding sheep, and Samuel anointed him as king over Israel. That was God's plan for him and from that hour forth David lived his life according to the will of God.

That brings us face to face with this question, are we going to live our lives according to our own plans or do we really long to live them according to the plan of God? I have this idea, that every young man and every young woman here has really a sincere desire to serve his own generation. I have this idea, that every young man and every young woman here wishes to do it not according to his own will but according to the will of God. But that brings us face to face with a very practical question, and that is, how can I find the will of God for my life? How can I find just what God wants me to do and what He wants me to

be and where He wants me to go? How did David find that out? Or how did Paul, the man who wrote this text, find it out? As I have a little more data about the writer of the text and inasmuch as the Apostle Paul has more to say about the will of God, suppose we take a little study in the life of the author of this text and discover if we can see how he found out the will of God for his life investment. We begin with the hour of his conversion, when he had that great and heavenly vision on his way to Damascus. You remember in that chapter of Acts the first word that he spoke. He lifted his heart up to God and said, "Lord, what wilt thou have me to do?" And if I understand him he was not simply asking what am I to do for just this moment, but what am I to do for my whole life. You have reversed the very currents of my life. You have made a change. You have changed all the plans of the past. They are gone. What do you want me to do from this hour forth? That was the thought that was in the apostle's heart. In other words, his first way of discovering God's plan was to lift his heart up to God, to look Godward and to ask earnestly what God wanted him to do. I say that is the first step in every man's attempt to invest his life, and not only the first but the greatest of all the ways of discovering God's will for us.

But I want to note the attitude of the apostle when he asked that question. I think his attitude was this: I am ready to do anything that you want me to do. I am ready to be anything that you want me to be. I am ready to go anywhere that you want me to go. Just let me know your will. "Lord, what wilt thou have me to do?" And I want you to note this, that that was the attitude of all of the great leaders in the holy scriptures when God called them to their life work. As some of us are rather young, let us go back to a very, very young boy, the boy Samuel. The call from God came to him when he was so young that he could not understand its meaning. One of the most useful missionaries that I know told me that the call came to him when he was eight years old and never left him. Samuel, perhaps, was not any older than that, and you remember after he had been instructed by Eli, this is what he said, "Speak, Lord, for thy servant heareth." In other words, he was willing to hear anything that God had to say to him and to do anything that God wanted him to do. That was the attitude back of the life of Samuel, the great founder of the order of the prophets. Perhaps a more suitable illustration is found in Isaiah. He went up one day to the house of God to worship, just as we have come today, and then that day he had a great vision of God, a vision of sin, a vision of grace; and out of all that there came a voice, and the voice said, "Whom shall we send and who will go for us?" There was no intimation as to what the messenger was

to do, where he was to go, or anything of that kind. It was simply a voice, saying, "Whom shall we send and who will go for us?" And that young man there, in the very zenith of his young manhood, laid his all on God's altar, and he said, "Here am I, Lord. Send me." I say to you as we turn our hearts Godward and ask Him what He wants us to do, that must be our attitude. We are ready to be anything that God wants us to be, to go anywhere He wants us to go, and to do anything He wants us to do. All we wait for is the will of God, and it shall be the supreme and the last word. Perhaps I can illustrate that by a little story I picked up in a Y. M. C. A. The leader was an engineer, and they like to use railroad terms, and I do rejoice that there are so many fine Christian men among the railroad men. The engineer said, "We are going to think of the kingdom as a gospel train, and we are going to ask each of you fellows to tell us just what part of that train you would like to be." Now if you were going to tell, what part of the train you would like to be? The first man wanted to be the engine, pretty much the whole thing. Another man wanted to be the headlight, just to shine. Another man wanted to be the whistle, to be heard. You know there is not much trouble in getting people to take those rather conspicuous places—to be the whole thing. And so they went on until every part of the train seemed to have been taken up, until finally an humble fireman arose and said, "I would like to be the coal that is shoveled into the furnace." Nobody had thought of the coal, or if anybody had, nobody wanted to be the coal, the black thing to be shoveled into the furnace and consumed and forgotten. And yet, friends, the whole power of the whole train was wrapped up in that coal, and I say to you today the whole power of the whole church and the kingdom of God in the earth is wrapped up in those men and women who are willing to be the coal to be consumed and forgotten if need be, who are willing to work anywhere and to do anything that God wants them to do, and all they wait for is to know the will of God. I say in discovering the will of God the first look is Godward, and the first question is, "Lord, what wilt thou have me to do?"

But the Apostle Paul went through other processes. He looked inward at himself. For three days he sat in Damascus, and you can be well assured that his mind was not a perfect blank during those three days. He was taking an inventory of himself and communing with his God. Then for three years he stayed in Arabia, in the land where Moses learned his great lesson, and there he was communing with God and with himself. And we need to do that. In discovering the will of God for our lives let us look inward. What gifts have we, what talents, what temperament, what is the whole of our life? Perhaps we can tell by the very pointing of our lives where God wants us to go.

Mozart was an accomplished musician at five years. Lord Bacon was writing profound essays in his early teens. Those men knew by the very bent of their minds, by their very gifts where their life work was to be, and perhaps some of us can be pointed by our gifts and talents into what God would have us be. I don't want to spoil an old proverb, and really it does not spoil it to give it its right translation. "Train up a child in the way he should go, and when he is old he will not depart from it." This is a literal translation of that old proverb, "Train up the child according to his way, and when he is old he will not depart from it." That is, according to his gifts, according to his temperament, according to the whole bent of his mind. And that is what God would have us do. Invest your life according to the whole drift of your life and of your temperament and your gifts and your talents.

That will help some, but we will not tarry on that. Another thing that the Apostle Paul did in that hour was to look outward and worldward. He was given a vision in which he was asked to look far away to the Gentile world, and he did what the Master had told His disciples to do. He raised his eyes and looked on the field, the field being the world. That is what we need to do today, to look on the whole field, on all the opportunities that are offered for service. We look in our own land; we look in South America; we look to the islands of the sea; we look to Japan and Korea and China and India and all the parts of Asia and Europe and Africa. We are under the guidance of God's spirit; study every land. Not only that, but we will study every avenue of service, all the great possessions of life, and we will be asking ourselves this question: Lord, in what land can I best serve? Lord, in what profession can I best serve? Can I do it out yonder in business? (And we do need a holy order of business men.) Can I do it best out yonder in the teaching profession? (And we do need consecrated Christian teachers.) Can I do it in law? (We do need men who can lift the standards and ideals in that profession.) Can I do it best as a missionary or as a minister of Jesus Christ? We need in looking at the field to look at these great callings and to pause and say, "Is it here, Lord, or here, or here?" And let me ask you as you go over these to pause longest on the great missionary work at home and abroad and on the work of the ministry of the gospel. I used to suppose that you could hear the Macedonian cry loudest maybe up in the mountains, in the neglected places, or maybe out in the mines and maybe down yonder in some crowded industrial center; but I have concluded that you can hear it loudest at a theological seminary during the months of March and April and May. The churches then know that a seminary is graduating a class and they begin to write and ask for ministers. At our seminary this year every member of the graduating class, I suppose,

had five offers and some of them had a dozen calls. They were so bewildered they did not know what to do, and still requests poured in for ministers. Every great denomination has scores, and some of them hundreds, of vacant churches, and there are large areas of unoccupied territory. I say, as you are looking over the field, pause longest on these great callings to very, very definite Christian service, to missionary work and the ministry of the gospel of Jesus Christ, and say, "Lord, is it here?" and if it is, arise, just as the Apostle Paul did, and say, "I can not be disobedient to this heavenly vision."

There is one other way that the apostle had of determining this call to life work. He looked not only Godward and inward and outward, but he looked friendward, manward. God said, "Go into the city of Damascus and I will send to you a devout man named Ananias, and he will tell you what to do," so that ultimately God brought to the Apostle Paul His great will concerning him through a man, and He may bring to you His will through some man or some woman. As you face this great question of life investment, let me beseech you to confer with some trusted man or woman of God. There is a story that I like to tell concerning a very devoted friend of mine. Some thirty years ago there lived in the city of Richmond a timid, shy young man. He was at work, but he wasn't quite sure about his life calling yet. He was thinking a little of the ministry and finally he worked his courage up to the point to go and speak to his minister, a very godly man, Dr. Preston, of the First Presbyterian Church in Richmond, and he told Dr. Preston his problem of life work and life investment and about his thoughts of the ministry. When he had laid the whole thing before his

minister, his minister said this, "Robert, you go back to your room and you take two sheets of paper and on one write all the reasons that you know why you should go into the ministry, on the other write all the reasons that you know why you should not go into the ministry, then as Hezekiah did with a certain notable letter, take those pieces of paper and lay them before God and ask Him to show you His will. My friend took his minister literally at his word. He took those two pieces of paper and wrote on one all the reasons he knew for going into the ministry and on the other all the reasons why he should not. Then he earnestly laid those two pieces of paper before God. In thirty days there was an abiding conviction in his heart that he should go into the ministry of the gospel, and that man has had one of the most successful ministries in our church, and for more than thirty years he has been pastor of the First Presbyterian Church of Asheville, North Carolina, one of the most useful and lovable ministers that God has ever given the church. It may be that through some godly man or woman God may show you what He wants you to do with your life. So, like the Apostle Paul, look friendward.

"According to the will of God." How can we find it out? If we walk in the steps of the Apostle Paul, we would look to God and say, "What wouldst thou have me to do?" By looking to ourselves and saying, "How do my gifts and talents point?" By looking to the world and saying, "In which of these callings can I serve best?" By looking to a friend and asking God through that friend to advise you and illumine your mind and your judgment.

But, my friends, the secret of it after all is this, that you lay your whole life on God's altar.

This Is Blue Ridge

High in the mountains set,
Thy home amid the clouds,
Place of meditation,
Far from hurrying crowds,
Thy object so sublime,
Thy power limitless,
Thy mission true to Him
Who us through thee would bless,
This is Blue Ridge.

Meeting place for all those
Who would the world uplift,
Measuring thou each life,
God's own most perfect gift,
Forcing us to build dreams,
Just a little faster
Schooling us in service
Truer to the Master.
This is Blue Ridge.

Above, among the clouds,
These hearts with zeal inspire,
And fill with visions broad,
And purpose set on fire.
Thy call like no call else,
Thy hope some life to bring
A little nearer home,
And Friendship with the King.
This is Blue Ridge.

CHARLES PASCHAL JERVEY.

The Personal Basis

AN ALTERNATE BASIS OF MEMBERSHIP IN THE STUDENT ASSOCIATIONS OF THE Y. W. C. A.

[A great deal of discussion has been had of the alternate basis of membership for student Associations, adopted in the last Biennial Conference of the Young Women's Christian Associations. Because the Young Women's Christian Associations come to Blue Ridge, because we believe they are thoroughly and intensely evangelical, and because we believe their action has not been clearly understood, we asked one of their secretaries—a Presbyterian and a graduate of one of the Southern Presbyterian women's colleges—to write a brief statement showing just what the action was that was taken.—Editor.]

Conditions necessitating an alternate basis:

1. Request of World's Christian Student Federation that each national movement state its basis in personal terms.

2. Increasing number of students of other countries in the colleges and universities of the U. S. A., who are Christians but members of churches non-existent in the U. S. A.

3. Realization that a large number of college students were ready to take the first step in Christianity, namely, the desire to follow Jesus Christ, and that they may have the opportunity to grow into a fuller realization of the meaning of Christianity.

4. The large number of students in our large Western University who come from homes in isolated sections of the country where either there is no church, or where there is no church they could honestly join.

5. The large number of individual instances where students were Christians, but for family and other reasons would not decide what particular denomination they would join until after more mature experience.

In order to meet honestly these conditions, the National Association, in convention, April, 1920, amended the constitution to include the following: (The statement of the alternate basis—a vote of 1,321 in favor against 210 opposed.)

"Any student Young Women's Christian Association may be admitted to membership whose constitution embodies the following provisions:

, "The Young Women's Christian Association of ———, affirming the Christian faith in God the Father and in Jesus Christ, his only Son, our Lord and Savior, and in the Holy Spirit, the revealer of truth and source of power for life and service, according to the teaching of the Holy Scripture and the witness of the church, declares its purpose to be:

PURPOSE

1. To lead students to faith in God through Jesus Christ;

2. To lead them into membership and service in the Christian church;

(Continued on Page 8)



STUDENT FORUM Y. W. C. A., STUDENT CONFERENCE, BLUE RIDGE, N. C.

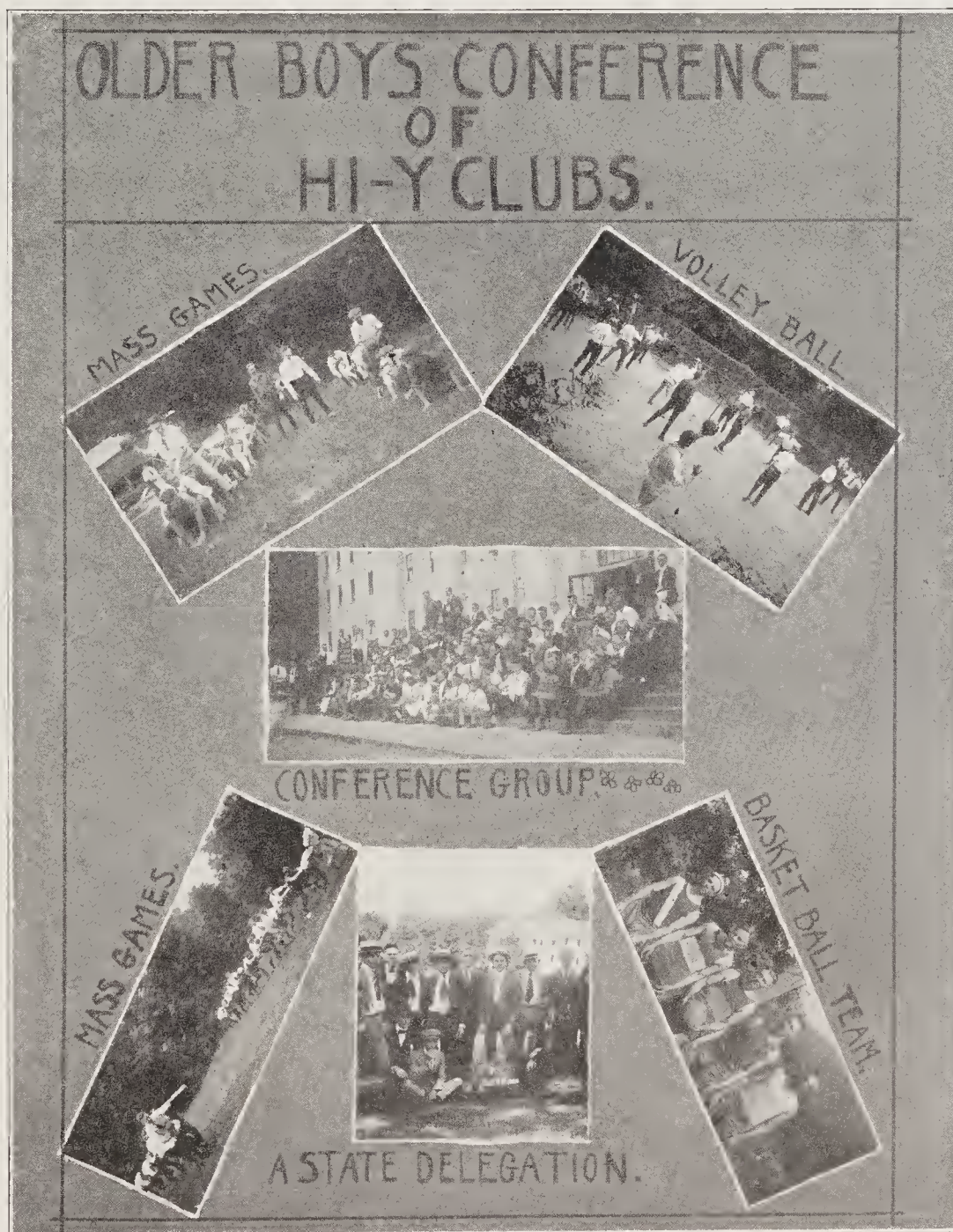
Older Boys at Blue Ridge

BY C. B. LOOMIS

ONE of the smaller conferences held at Blue Ridge the past season was the Southern Hi-Y Training Conference, June 25 to July 5. Its potential power can hardly be measured by the number of registered delegates, 145. These older high school fellows, coming up from eight states, represented carefully picked leaders and boys of capacity. They were chosen for their ability to return to their various communities and lead in Christian service. The program was built around three main ideas: (a) Training in "Hi-Y Club" methods and service. (The Hi-Y Club is the Young Men's Christian Association functioning in the high school.) (b) Life Work. (c) Inspirational Messages. Mr. A. N. Cotton, International High

School Secretary, and C. B. Loomis, Southern Boys' Work Secretary, conducted the Hi-Y program. Dr. C. J. Carver, Christian Callings Secretary, International Association, had charge of the Life Work meetings and the personal life work interviews which grew out of his addresses. Dr. W. D. Weatherford, Dr. Kesler, Dr. W. S. Hall, Dr. Galloway, Blake W. Godfrey and others presented the inspirational messages of the conference. Daily meetings of delegates from each state were held to discuss how the ideas brought forward in the day's program could be applied to that particular state. On the closing day each delegate reported what definite accomplishment would be striven for this year.

Running through these reports was the central



purpose of the Hi-Y Club movement, "to create, maintain and extend throughout the school and community high standards of Christian character." A number of delegates determined on a "4 C's" campaign, which embodies the slogan of the Hi-Y movement, which is "Clean Living, Clean Speech, Clean Athletics, Clean Scholarship." The boys came to realize that the necessary dynamic for carrying out such a progressive program in their school and community must necessarily be "contagious Christian character." Among other points of emphasis brought out during the conference were Christian Manhood, Service, World Outlook, Bible Study, Life Work Talks, Clean Living. The clubs represented at the Blue Ridge Conference are a part of over 1,200 clubs now organized in America enrolling about 40,000 picked high school fellows, 32,000 of whom are in regular weekly Bible study. As a result of the Hi-Y movement nearly 2,700 high school boys decided for the Christian life last year, while over 1,200 decided to unite with the church.

The 1921 Blue Ridge conference will assume a changed aspect. Owing to the rapid development of Hi-Y work in the South an increasing demand is arising for a training conference to be held in each state. Last summer five such gatherings were held, and present indications are that every Southern state will conduct a conference of its own this coming season. This leaves the field open to make the Blue Ridge Conference of 1921 a special conference of privilege for a picked group of 100 boys. This is a conference primarily on life work and life investment. Arrangements have been completed for such a conference, bringing an average of about ten from each state to meet at the time of the Southern Student Conference, June 14-23. The program, while separate, would be co-ordinated with the student program, thus making available to the boys the strong speakers secured for the college students. To secure a place at this conference a boy must show an exceptional capacity for leadership and an all-round development according to mental, physical, spiritual and service standards. Applications will be made to the State Boys' Work Secretaries of the various states, who will be in charge of the delegation when they come to Blue Ridge.

THE PERSONAL BASIS

(Continued from Page 6)

3. To promote their growth in Christian faith and character, especially through the study of the Bible;

4. To influence them to devote themselves, in united effort with all Christians, to making the will of Christ effective in human society, and to extending the kingdom of God throughout the world.

Any woman of the institution may be a member of the Association, provided:

1. That she is in sympathy with the purpose of the Association.

2. That she makes the following declaration: "It is my purpose to live as a true follower of the Lord Jesus Christ."

QUALIFICATIONS FOR LEADERSHIP

1. All members of the cabinet (officers and chairmen of standing committees) shall commit themselves to furthering the purpose of the Association.

2. Two-thirds of the cabinet members shall be members of churches which are entitled to representation in the Federal Council of the Churches of Christ in America; and only those delegates who are members of such churches shall be entitled to vote in conventions.

3. Members of the advisory board shall meet the qualifications of cabinet members.

Points to be made emphatic:

1. This is an alternate basis, and will be used only when the local student Association believes that by it the religious life of the institution may be deepened by it and votes to accept it.

2. This statement recognizes the church as a goal rather than a gateway into the Association.

3. This statement recognizes the right of the individual to decide for herself whether she can honestly join the Association or not.

4. This statement gives the evangelical position of the Association with which each applicant is recognized to be in sympathy.

5. The leadership of the Association is safeguarded by the three provisions under "qualifications," so that the balance of power would necessarily always be with members of Protestant evangelical churches.

6. Every vote in the national convention is cast by a member of a Protestant evangelical church.

These seem to be the main points of emphasis.

WILLIE R. YOUNG,

Senior Student Secretary, S. A. F. Committee.

The Character of Christ

ACCORDING TO THE GOSPEL OF SAINT MARK

[The deity of Jesus has been so often stressed that we are prone to forget his normal humanity. Yet Jesus without his humanity would mean nothing to us. During the summer at Blue Ridge, not only are there lectures and short term classes, but Southern College of Y. M. C. A. holds its regular summer quarter there, in which serious and scholarly work is done. The following statement on the "Humanity of Jesus" as outlined by Mark is a proper presentation by one of the Southern College students, Mr. Bart N. Peak, as a piece of work done in New Testament study.—Editor.]

This paper is intended to give the character of Jesus as shown in the Gospel of Mark and not to deal with his teachings except where it will bear directly on the subject. Neither is it the object here to discuss any of the questions of chronology. The broad outlines of Jesus' personality are clear and cannot be obscured by details of interpretation.

Believing that the early life of Jesus will help in the understanding of his character I have taken the liberty to give a short sketch taken from the First and Third Gospels, as Mark has omitted this from his work.

In describing the person of Jesus Mark emphatically brings out his divinity, but still more striking is the emphasis laid on the true humanity of the Master. There will be no attempt to separate the humanity from his divinity because the power of Christ lies in the fact that he is God and he is man in one person and to know him is to realize his perfect manhood.

In thinking of the parentage of Jesus it remains true that it is to his mother we are directed in our view of his parentage. It is beyond all doubt that she belonged to the inner circle of those who in Israel best preserved the spiritual heritage of the race, and without question she herself was a choice and lovely representative. She gave to her Son the finest features and characteristics of the national religion. Jesus was more than a Hebrew, but he was Hebrew born.

The chief quality of Jesus' home was its pure humanity. Nothing but the simplest elements of human life were there. The home at Nazareth was humble and without luxury or artificiality. The father and mother in the home were poor in spirit. Lofty aspirations, prayers and songs, inspired and moulded by Old Testament conceptions and lives instinct with pure and passionate devotion to God, provided a perfect environment. The words of Luke 2:52 describe a perfectly normal growth and a development without breach conducted by the Spirit of God toward the realization of the divine ideal of humanity.

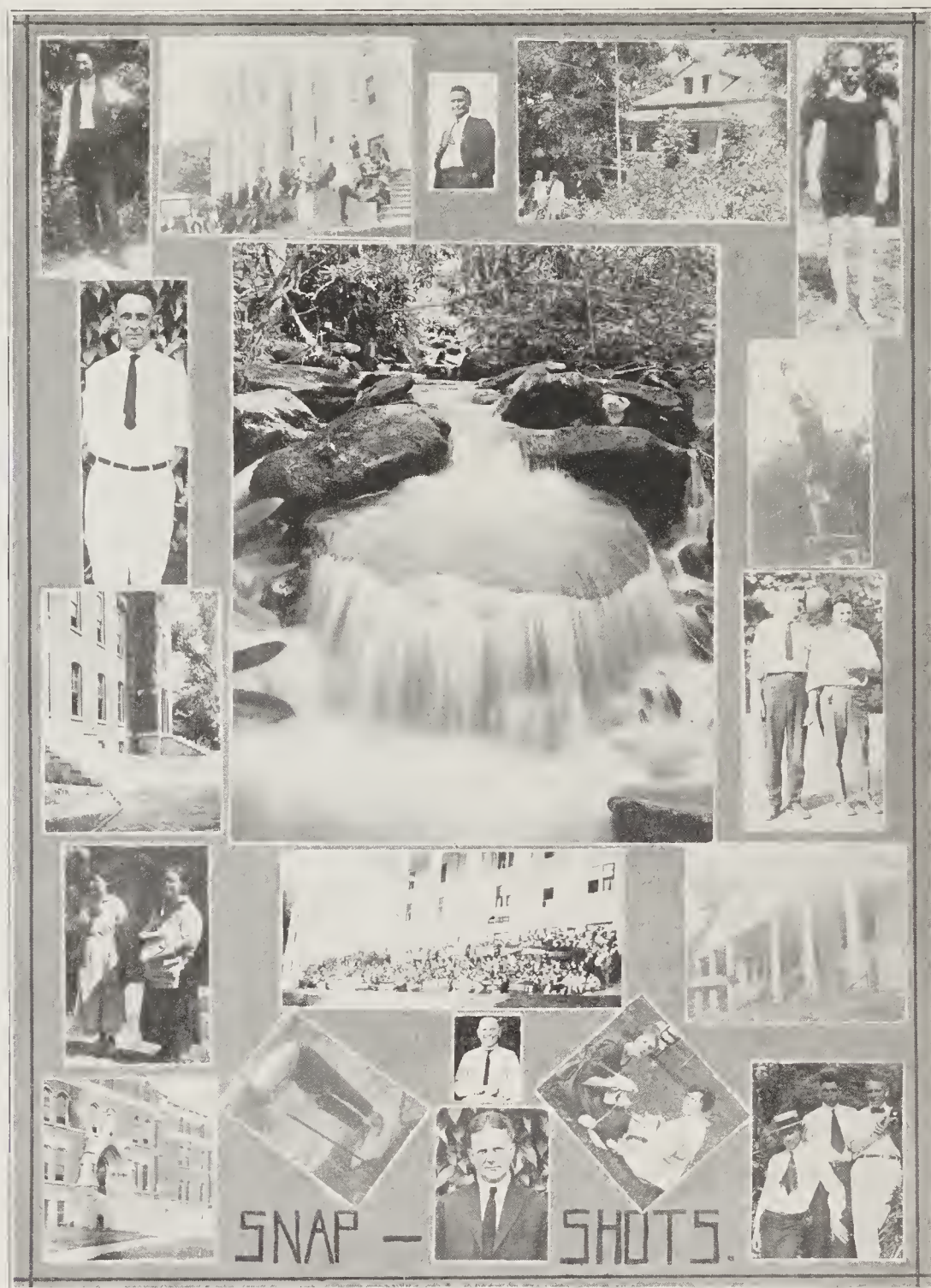
The Hebrew boy did not receive all the training of the Greeks, but he was thoroughly instructed in the books of the Old Testament. These constituted the national literature and vastly excel the utmost that the Hellenists could produce, in their power to quicken

and direct the activity of the soul, and to enrich it with the noblest conceptions of human life and destiny.

Jesus being human possessed all the fundamental traits of human character. No character could be great without being magnanimous and without having the spirit of co-operation with his fellowmen, for only through service to men do we find the greatest things in life. Any great character must have both indignation and endurance. When wrong is being done to a fellow-being it will cause an indignation to arise in the breast of the truly great man and he will have the endurance to attempt to right any wrong, regardless of the cost to himself. Self-restraint and self-sacrifice make great character. There can be no true character or no development of character as long as selfishness is a dominating factor in the life of the person. Emerson says: "The hero, the strong character, must take both his reputation and his life in his hand and dare the gibbet and the mob by the absolute truth of his speech and rectitude of his behavior." He means by this that the man to be great must be fearless. The foundation of all character is love, love of man, love of God, without which any personality remains small. Tennyson makes his lover say, "That my love, grew with myself; say rather, was my growth, my inward sap, the hold I have on earth." The person possessing all of the above traits of character to a high degree will be good, and Jesus had these traits.

With this background let us look at Jesus' character as given us by Mark. Jesus was magnanimous. His "soul was too glad and too great to be at heart the enemy of any man." (Luther.)

"And whensoever ye stand praying, forgive if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses." Jesus held that an unforgiving, grudge-bearing spirit is not simply a fault but mean. He never did cherish a grudge against those who wronged him. In Mark 2:15-17 we see Jesus too big to be narrowed to a special clique and his magnanimity overpassed even the boundaries of customary propriety. He was ready to befriend all sorts and conditions of men. Jesus' magnanimity is most impressively shown in his forgiveness of enemies and his good will toward those people who were unfriendly. It is one of his unique contributions to the moral life. Whenever a man did him a wrong he looked upon the wrong as a sure sign of deep need in the man's life. He thought first not of the wrong done him, but of the pitiable need of the man who was so ignorant and perverted as to do it.



The magnanimity of Jesus is shown not only in his good will toward his enemies, but in his brotherly love for all sorts of outcast people. He healed their diseases and fed them when they were hungry; but more than this, he gave them spiritual truth and comfort. Jesus has so impressed the world with his life and teaching of magnanimity that no great character is now imaginable without that quality. We are even working it into the control of our prisons and reformatories. He took this superlative virtue from its place as an occasional ideal, and made it a common duty of every day.

Mark 3:1-6 gives us a picture of Jesus' indignation. Our conception of Jesus has been that of meekness and humility with a wan, sad face. The passage shows how intensely he could dare the hostility of men who

had the power to kill him. In this synagogue when the elders were more anxious to observe the law than to have a sick man healed, Jesus looked with blazing anger. Also he faced the organized grafting system in the temple courts with indignation and drove the money changers from the temple. Because he pities the unfortunate, his indignation is profound when he sees these Pharisees robbing widows of their property and for a pretense making long prayers (Mark 12:40). Jesus is never angry at any one for a wrong done to him as an individual, but let any one harm another and he is profoundly stirred. The full meaning of Jesus' indignation can be understood only in contrast with his application of any good in men. Jesus praised the widow for casting in the smallest coin (Mark 12:44). He would not allow Mary to be upbraided for

wasting the ointment (Mark 14:3, 9). He appreciated the young man who was not earnest enough to follow him (Mark 10:17). He saw in Peter possibilities that Peter never dreamed of, and although Jesus was angry with Peter and rebuked him sharply (Mark 8:33), Peter loved him the more. Jesus hated sin. His wrath is turned only against wickedness that is proud, impenitent and unrelenting. His wrath was never selfish and his indignation always followed his attempt to find something good in a man's life and was always ready to cease when the first sign of penitence appeared.

One of the tests of a character is suffering. In Jesus' life of suffering and trial he was always patient and enduring. Mark 8:31 came true in the life of Jesus, "The Son of man must suffer many things." Endurance is absolutely essential to great character.

Think of what the Master had to suffer. There is no more trying circumstance than to work day by day in a humanity the best of which could not grasp the full significance of his teachings. Nothing so tries the patience as inadequate human instruments. Not only were the masses so grounded in Jewish law and ceremonialism that they were finding fault with his work, but even those who followed could not grasp his mission. Peter could not understand about the clean and unclean foods even when Jesus insisted that it was spiritual quality and not ceremonial observance that God wanted in his children (Mark 7:14, 19). Also they were so selfishly ambitious that they used to play politics in their desire to have first place (Mark 10:35). Then his own family thought that he was losing his mind (Mark 3:21), and back of all this he knew that his earthly life was to end by violence. Jesus had the qualifications to patiently endure all of these things and still go on with undismayed faith and hope in God to the end of a perfect life.

The marvel of Christ's character lies not in what he did alone but in what he refrained from doing. In speaking above of his indignation it may have seemed foreign to our Master's life, but we must also remember that he had self-restraint. His perfection of character does not come from his inability to sin, but from ability to conquer. Jesus was tempted just like other men. Peter's suggestion that he should not be a suffering Messiah was answered by "Get thee behind me, Satan. Thou mindest not the things of God." (Mark 8:33.) Just after Jesus was baptized Mark says, "Straightway the Spirit driveth him forth into the wilderness to be tempted." He had the power to set up a temporal kingdom and was tempted by those around him to use the power for that purpose. With all this temptation Jesus held the power of self-restraint. We have no record of any sin in his life. He won the battle so completely that we never would have supposed

he even was tempted to live a selfish life, unless he had informed us.

Jesus came into the world with a mission and he persisted in making a man's relationship with God depend on the spiritual, not ceremonial conditions. This was reactionary in the time of Jesus, but he fearlessly gave his message to the world. (Mark 2:23-28.) He was accused of breaking the laws of the Sabbath, but he refused to subject himself to the habits of his people. It takes courage to maintain this attitude in the face of misunderstanding that in the end meant death. (Mark 7:14-20.) He was earnestly and fearlessly laboring for a better type of religious life, regardless of the outcome. Jesus interpreted the law in new and startling ways. (Mark 10:1-9.) He disregarded the religious leaders of the time and gave to the world his true message from God. His complaint against the traditions of the elders was that they spoiled and obscured the real meaning of the law. (Mark 7:8.) He expressed the hypocrisy of the Pharisees in the language of Isaiah, "This people honoreth me with their lips, but their heart is far from me." (Mark 7:6.) After Jesus had expressed his attitude toward their Sabbath laws the first time, the Pharisees and Herodians began to council as to how they might destroy him. (Mark 3:6.) Such fearlessness in denouncing the laws of long standing and such courage in opposing the officials of the church could have but a single end, and to that end Jesus went with utter steadfastness.

The best definition we can find of love is Jesus. That love of him was extended to the multitude and to the individual. Dr. Thompson seems to think that he severed all family ties and did not believe in or love the family, but I think that the basal idea of Jesus was the family and that in his life these ideas were warmed and made effective by a deep, compassionate, overflowing love for men. When he bitterly assailed the divorce custom (Mark 10:5) he was speaking from his heart's love for a true home. When he expressed his overflowing gratitude to those who for his sake had left "house, or brethren, or sister, or mother, etc." (Mark 10:29), he was revealing his profound love of a home. When he had to give up his own home folks for his work it was the deepest sacrifice of his life. (Mark 3:21.) Jesus had compassion on the multitude (Mark 6:30), and loved and healed the individual.

The affection of Jesus is revealed also in the strength and quality of his friendship. His love for all men is perhaps the most familiar element in his character, but in a more intimate way the quality of the tenderness of Jesus is shown in his special love for those men to whom he was drawn in spiritual sympathy. When he faced the supreme struggle of his life in Gethsemane

(Continued on Page 13)

An Appeal to the Christian People of the South



URING the month of August there met at Blue Ridge a company of church leaders, including such persons as Bishop Theodore Bratton of Mississippi, Dr. W. L. Po-teat of Wake Forest College, Dr. R. E. Blackwell of Randolph-Macon College, Dr. Thomas C. Darst of North Carolina, Rev. Arch C. Cree of Atlanta, and Bishop E. G. Richardson of the M. E. Church, Atlanta, Ga., with some seventy-five of the outstanding church leaders of the South. These men spent three days in discussing the relationship of the church to present race problems. It was one of the most significant gatherings that has been held in many days on race questions.

Dr. Gardner, of the Southern Baptist Seminary, wrote: "The Conference seemed to me to be very valuable, and I am conscious of having a better grasp of the difficult situation than I had before." The conference drew up the following resolutions:

We, a group of white Christian men and women of the South, loyal to the best traditions and convictions of the South, and to the principle of racial integrity, voluntarily assemble upon the invitation of the Commission on Inter-racial Co-operation, and after prayerful and careful consideration of prevailing inter-racial relations and conditions, do deliberately declare it to be our profound conviction that the real responsibility for the solution of inter-racial problems in the South rests directly upon the hearts and consciences of the Christian forces of our land.

We are also persuaded that the best method by which to approach the consideration and solution of such problems is through local organizations, composed of the recognized Christian leaders of both races, organizations similar to the Christian Council formed and functioning so effectively under the inter-racial Christian leadership of Atlanta, Georgia.

It is a matter of common knowledge that grave injustices are often suffered by members of the Negro race in matters of legal procedure, traveling facilities, educational facilities, the public press, domestic service, child welfare and in other relations of life. Therefore, we venture to make the following observations and suggestions:

1. We unhesitatingly declare lynching to be a crime against the honor of our nation. We rejoice to know that many Southern governors and other Christian leaders have taken very high ground on this question and have by their attitude and action reduced the crime of lynching in their respective states. We believe the Christian people of the South are unalterably opposed to this savage practice. We, therefore, recommend that

the pulpit, in the religious press and denominational literature, and in every other possible way, the Christian forces of the South unhesitatingly and uncompromisingly condemn and oppose all mob violence, and that the voice of our united Christian effort be steadfastly raised in the defense of the sacredness of life and of law and order.

2. In the matter of legal justice, we urge our ministers and laymen throughout the South, by frequent visitation, to keep in close touch with the administration of justice in their local courts, particularly in the petit courts. In this connection we express the hope that "Legal Aid Societies" will be formed in all cities and larger towns, and that the service of competent lawyers will be enlisted by such Legal Aid Societies to the end that the poor and the unprivileged of all races shall have justice.

3. In the matter of traveling facilities, we recognize that frequently inadequate provision is made by the railroads for Negro passengers. We, therefore, urge that the rights of the Negro race under the laws of separation pertaining to public transportation, be strictly observed and safeguarded in the provision of adequate and equitable arrangements for the safety and comfort of travelers of the Negro race. Particularly, do we urge that necessary provision be made for the privacy of colored women and for their protection from possible insult.

4. In regard to the problems of sanitation and housing, we deplore the unsanitary and bad housing conditions which prevail in many sections of the South, and we call upon the Christian people of our land to co-operate actively in righting such conditions in their respective communities for the protection of both races from possible detrimental reaction from such conditions, as well as to safeguard the health and the efficiency of the Negro race in particular. Especially do we feel that rooming accommodations for those employed in domestic service should be such as to insure the maximum of moral as well as physical protection.

5. In the matter of education, we hold to the conviction that ignorance breeds disorder, vice and crime, and that an effectual remedy is the enlightened Christian intelligence and conscience, which can be secured by education under Christian direction and auspices. We rejoice in the worthy efforts of the several Christian denominations to provide schools of the higher grades for the training of Negro ministers, doctors, teachers, etc., and we express the hope that such beneficent efforts will be enlarged and multiplied in the ever advancing programs of the Christian forces of the South. In the matter of public and elementary schools,

we urge the white Christian leadership of the South to see to it that adequate buildings and equipment are provided for the public schools of the Negro race, that to this end an equitable distribution of school funds be had and that more adequate provision be made in the public school system for the training of Negro teachers.

6. We urge the ministers of our churches to preach to and to teach their people on these vital inter-racial issues and to exhort them to an immediate and practical application of Christian principles in all of their relations with the colored race.

7. We call on all the Christian forces of our land, local and general, as individuals and as organizations, to lend their support and their co-operation to the humanitarian and Christian effort of the Commission on Inter-racial Co-operation for the cultivation of a better understanding and more sympathetic and equitable relations between the races.

8. We recommend that the ministry and leaders of the local churches of both races co-operate in the promotion of local Inter-racial Committees for the purpose of securing better inter-racial relations to the end that peace and justice may be observed for all.

9. We respectfully, but very earnestly request that the several official and denominational organizations of both races in the South make a thorough and efficient study of the inter-racial situation in their respective fields, and that they formulate worthy and adequate inter-racial programs within the fields and scope of their respective denominational and educational activities by which they can all make most valuable contributions to the end that this much-to-be-desired better understanding and spirit of co-operation be secured between the races for their mutual benefit.

Reiterating our loyalty to the best traditions and convictions of the white people of the South and our unswerving and unalterable adherence to both the principle and the practice of race integrity, we call upon our fellow Christians of both races throughout the South to unite in a sincere and immediate effort to solve our inter-racial problems with the spirit of Christ, according to the principles of the Gospel and for the highest interest and benefit of all concerned.

THE CHARACTER OF CHRIST

(Continued from Page 11)

(Mark 14:32), he had with him the three most beloved disciples. He spoke of his disciples with peculiar tenderness because they had followed him. (Mark 10:29).

Even those who were outside of the kingdom were loved by Jesus. (Mark 10:20.) It is said of the rich young ruler, "Jesus looked at him and loved him."

Service for men is the test of love, and Mark tells us that Jesus said, "I came not to be ministered to, but to minister." His everlasting love for men led him to the most cruel death of any age.

Jesus is our only human example of absolute goodness, and above all other reasons for the unique quality which characterized Jesus' goodness was his consciousness of fellowship with God. He spent whole nights in prayer, arose long before day to pray, or at the sunset hour withdrew alone to commune with God. (Mark 1:35; 6:46.) Out of such a life only could come deeds and virtues distinguished by the quality of its source. Christ was the emblem of absolute goodness, yet he would not claim that he was good (Mark 10:18), but he did realize that he had given the perfect standards to the world when he said, "Heaven and earth shall pass away; but my words shall not pass away." (Mark 13:31.)

We can truly say with Dr. Thompson, in his book on "Jesus According to Saint Mark," "It is only in the life and death of Jesus that I came to understand the meaning of God and of Man." He says of the whole person of Jesus, "This is what I mean by man, this is what I mean by God. The better I know Him, the better I shall be able to understand what God is and what man is, and how it is possible that they meet in Him."

OUR MOUNTAINS

Note: Last summer, Mr. J. P. Parker, the grounds' manager of Blue Ridge, who lives near the grounds all year round, was asked the question, "When are the mountains prettiest?" His answer to the question came in the form of this original prose poem.

"When winter piles their gorges deep with snow, and makes of every summit's crowning crag a glistening miracle, they are good to look upon: when gentle spring has touched the warming mould, and coaxed each hidden root to flower forth, then spread abroad her emerald mantle over every naked twig and bough, they indeed are more than beautiful: but when autumn gathers all the mellowness from all the summer's length of days, and beneath the sunset's sheen of purple splendor spills in reckless random over peak and ridge and cove the choicest of her colorings, then, ah then! even the artist's brush or poet's pen are tools too crude for usefulness."

BOOK REVIEWS

FINDING THE WAY OUT

Present Forces in Negro Progress. By Robert Russell Moton. 448 pages. Doubleday, Page & Co., 1920.

It was an epoch in the history of the Negro people when Dr. Booker T. Washington wrote his inspiring autobiography, "Up from Slavery." I remember very well saying to myself when I laid it down—now many years ago—"No other Negro will ever be able to write such a book. The chance of the pioneer comes only to one age." To a certain extent that is still true, but only partially true.

Dr. Washington's successor as principal at Tuskegee is a man altogether worthy of the mantle that has fallen upon him. Years before Dr. R. R. Moton became head of Tuskegee Institute the writer had said of him that he was one of the sanest and strongest representatives of the race he had ever known and that it was worth a trip to Hampton just to know Major Moton. My ripening years of acquaintance with him have not changed that opinion.

In his autobiography, "Finding a Way Out," Dr. Moton tells in very clear, beautiful and simple manner the fascinating story of his own struggle up to leadership. There is not quite the same romance in his life as there was in that of Washington, for Moton was not born a slave as was Washington. But on the whole the upward climb for each was through thorny paths and over many rough places. Moton is a pure-blood Negro, whose ancestors, as he tells us, were African chiefs. He is a native of Virginia and was educated at Hampton, so his knowledge of the South is intimate and sympathetic.

The whole book is filled with hope, good will and earnestness. There is no malice, there is severe criticism of none. He is not blind to injustices, but he is more than aware of progress. His tribute to those whom some of us know as his strongest opponents is beautiful and genuine. His tributes to Dr. Washington Dr. Frizzell and General Armstrong are the expression of deep and genuine gratefulness. The book is the story of a great soul and those who want to know the constructive thought of the Negro cannot afford to miss this book.

THE RELIGIOUS CONSCIOUSNESS: A PSYCHOLOGICAL STUDY. By James Bissett Pratt, 1920. Macmillan.

This is one of the significant books of the year. The subject treated, religious psychology, is still comparatively new and is in need of good books. The author's purpose, as stated in his preface, is "*to describe the religious consciousness*, and to do so without having any point of view." That is, his point of view is "that of an unprejudiced observer." His aim is "purely descriptive," his method "purely empirical."

Having used it with a class for the last three months, I find it unusually satisfactory. It faces all issues and problems sanely and courageously, its scientific method is unquestioned, its materials are fresh and significant, and many from first-hand sources, its reasoning is sound, its style remarkable for simplicity and clarity in a subject involved in so many technical details.

The topics discussed cover the entire ground of religious psychology, and in some respects, more adequately than any of the books on this subject that have preceded it.

The discussions of Types of Conversion, Factors at Work in Conversion, and Revivals are of particular interest to all practical religious workers.

J. L. K.

Dear Reader:

We hope you have been enjoying the VOICE. Beginning with the New Year, won't you help us make a greater success out of it by sending it to one or more of your friends? One dollar will send it anywhere for a whole year!

Cut this out and mail to

THE BLUE RIDGE VOICE, Nashville, Tenn.

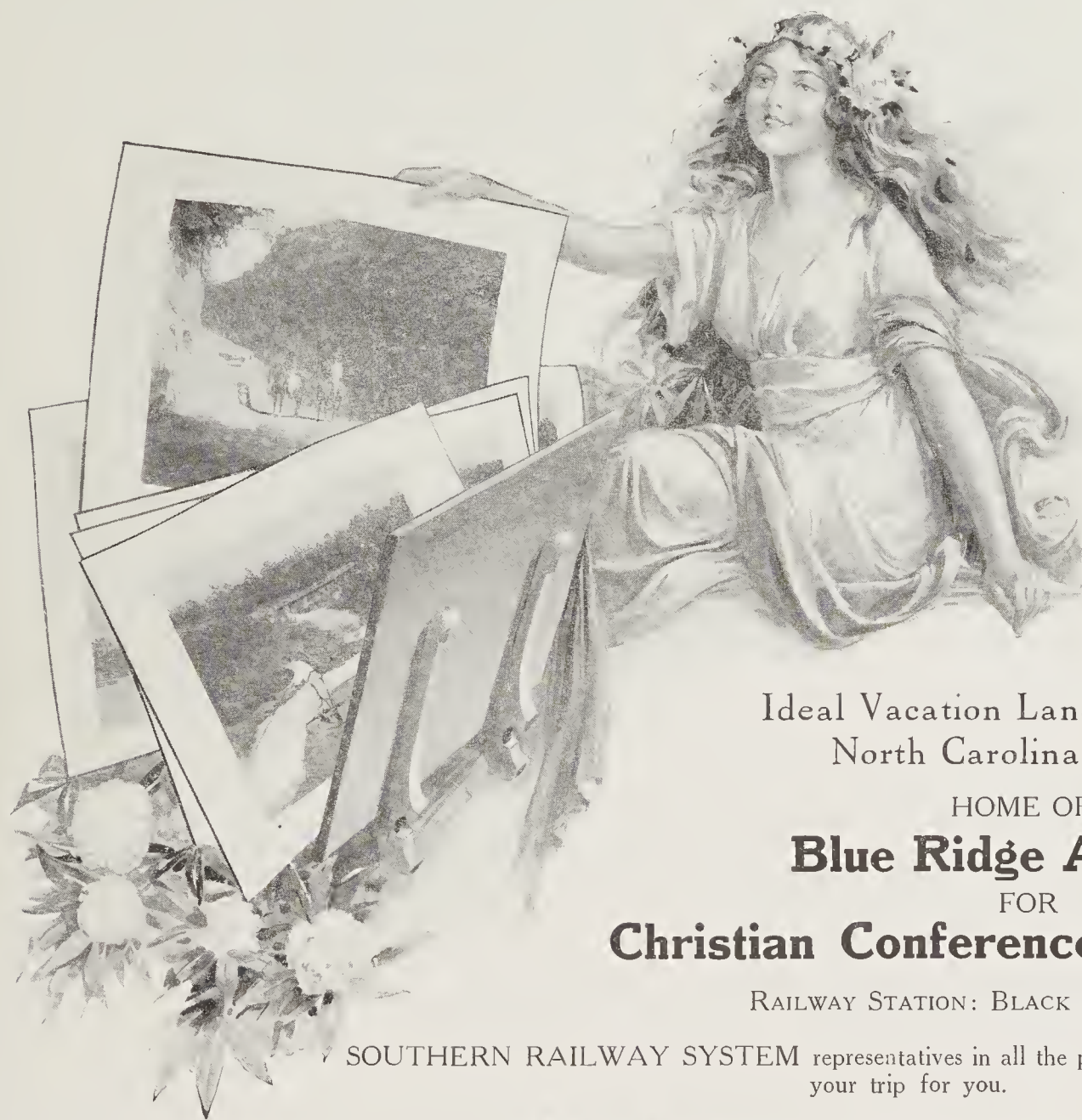
Enclosed find \$1.00, for which send the VOICE ONE YEAR to

Name

Street

City State.....

Sent by



A Portfolio of
Magnificent Scenes in
"THE LAND OF
THE SKY"

Ideal Vacation Land, in the Western
North Carolina Mountains

HOME OF THE
Blue Ridge Association
FOR
Christian Conferences and Training

RAILWAY STATION: BLACK MOUNTAIN, N. C.

SOUTHERN RAILWAY SYSTEM representatives in all the principal cities will be glad to plan
your trip for you.

The Southern Serves the South

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

HARRY EMERSON FOSDICK'S

"The Meaning of Service"

Will Be Ready December 3rd

A WORTH-WHILE CHRISTMAS GIFT

A SPECIALLY BOUND SET of Fosdick's three "Meanings"—*Prayer, Faith, Service*. The THREE books, uniformly bound in cloth, with morocco ridge, gold stamped, gilt top, with silk marker, encased in an attractive carton. \$5.00, postage paid

FOSDICK'S trilogy on the meaning of Christianity—"The Meaning of Prayer," \$1.15; "The Meaning of Faith," \$1.35; and NOW "The Meaning of Service," \$1.25.

ASSOCIATION PRESS

347 MADISON AVE.

NEW YORK

Publication Dept., International Committee, Y. M. C. A.

ASHEVILLE'S LARGEST DEPARTMENT STORE

Attractive Merchandise and Efficient
Service Throughout the Year

BON MARCHE

ASHEVILLE, N. C.

WARD-BELMONT

For Girls and Young Women

Reservations for the 1921-22 session are now being made, and should receive the earliest possible attention in order that enrollment may be assured. Hundreds were turned away last summer for want of room.

Ward-Belmont offers a six-year course of study, embracing two years of college. Unusual opportunities are afforded for the study of Music, Art, Expression, Home Economics, and Physical Training.

Every opportunity for outdoor pastimes and physical development on a beautiful campus. Gymnasium and Swimming Pool.

For catalogue and book of views, address

J. D. BLANTON, PRESIDENT

Belmont Heights

Nashville, Tenn.

M. V. Moore & Co.

Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE

ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS
(Blue Ridge Official Photographer)
ASHEVILLE, N. C.

ASK FOR "BLACK MOUNTAIN AUTO COMPANY"

Authorized Service Autos for Blue Ridge Y. M. and Y. W. C. A.

FARE 50 CENTS EACH WAY

OFFICE AT BLUE RIDGE AND BLACK MOUNTAIN, N. C.

WE ARE AUTHORIZED BAGGAGE AGENTS FOR BLUE RIDGE Y. M. AND Y. W. C. A. DO NOT GIVE UP YOUR BAGGAGE CHECKS ON THE TRAINS, HOLD THEM AND TURN THEM IN AT BLUE RIDGE OFFICE AS IT WILL SAVE YOU TIME AND MONEY

CONFIDENCE AND QUALITY

IF THERE IS ANY BUSINESS TODAY THAT NEEDS CONFIDENCE AND QUALITY INJECTED IN LARGE QUANTITIES IT IS THE WHOLESALE GROCERY BUSINESS. SQUARE DEALINGS AND THE GIVING OF QUALITY BEGETS CONFIDENCE. THE TABLE AND BOOKSTORE AT BLUE RIDGE ARE LARGELY SUPPLIED BY OUR LINE.

ROGERS GROCERY COMPANY WHOLESALE

ASHEVILLE, NORTH CAROLINA

W. C. McCONNELL

J. H. McCONNELL

McCONNELL BROTHERS

Established 1884

WHOLESALE
FRUITS, VEGETABLES
CONFECTIONS

367 to 371 Depot St.

ASHEVILLE, N. C.

Phones 2400-2401

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

ENGRAVED

Wedding Invitations—

Wedding Announcements—

At Home Cards—

Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR QUARTERS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
QUARTER WITHOUT HANDICAP

SECOND QUARTER—JANUARY 3-MARCH 21, 1921

THIRD QUARTER—MARCH 22-JUNE 6, 1921

Held at Nashville, Tenn.

FOURTH QUARTER—JUNE 14-AUGUST 30, 1921

Held at Blue Ridge, N. C.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing fifteen million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

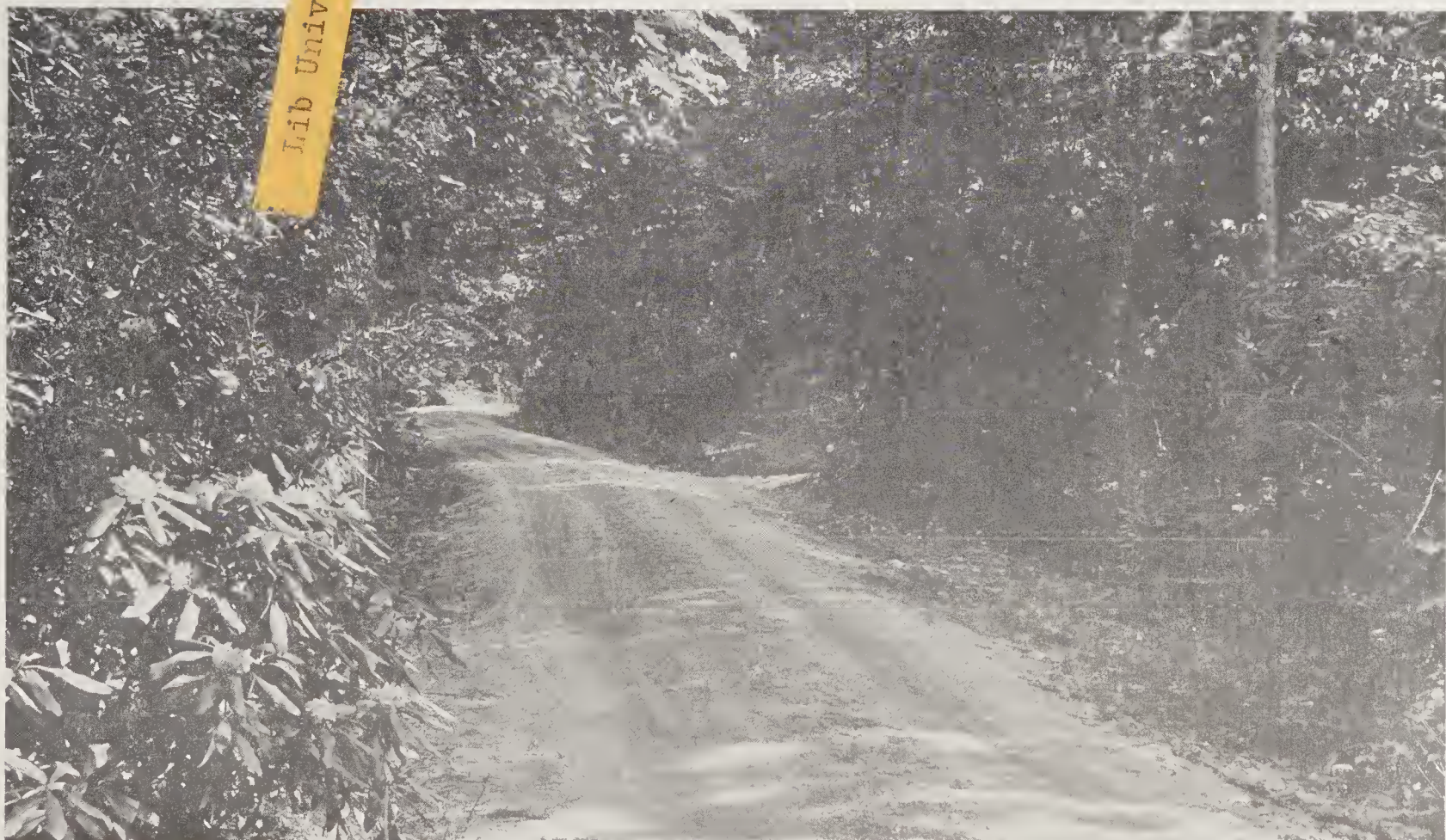
For Full Details Write for Catalog

Southern College of Young Men's Christian Associations
NASHVILLE, TENNESSEE



Wesley Hall, the present home of the Southern College.

The Blue Ridge Voice



FEBRUARY, NINETEEN TWENTY-ONE



AUDITORIUM



ROBT. E. LEE HALL



DINING HALL



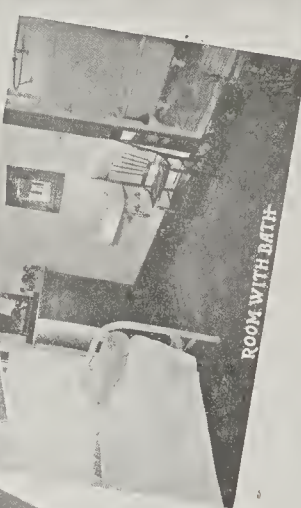
COTTAGE



COTTAGE



COTTAGE



ROOM WITH BATH

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

1,191 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared. Entirely non-commercial. Last summer 5,060 persons, representing every State in the South, were present at Blue Ridge, in ten different conferences of from four to six hundred delegates, each meeting there for ten days of special training along social and religious lines. Besides this, there were several special conferences which met for a shorter period. John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



PANORAMA OF COTTAGE



THE BLUE RIDGE VOICE

Volume II

NASHVILLE, TENN., FEBRUARY, 1921

Number 5

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

DR. W. D. WEATHERFORD, Editor

J. J. KING, Manager

Dr. Charles William Kent Memorial Bust

This issue of "The Blue Ridge Voice" carries a brief article from Dr. J. C. Metcalf, who succeeded Dr. Charles William Kent in the professorship of English at the University of Virginia. It also carries a brief statement from Mr. J. J. King, now professor of Association Science in Southern College of Young Men's Christian Association, who was one of Dr. Kent's most enthusiastic students and admirers.

The cut is from the bronze bust made by Mr. Charles Keck, one of Boston's best known sculptors. The bust is the gift of Mrs. Charles W. Kent to the Blue Ridge Association.

Dr. Kent was a member of the Blue Ridge Association Executive Committee, and was one of our very enthusiastic supporters. He was frequently a lecturer at the summer Conferences and always brought a great message.

We are glad that Mrs. Kent found it in her heart to place this beautiful memorial in the Robert E. Lee Hall. Blue Ridge is dedicated to ideals. Its one aim is to help the younger men and women of the South to find a larger and fuller life. Surely nothing can help more to plant religious idealism in the hearts of the thousands who come to our grounds each summer than the presence of noble men and women who teach and speak, and the memory of those other souls who have loved and wrought with us in the past. We are glad that our friends think of Blue Ridge as a fitting place through which the noble spirits of our South may continue to influence life. We most gratefully acknowledge the gift from Mrs. Kent, and pray that we may live worthy of this truly great soul.—Editor.

CHARLES WILLIAM KENT, for twenty-four years Linden Kent Memorial Professor of English Literature in the University of Virginia and the first occupant of the chair founded in memory of his brother, led a life of signal usefulness. For his professional work he had had long preparation, first at the University of Virginia and then at the University of Leipsic; and when he returned to his alma mater as professor, he had a well deserved reputation as a teacher in well known Southern academies and in the University of Tennessee. Dr. Kent was a diligent and enthusiastic instructor of youth, working hard himself and exacting thorough work from his students. He yearly gathered about him a group of young men whom he fired with interest in culture and whom he sent out to

carry on the liberalizing gospel of learning and service which they had caught from his own helpful example. He was a stimulating teacher.

As a public speaker Dr. Kent was equally successful. Fluent, forceful in delivery, and suggestive in thought, he was popular with any audience, whether it was composed mainly of business men, educators, or what we sometimes call "church people." With the idealism of the scholar and teacher was combined the practical



sense of a keen student of men and affairs. He was always interested in people; he had social gifts and great vitality. His nervous energy was felt at once. He had a fine instinct for social service, and any program for community or state betterment received his enthusiastic support. All forward-looking movements had his sympathetic co-operation, sometimes at the expense of his physical strength, which he did not spare.

In so brief an appreciation as this it is, of course, quite impossible to give an adequate account of Dr. Kent's services to the cause of popular education. As a member of the Virginia State Board of Education for many years, he diligently studied educational problems and worked for the improvement of the great public school system. In what may be called university extension—the carrying of culture to outlying groups of people—he was particularly successful. Year after year he lectured before summer schools in his own and other states and was always gladly heard.

It is safe to say that, next to his own chosen profession, nothing was nearer to Dr. Kent's heart than the work of the Young Men's Christian Association. At the University of Virginia he was always actively interested in this organization. Of the handsome building and equipment known as Madison Hall, the home of the University Y. M. C. A., he was justly proud. His efforts to have such a students' Association headquarters had been untiring, and when the commodious house of this first American college Y. M. C. A. was at last a reality, he naturally felt a personal responsibility for the success and growth of this indispensable aux-

iliary in academic life. Until his death he was a member—it is not too much to say the leading member—of its Board of Directors and a helpful counsellor of the students, while for many years he was the faithful and inspiring teacher of the University Bible Class, which is still successfully conducted as a part of the religious activity of the University Y. M. C. A. But Dr. Kent's Y. M. C. A. interests went far beyond the confines of the University of Virginia. He was active in the development of the Charlottesville Y. M. C. A., he was for years chairman of the State Y. M. C. A. Executive Committee in Virginia, and he was a member of the International Committee. In all these positions of trust he served with singular consecration.

Of Dr. Kent's popularity and service at Blue Ridge those who heard and knew him there would no doubt be willing to testify most gladly. He felt the charm of the spot and, like all who go, was refreshed socially and spiritually by his repeated visits; and realizing what a dynamo of idealism that gathering of earnest Christian workers is, he urged college students to put themselves in touch with its vitalizing currents. It is therefore eminently fitting that at Blue Ridge there should be a memorial to Charles William Kent, who contributed much to the stimulating influences of that energizing center of spiritual power. The bronze bust which his wife has placed in the halls there will be an enduring symbol of a dedicated life and an abiding reminder to youth of the nobility of Christian service.

JOHN CALVIN METCALF.

University of Virginia, January 19, 1921.

Dr. Charles W. Kent—An Appreciation

IT is hard to realize that Dr. Kent is no longer exerting his living influence for good at the University of Virginia. As I think back to the days and years that I spent there, my fondest recollections are of him and of his forceful life on the campus, and the finest thing that I could covet for any student of my Alma Mater is that he might have come under the influence of this truly great teacher and leader. There was nothing in the best of the university life that he was not interested in and that he did not touch with a refining influence, nor was there a single student, good or bad, that he was not willing to go out of his way to help. Well do I remember his interest in the fellows who had come up to the university to work their way through. Pressed as he was for time to do the many and necessary things which made demands upon him, yet he

never spared himself in seeking and making openings for worthy students to help themselves. I am frank in saying that had it not been for him I would probably have never gone to the university, nor would I be in Association work today. This single example is only indicative of what his influence was in touching the lives of young men.

For two years it was my privilege to be in his classes. As a teacher he was magnetic and absolutely thorough, always injecting into his teaching an enthusiasm which was inspiring and contagious. His whole personality gripped his students and made his courses of greatest value to them.

Virginia has lost a teacher of the highest type and one of her greatest and noblest sons. With her there are hundreds of his devoted students who mourn his loss.

J. J. KING.

Immortality*

I AM going to speak to you this morning upon "Immortality." You will bear me witness that I have said very little about the experiences of the war and its effect upon our thought of life's fundamental problems, but at this particular point I am very sure that the experiences of the war have a revealing light to throw upon our minds. We like summer better than winter, but we may well remember that we can see farther through bare branches than leafy boughs. They are good for shade, but poor for distant vision; and we did see some things through the bare branches of that wintry World War that we may well remember, and among those things we saw clearly, did we not, that human nature, when it is shaken down into its depths, finds that it does believe in life after death and that it cannot help it. Before the war there were many influences playing upon the minds and lives of men that either made immortality unreal, or vague, or dim, or sometimes seemingly incredible. Then the war came, and certain things happened in our thinking about death and immortality. For one thing death became compellingly vivid. We couldn't neglect it any more. It is not like a factory gate through which men go in crowds, but a turn-stile through which men go one by one. Death is the most lonely and solitary and unique and individualistic experience we can face. We have to go through it alone. But in this war we saw men going through death as through a factory gate. They were marshalled forth in battalions that they might face it all together, and down the line in France I have seen great craters, as though the mines had blown out whole companies of men. So death became terrifically vivid. You had to face it, and though you were but young girls a few years ago, you remember well enough how you had to face it in your own thought as your brothers and your lovers; and it may be your fathers, went overseas to fight.

Louis of France was called a saint, and when he was a very young man he married Margaret of Provence, the fairest girl of France, and all his life he wore a wedding ring with three words inside, "God, France, Margaret." He used to say he had no love outside that ring, and when they buried him in Saint Chappelle, the funeral service ended with, "He was the most loyal man that ever hath been known." So the best of those fine boys that went over seas to France had three words on their hearts: "God, Country, and Margaret." and while you didn't have to go, you who were Margaret

at home could not help thinking very vividly, as you never had thought before, about death.

And then, in the next place, the war did this for our thought: it not only made the fact of death very vivid, but it made life after death seem very important. Before the war there were people who talked like this: "Well, one world at a time. Why worry about another world until you get there," and there was one man who went so far as to say, "Our unwillingness to die and have that the end of us is childish. We are no better than peevish children who, having played outdoors, are unwilling to come in." But we know that is sheer nonsense. Not make any difference whether there is



DR. AND MRS. FOSDICK
AT BLUE RIDGE

anything beyond for all these young lives that pour their blood forth? Of course, we know it makes a difference. We know now, even though before it was dim to us, that there is no other question that searches so deeply the ultimate facts of life. "I saw the towers of Oxford as I was passing by, the great towers of Oxford, against the purple-grey sky, etc."

"God bring you to a fairer place than even Oxford town."

This, then, I am sure the war did to you, to every one of us who has a heart to feel and a mind to think: it

*Stenographic report of an address by Harry Emerson Fosdick, Student Women's Conference, Blue Ridge, June 11, 1920.

shook us down in the deeper levels of our life, and we woke up to find that at our deepest there is an artesian well of faith in immortality. There may be a few girls here who have doubts about immortality, but I am perfectly sure about this: those doubts are all in your superficial opinions. When you are shaken down into your instincts, you do believe in immortality and you cannot help it.

Now, the question I want to ask this morning is, Why is that true? Is it that when we are shaken down into the depths of our hearts we believe in immortality? What is there about us that makes it impossible for us so to narrow ourselves that this world can still contain us and our hopes? Why is it that when we are most ourselves we find our wings beating against the bar of death, really believing that somehow, when death comes, we do slip through? In a word, let us look upon this revelation which the war has brought us as a revelation of human nature and try to understand what there is in us that so insistently drives us as it has driven our fathers before us to believe in immortality.

Now for one thing, one fundamental reason we believe in life after death and can't help it, is just the way we are built, for we are built like a lighthouse. At the bottom all is stone and as you lift your eyes all is stone still, but at the top is something new and wonderful. It is the thing for which the stone was piled. Its laws are not the laws of stone, nor are its ways the same, for while the solid rock stands fast, that mystery of light, with speed incredible, hurls itself out across the sea. Down here all solid still; up there the marvel and the miracle of fire. So are we built of flesh and spirit, and you may say what you will about all the mysteries of this relationship; we know they are not the same. We know that the laws of spirit are not the laws of flesh, nor are its ways identical. And so, when we are shaken down into our depths, something tells us that spirit does not have to go the way of flesh. For this is a perfectly evident fact in our experience, that death is entirely natural to the body. The body is made of the same stuff as stones and trees and leaves, is the same chemical composition, and when dissolution comes, it is as natural as when trees fall in storm or leaves fall in autumn. But the spirit, the spirit already has entered into timeless, eternal realms where there are no limits. I mean that literally. There are no limits to beauty that a man should think he has gotten his hand on all of it; but we know that as far as we go in the appreciation and understanding of beauty still beyond us does it lure the adventure of our spirits on. Love. We know well enough that there are no depths to love that we will fathom when we reach the end of it; but however far down into it, its profoundest meaning is still beyond, waiting for our spirits, finding new

depths of love there. Or truth. We know that truth is not a limited thing that we can somehow climb the height and say we have reached the peak. We understand that truth, even now as we have entered it, is eternal, unlimited, so that there is no imaginable peak from which we would have no more peaks inviting the adventure of spirits ahead. And character. Character is an unlimited thing. You never can exhaust its possibilities. Christ is ever up there, that white Champion that is ever beautiful and true; and even Christ is saying: "Why callest thou me good? There is no one good save God." We are, I say, now getting into the very midst of a timeless and eternal and spiritual realm where there are no limits, so that this thing happens: that while death seems natural to the body, it seems an intruder on the realm of spirit, and when we are shaken down into our depths we do not believe really that spirit is amenable to the law of death.

Now, to be sure, there are times when folks are tempted to talk like this, "But the spirit is absolutely dependent on the body." They have so far mapped it out that they put their finger on part of the brain and say, "With this you do your thinking. The spirit is dependent on the physical." To which I say, "Of course it is dependent upon the physical; absolutely dependent upon the physical." So an unborn chick is dependent on the egg, absolutely dependent upon the egg, but mark the nature of that dependence. It is such that it is a temporary dependence in preparation for a coming independence when the chick will go out, no longer to be dependent upon the egg. So the unborn babe is dependent upon his mother's womb, and in that warm nest beneath his mother's heart must live, and you can state in terms all too absolute the dependence of that child. But the nature is such that it is a temporary relationship, so that the time is coming when it will be outgrown and the child shall be born into a new life and walk abroad, no longer dependent upon things that once were absolutely necessary to him. So say as you will and let the psychologists work it out in detail that we are dependent on our bodies. We are, but you are begging the whole question when you suppose that is permanent, and there is something deep in us that makes us feel sure we are not permanently so dependent. Well, I am forty-two years old. That means I have lived through six bodies. Absolutely dependent on my body? Which body? I am still here, the same spiritual I that was here at the beginning, and body after body has been sloughed off. No, it strikes me the body is a temporary scaffolding in which something permanent is being built up, and then by and by the time comes when the scaffolding is taken away and the permanent temple still remains. So in his eightieth year John Quincy Adams was walking down the street in Boston and was asked by a friend, "How is John

Quincy Adams today?" He stopped and said, "John Quincy Adams is very well, but the house he is living in is getting rather dilapidated. I suspect John Quincy Adams will have to move out before very long, but he himself is quite well, thank you, sir, quite well." All that goes deep down into our instincts, and so when a great experience like this war shakes us, this is its effect: we wake up to find out we believe in immortality and can't very well help it.

Now there is a second reason why we believe in immortality and can't help it, and that is because we know right well, and nothing can ever convince us to the contrary, that personality is the most priceless thing in all the universe. I sat down at dinner at a friend's table some time ago, and we bowed our heads for the grace. I wasn't thinking about it and I heard my friend say this: "O God, for food by which our bodies live and for friendship by which we live indeed we bless Thy Name." I have never forgotten that. That is true. "Friendship by which we live indeed." The real treasures of life are personalities. You are having a lovely time up here at this Blue Ridge Conference and you will say it was a lovely place and the mountains and the woods and the streams were beautiful, but just suppose there weren't any folks here and you were here in absolute solitude, how long would you stand it? No, the real landscape of our lives against the background of which we truly live is not sky and sun and wood and mountain; it is folks. Folks are the most precious things in all the world. Now this evaluation of personality as the most priceless thing is not simply a matter of personal affection; it is a matter of a total world view. For example, take evolution. I believe with all my heart that the evolution process is the way by which God made this world. I don't believe He nailed it together like a box; I think He set it growing like a tree. I think it is the most magnificent outlook upon the creative work of God that man's mind ever had. That 19th Psalm, declaring "the glory of God," means to me now, as I think of this vast, evolving universe, more than I am sure it ever could have meant when from the height of Zion the Psalmist looked upon that little parcel of stars and thought they were a few miles above. No, modern science has given us the most majestic view in His creative working that mankind ever saw; and evolution also, so far from being hostile to my faith, is one of the strongest arguments I know. Why just stop and think of the picture it gives to us. This creative process, starting in with inorganic matter comes up slowly into the organic, then works its way up with cost of what agony and sacrifice and toil and time no human imagination can ever compass until at last as the flower and fruitage of it all there comes personality, a self-conscious being that can think and will and love. Why, if you have any idea at all

that creation means anything, you must say it means personality. If it has been headed through these long sacrificing ages toward anything, it must have been toward personality. And you really mean to say that the Creator of this universe is so irrational that He will spend these uncounted ages and pour forth this unmeasurable sacrifice to make personality which now having at last made He whimsically casts out as though He cared not for anything He had done? That would be as senseless as if He had pieced together His many parts on which He could interpret the harmonies of the masters and instead of going on should smash it all to bits as though it didn't matter. I agree with John Fisk, professor at Harvard, who said that faith in immortality is to him a necessary assertion of the reasonableness of God's work. They tell me that in India you will sometimes see fakirs sitting beside pools of water with bits of colored dust and with most ingenious skill they will drop this colored dust upon the unstirred surface of the pool and make for you almost recognizable pictures; and then a breeze comes, ruffles the surface of the pool and it is gone. Do you think that is God's business? Is that what He is doing? He takes dust and on the surface of this world's life He will draw you the portrait of Isaiah, Paul, Lincoln, Augustine, beautiful in quality; then the breeze comes and it is all gone. He takes a bit of dust and makes upon the surface of this life the character of Christ, fairest among ten thousand, the one altogether beautiful; and then on Golgotha the wind comes, stirs the water, and He is gone. Do you think that is a reasonable business for the Creator of a universe to be about? You know it isn't. You know that creation cannot through such countless ages have been working with such toil toward a result that has no future, and when you are shaken down into the depths of your instincts, you do believe in immortality and you can't help it.

And now once more, there is another element that makes it absolutely inevitable that we should find that artesian well, and that is hope. Some of our hopes are personal. There I should think they would lead us to faith in immortality, for when a man has invested himself in character, fought some hard battles for spiritual quality, laid hold upon clues of some truth, it seems a poor ending for it all that just because the accident of death invades his flesh all the promise of his hopeful spirit should come to nothing. But there be plenty of people who say, "Your individual hopes are selfish." Never mind about yourself, think only about the race. Think about the immortality of influence. Never mind about your dying. You can so live in your generation that after you men shall be better throughout all eternity upon this earth. Now that sounds very unselfish and rather plausible until you stop to think of it; but when you think of it, you come

up against, it seems to me, one of the most colossal facts that the human mind can face, that constitutes for me the final and irrevocable reason why I simply must believe in immortality to keep my spiritual sanity, and that is that this earth is transient. You came on this earth a little while ago yourself; yes, but this earth came into being a little while ago. Sometime ago it was not here, sometime ahead it will not be here. You can't picture a permanent future of human society upon a transient earth. Professor Lowe has written one of the most fascinating lectures I ever read, in which he describes the seven ways, in one of which this solar system may be resolved again in chaos or certainly come to wreck. In one of seven ways this solar system of ours will in the end come to dissolution. Now will you see the picture of human life that is presented by that colossal fact? That away back there human life started and men have poured their blood for sacrificial causes that they might leave a better human life behind. We hope they may build up a far finer social order and then the time comes when this transient earth begins to peel off . . . and at the end some solitary Robinson Crusoe will walk around upon the surface of this wandering island in the sky, looking in vain for some black Friday to bear him company, and when at last he fails, that is the end of all your immortality of influence. . . . That is the great finale, and out of the issue of everything that ever has been thought or dreamed or done in all humanity there isn't anybody left even to remember it. Do you really get that picture? Humanity, then, goes up like a skyrocket, beautiful in its promising ascent, and comes to its climatic burst in the character of Jesus, and then it goes out and the whole thing comes down a stick. Do you believe that about humanity; that it is all coming to a final, ultimate end in a burned out kind of a world? I have to give up my sanity if I believe that. Certainly I have to give up my thought of a rational world if I believe that. I don't believe it. Way down deep in my heart is built this fundamental instinct, that somehow or other the games of human sacrifice must have a future, and there is only one way in which they can have a future, and that is in the permanence of personality.

Here, then, are some of the those fundamental things in us that we can't possibly uproot that explain why it is that when we are shaken down we really do believe in immortality; and this seems to be the ultimate question: Do you think God is lying to you in your instincts, for you didn't make these instincts up. Don't you ever say you made these things up out of your wits. You didn't. They came up with you out of the creation from which you came. Anybody who made you made them in you. God gave them to you. Why, do you know, I wouldn't disappoint my children about a pic-

nic tomorrow if I could help it. And when I promised to take them to the circus I walked all over New York City so I should not disappoint the expectations which I myself had awakened. Do you think that God has awakened in the deep instincts of the human heart expectations that He is going to disappoint? Altogether the most marvelous thing upon this earth in some ways is the golden glow of instinctive longing. All summer long in the far North amid the snow it lives and then in the early fall something happens. An instinct comes up in it that the plover didn't make up, that came up with the plover, that came up out of the creation from which he came, and he wheels up into the air and heads due south ten thousand miles for Patagonia. Now if you could see the beginning of that most mysterious flight, there is one thing you could be sure of. If Nature says, "Head south for Patagonia," then Patagonia is sure. You can be sure of that. So do I trust God, not only in me but in you and in all the highest thought of humanity. There is something that cries, "Head for Immortality," and there is just one thing I am sure about. If out of creation which is in our instincts that message comes, then I am confident that Immortality is there.

Now I have said all of this to you this morning not because I really think that you doubt immortality, but because I wanted to show you that it is not simply a matter of comfort that one can give himself; and now I want to say two or three practical things to you along this line. I want you to make this faith of yours in immortality a wholesome, benedictory thing in your life that will make life now more beautiful than it otherwise possibly could be and not to make faith in immortality mean something morbid and unwholesome. Along that line my first word of advice is this: don't you think that you can answer all the curious questions you can ask about immortality. Make up your mind that there are a good many things about immortality that you don't know and nobody does, and that these professional theological men that try to answer those questions really don't know the answer any more than you do. I mean there are limits beyond which your curiosity cannot be satisfied. For example, is the physical universe limited or unlimited? Suppose you think of it as limited. If you do, your mind will run out to the place where you imagine it. You cannot imagine it as limited. Suppose you try to imagine it as unlimited, because you keep being sure that if you kept going far enough you would strike the end. It is either limited or unlimited, and yet it can't be either. What is the matter? The matter is this: you have a finite mind and you are trying to deal with an infinite question. You might just as well get busy on something useful and stop asking questions that the human mind is not fitted to answer. There are always people

trying to satisfy the curiosity, and it is utterly false. Let me illustrate it in the way that makes it most real to me. Let's go back to the unborn babe. Supposing that he could come to sufficient intelligence to know that some day he was going to be born into this world. Could he imagine what this world is like? He never saw light; could he think of it? He lives without breathing; could he imagine what it would mean to be born into a world where he would breathe and walk? It is unthinkable that that babe could be convinced that he was going to be born into a newer and larger and more beautiful world, but it might be impossible for him to imagine the circumstances of that new world. I think that is my position exactly. I am an unborn babe. I am going to be born in the travail of death into a new world, a newer, larger and more beautiful world; but when you ask me to describe the circumstances I don't know, and anybody who says he does is lying to you. He doesn't know either. Nobody knows in detail the circumstances of that world to come. Where is Heaven? Well, I don't know where Heaven is. People used to have pictures of Heaven that it was in the isles of the West, and then bye and bye they went around the world and then they said that Heaven was up and if you go up from London and from Pekin you are going in the opposite directions and Heaven has been displaced from its old location. I am perfectly sure, though, that out through Death the spirit goes into a great new world of growth and opportunity and service. My idea of Heaven is a place where a man can be at his best and work his hardest all the time and never be tired. Music in the pictures of Heaven is not a sign of quietude. There is no such thing as blissful happiness without work. I am sure that somewhere, somehow, God has a Heaven like that for us. Don't get all tangled up with curious questions; be content with what your heart can see.

And what is Hell? I don't know. Some one said Boston was a state of mind. Sometimes I think Hell, like Boston, is a state of mind. Sometimes I think I have been there. I have touched the outskirts of Hell as I have touched the outskirts of Heaven.

One thing I don't believe and that is that there is an eternal torture chamber. I feel perfectly confident that God isn't going to judge people on the basis of opportunities they haven't had. I don't ask too curious questions. Shall not the Judge of all the earth do right

and isn't it enough to know that there isn't such a thing as joy in the presence of the Most High save through a righteous life and that a righteous life sends one out through Death into the dark where punishment and sin must accompany each other as long as sin lasts?

And now, in the second place, I want to say this and let it be the conclusion: remember that immortal life doesn't begin when you die. One of the strangest misconceptions that people have is this, that they become immortal when they die. But, bless your hearts, if you are immortal, you are immortal now. Now you have in your possession an endless life. Do you remember how Shakespeare makes one of his characters say:

"Here, Claudio, is the warrant for thy death.

"Tis now dead midnight and by nine tomorrow thou shalt be made immortal."

Made immortal? Why, no. You are immortal now. Will you face that fact? Up here at eventide upon this glorious mountain side we see the sunset and we say, "The sun is setting." That is just talking from our point of view. Nothing has happened to the sun. The sun is shining yet and delighting, it may be, to cast its beams with joy across wide plains and seas. So our friends die; that is what we say, "They die." Nothing has happened to our friends. They have gone on. Indeed I dare to say it to you this way: you are never going to die. Your body is going to die; oh, yes. You have not got the experience of death to face. I don't fear death any more. I am not going to die any more than the sun really sets. People will say, "He is dead," but nothing will have happened to me. I will be going on, shining over new worlds. Ah, but there is hope and peace and joy in that, but solemnity too. Now you have in your possession an endless life. In God's name what are you going to do with it? I suppose a worm can make a failure of life, but not much of a failure. I suppose a dog can make a failure of his life, but then not much of a failure. But an endless life! To make a failure of that! That is a terrific thing, for the higher up you go the farther you can fall, and the most glorious and the most tremendous entrustment that God gives to me is the stewardship of a deathless life. For yourself, then, and for the sake of your friends live as though you were immortal. Live the kind of life that it is worth while living forever.

Singleness of Aim*

(If any one doubts the wisdom of sending a son to the Student Conference at Blue Ridge, he need only read this address of Dr. Poteat before the group last year. Any young man who is trying to find his place in life could well read and re-read such a message. To hear a series of such messages would be life, indeed, to many an earnest student.—Editor.)

READ beginning with the thirty-fifth verse of the fifteenth chapter of First Samuel:

"Samuel came no more to see Saul until the day of his death (A tragedy for Saul, and I think also something of a fault in Samuel); for Samuel mourned for Saul; and Jehovah repented that he had made Saul king over Israel." And then going on into the sixteenth chapter we have this story:

"Jehovah said unto Samuel, How long wilt thou mourn for Saul, seeing that I have rejected him from



DR. E. M. POTEAT

being king over Israel? Fill thy horn with oil, and go; I will send thee to Jesse the Bethlehemite; for I have provided me a king among his sons. And Samuel said, How can I go? If Saul hear it, he will kill me. And Jehovah said, Take a heifer with thee, and say, I am come to sacrifice to Jehovah. And call Jesse to the sacrifice, and I will show thee what thou shalt do; and thou shalt anoint unto me him whom I name unto thee. Samuel did that which Jehovah spake, and came to Bethlehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably? And he said, Peaceably; I am come to sacrifice unto Jehovah; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, Surely Jehovah's anointed is before him. But Jehovah said unto Samuel, Look not on his countenance, or on the height

of his stature, because I have rejected him: for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart. (There is a word in the second chapter of John about Jesus to this effect. He didn't need that anybody should tell Him what was in man, for He Himself knew, and He knows right now what is inside you. "Jehovah looketh on the heart.") Then Jesse called Abinadah, and made him pass before Samuel. And he said, Neither hath Jehovah chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath Jehovah chosen this. And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him in the midst of his brethren; and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah."

That simple story impresses me, I think, the more this morning, because it is in so violent contrast from the conventional method of choosing a presidential candidate which we saw last week in Chicago and which we shall see next week in San Francisco. Last Saturday morning at three A. M., four men sitting about a table in the Blackstone Hotel in Chicago, Col. Harvey, Senator Lodge, Senator McCormick, and Mr. Will Hayes, said it is Harding, and Harding it was. I don't know what they are going to do at San Francisco. Do you? But one fears there will be no Samuel in immediate touch with the mind of God to say, "This is he, arise and anoint him." Now I hope you will not think that it is a violent stretch for me to connect this choice of David with the choice of yourselves to be where you are this morning. How did you come to be chosen to this privilege? Well, I remind you that away back there, perhaps when you were still in the grammar school, your father, perhaps more likely your mother, made up her mind that you were going to college, and you were chosen when you finished your preparation and so went to college. I don't know what the latest figures are, but the last I saw quoted were these: of the hundred young people that enter our public school system one or two gets to college. Remember Jack and Henry and Tom in the old neighborhood, whose mother didn't decide that they were to go to college and who are back there in that old neighborhood now. You will see

*Stenographic report of address by Dr. E. M. Poteat at College Men's Conference, Blue Ridge, 1920.

them this summer; perhaps have already seen them. You were chosen out of that community to go to college, and then at college you were chosen to be a delegate to this Conference, and there again you were picked out of a large group. Remember the fellows who are not here. How many has your college in this Conference—three, five, ten, seventeen? How many are there in the student body—two hundred, four hundred, a thousand, fifteen hundred? How does it happen that you were selected out of that old home community to go to college; how does it happen that you were selected out of the college community to go to this Conference? Now I believe and I think you believe, if you think about it for a moment, that all this was in the providence of God, that is to say, in a divine control of a thousand currents of influences that have made you what you are and which were beyond your control. You did not determine those influences, and I remind you of this also, that all these influences, all this divine control of these currents of influence that have made you what you are, were with the view to the making of a king. I mean you—a king! O, no, I don't mean a throne tyrant, sitting amidst his millions and his armies with the praises of multitudes rising up like a mist around him. We now know that such is but a fit subject for the thunderbolt of God. That day is past, but in a democracy every man is king; king in the sense of sovereign rights in his own person, and he may become king in the sense of standing for an epoch, as the representative of an epoch, like Alfred the Great, for example; and he may become a king in the sense of, here again like Alfred the Great, serving a whole people. Not in pride of position, but in humility of service every last man of us is called to be a king, and I say again that all these influences that have co-operated to bring you to this place were with the view to make you a king of men.

Now I am going to try to occupy your attention for the rest of the period by the question, How are you going to meet and use this opportunity? I remind you (yes, and I am speaking to you one by one) that the design of God in you has all along depended upon your co-operation. You would not have gone to college if you had not said, "Yes," when father insisted upon it, and you would not have come to this Conference as a delegate from your college if, when the Cabinet got together and suggested that you should come, you had not said, "Yes." All along God's design in you has depended upon your co-operation, and that design may be blocked and a whole career become forfeited by your responses in the next eight days on these grounds. Don't be thinking that that is an exaggerated statement.

What are you going to do with this day; what are you going to do with these days? And here are my sug-

gestions. First, get into the Conference on the jump. You were exhorted to do that last night and this morning in the class rooms and in the institute hour. I am exhorting you to do it again. Get into the Conference on the jump. How many of you are Sophomores next year? Observe I didn't ask how many were Freshmen last year, but I know how you felt when you came on to the campus that first day. You tried to bluff it out, but you were scared on the inside. You were timid and heaving homesickness. No, you needn't deny it; heaving homesickness passed in sighs over your breast. "No, I don't like this place." I have one prescription for a fellow like that; absolutely specific for homesickness and timidity. This was what I always said to fellows in that mood when I was in college work: "See here, if you will get your lessons faithfully every day for two weeks and be prepared to answer any question that the professor can ask you and will take some regular exercise on the athletic field every afternoon for two weeks and then are still wanting to go back home, you come to me and I will pay your railroad fare. I never knew it to fail. What is the suggestion? Why, get into the game on the jump. O, that doesn't mean be fresh; that doesn't mean take charge of the campus; that doesn't mean that I know as much as anybody on these grounds; that doesn't mean any self-assertiveness; that means get into the thing for all that there is in it.

My second suggestion is this: commit yourself wholly to it. Have no reserves about it, and so escape the weakness of indecision and debate later on. Don't be saying to yourself, "Now I really can't stay for the last two days, because I have an engagement I have got to get back for." Don't say, "I am obliged to get away from here by Sunday." No, no; commit yourself. First, get in on the jump; second, commit yourself wholly to the whole program. Now you weren't of that group that I saw this morning, dawdling on the veranda of the Robert E. Lee Hall while most of you were in the class rooms. Those fellows, I do not know whether they belonged to the Conference or not, but I am guessing that possibly those fellows had not committed themselves to the whole program of these nine days, and I tell you that those fellows are running the risk of forfeiting a whole career.

Then my next suggestion is this: Go the limit on all the truth you have seen. There are some people that are afraid of truth. I suppose the reason for that is, in the case of maturer people, that they are afraid that the truth will disturb their landmarks. They are afraid that it will crush and bring down with a crash the lighthouse that they have built for themselves. They have a comfortable and convenient place which they have built up out of certain convictions and principles and they say, "Now, soul, stay right in here." Those

people are afraid of truth. They are afraid that their lighthouse of life may be broken down by new truth. I think Saul of Tarsus was a little afraid of new truth, but one day on a Syrian roadway, not far from a famous city, a great big truth struck him and scattered his lighthouse of life into a thousand fragments; but, thank God for the shine that blazes through all the centuries following, because Saul of Tarsus wasn't disobedient to the heavenly vision. And Isaiah. One day in the temple he saw the Lord and when he heard the voice of the Lord, he said, "Here am I; send me." Luther was climbing those sacred stairs yonder in Rome, and half-way up a voice seemed to say to him, "The Jews shall live by faith, not by climbing sacred stairs and doing penance in a thousand ways," and he stood erect and there dropped from his spirit the shackles of a thousand years and he was the emancipator of all subsequent generations. How did it happen? Because he said, "Yes," to a new truth. Say, fellows, go the limit with all the truth that you see. The truth will make you free. The slaves of falsehood have to make their way by intrigue. Truth frees men. The men who have been made free by the truth are carried forward by the total sweep of God's universe of truth, and nothing can stand against them. There is no unfaith so deep as the fear that truth may be bad for me. I spoke of people that were afraid of truth,—maturer people. In your case I can tell you what the situation is. In your case it isn't fear that your house of life will be destroyed. In your case it is the fear that the truth is going to make you have to give up some things that you are very much enamored of. Look here, son, make up your mind on the spot that you can't dally with truth. You can't refuse truth and not suffer for it. I exhort every man of you, as you value your own career, that right now you make up your mind in a definite determination, "I will take the truth this Conference offers to me and I will not flinch and I will follow it if it carries me to the North Pole or to the remotest star.

There is just one other suggestion and that is this: You see that index finger? There is just one thing and but one that can defeat you and this Conference, and you know what that is—Sin. Any sin may defeat you and the Conference. Any sin may do it; even the slightest, as we are accustomed to say. Any compromise with your conscience will defeat you and will defeat this Conference, and so defeat the purpose of God,

the design of God in bringing you to this place. "O, he just took some books out of the library for summer reading. He knew the regulations, that every book had to be returned before he left the campus, but he just took the books and put them in his trunk." Fifteen years later in a prominent community, that some of you know well, in a Southern state, the cashier of the bank defaulted and broke the institution. Any connection between the two incidents? Yes, it was the same man that borrowed the books and put them in his trunk against the college regulations that broke the bank. Say, you can't compromise with your conscience and escape the consequences. "Be not deceived; God is not mocked. Whatsoever a man soweth, that shall he also reap," or to put it as Bishop Berkeley put it, "Things are what they are, and their consequences will be what they will be." Why should we deceive ourselves? "If thine eye be evil, thy whole body shall be full of darkness," and as Dr. Alexander was telling us last night, a man who has dulled his hearing by sin cannot hear anything in this Conference. A man who has put out his eyes by sin cannot see anything though the blazing glory of God should shine full into his face. "If thine eye be single" (Dean Brown tells about a man who had been wined in his club and he was being helped down the steps by a friend. The friend said to him, "Now you will take the first car that you see there. The second one isn't there.") I started to quote a Scripture. Listen. "If thine eye be single, thy whole body shall be full of light," and my exhortation this morning is singleness of aim for the days of this Conference. Go back to that beautiful story I read. Eliab was a very handsome fellow, but there was a handsomer brother in that family. The Hebrew says he was of beautiful eyes, ruddy countenance, and fair to look upon. Do you see him in his shepherd's garb? And he forgot to lay down the crook as he came into the presence of the man of God. His shepherd's crook is still in his hand. I think his legs are bare from his thigh downward and I don't know that he has sandals on. Look at him. God was growing a king. God is growing kings of men in this Conference. I don't mean kings who will lord it over the Lord's heritage in pride of position as I said awhile ago. I mean kings of men for service in a world-wide democracy. Are you God's man? You are if you say "Yes" to Him now. "Speak, Lord, thy servant heareth."

Faith*



HERE is a new literature that has grown up within the last eight or ten years called "the success literature." You go into one of the modern bookstores in New York or Chicago and ask them to send you over to that shelf or table, and they will show you scores of volumes on how a young man is to succeed. Now if we Christian workers get into that literature, we are apt to find that a great deal of it is impracticable. There is a great deal that isn't, but it is apt to be taken up with things that are very technical for men in manufacturing or salesmanship, but it shows a hunger of this day which is very commendable. That is, there



FLETCHER S. BROCKMAN

is a desire to get at a scientific basis for making a man's life count the most; do more than you might ordinarily do by just a rule of thumb and hitting it out blindly. Now the best piece of success literature in the world (there is absolutely no question about that), put down in the most concentrated form and most accurate and most scientific, is comparatively brief. You can read it in less than ten minutes. Fortunately, all of you have it. I want to recommend it to you. It is the eleventh chapter of Hebrews. It is the most remarkable thing on earth that an author should have had the insight to have gone over all the great people of the Jewish nation—not only that, the great people whom the Bible mentions are the great spiritual leaders of

the human race, beginning with Abel and coming down through the different fathers on to Noah and then to Abraham and Jacob and Moses and Barak and Gideon and Samuel and all of these. It takes these men and women into consideration as well and gives one single secret of success for all of these persons who founded empires and overcame absolutely impossible obstacles, marvelous achievements. Now this author says there wasn't one reason why David succeeded and another reason why Moses succeeded, and another one why Samuel did, and another why Isaiah did, but that there was one principle of success which, if you get it, would give you the key to the success of all of these marvelous characters in the Old Testament. Now that is analysis for you. That is getting down to the very heart and core of things, if it is true. I was somewhat a young man when I ran onto that, and I said, "My, my, I have found the thing I was looking for. I have discovered how I can succeed." I started looking at it again, and then I dropped it. I said, "Yes, there are so many things like that in the Bible. You just think you are going to get something and then it slips off into moonshine, so unreal, so unpracticable. Because what is this great key to success? It doesn't sound very much like those ten points that Carnegie put out or like Lincoln's or Benjamin Franklin's, which is advice on what you should do to succeed; because it says that there is just one word, 'Faith'." I try to be frank with myself at any rate, and when I ran onto that I said, "Now that is a pity. I can understand and I can get enthusiastic over most of these so-called great doctrines of the Christian religion. Here is love; anybody can see that that is just the one thing that will melt the whole human race together and prevent war and conditions; anybody can see that. Justice, righteousness; these things are perfectly evident; but *faith*. Now, after all, what is there to that? Temperamentally, I never had any use for faith, because I am practical, and the very essence of faith seems to be that it is up in the air. It is impracticable." Now anybody as a boy that lived on a farm and raised cotton at five cents didn't do it for fun. That person's got an idea of being practical. You are not satisfied with some scheme that looks very pretty on paper. Then another thing. I was always inclined to be in action. I wanted to jump out and be doing things. I never had much use for a talker or a dreamer, and here is faith. Well, what is faith? Faith is a woman's virtue. It is a passive thing. If you didn't do it, well, just have faith that it will come out all right. I always had a feeling that I would feel a good deal better if I was dashing into things and making some motion and movement at any rate.

*Stenographic report of an address given at Blue Ridge by Fletcher S. Brockman on July 9, 1920.

Now another thing. Faith seemed to me to be altogether out of spirit with the age. This is the scientific time, a scientific age. We believe in reason. We believe in having facts. It is the day of the laboratory, of the test tube, and talk about if you can't understand anything, just have faith! Well, now that didn't seem to me to be any secret of the success of a man like David and a man like Moses, who were eminently practical, and Abraham, men of action. I couldn't understand the thing at all. Then I came back to read what that definition of faith was. If you take the revised version and notice the margin, it gives you a hint of the Greek that helps you; but even if you take the definition just as it is in the authorized version, or in the revised version, you still get the idea. "Now faith is the testing of things not seen, the giving of substance to things hoped for." Now I got to reading that and said, "That is not very passive." "The testing of things not seen, the giving of substance to things hoped for." There is action just put into the very words themselves. And then "testing." I said, "That doesn't sound very unscientific. That sounds like the laboratory." "The testing of things not seen." If they are not seen and not real, then how are you going to test the thing? The more I studied, I thought I would go over those names and illustrations again.

You remember that the poet tells about Abraham, how he was there in his home in Mesopotamia and in the night there came a voice to him and said, "Leave home and go to a land that I am going to show you," and then he spoke about Moses how he had to leave Egypt and start out in the wilderness, and one man after another. I could see that all of his illustrations were men of action, men that were eminently practical, so I came to realize that what had been wrong with me was not that faith itself was wrong, but that there was a great spiritual truth, a great spiritual principle that underlay success in Christian work that I had been misinterpreting.

If Abraham had listened to the voice and had treasured it in his heart and told all his friends about it and given prayer meeting talks on it, and all that sort of thing for years, he would never have had faith. It was the next morning when Abraham had gotten everything packed and ready and in the afternoon started off there into the desert. He didn't know where he was going nor where he was coming to, but he was listening to a voice and when he had lifted his foot and started west—that was faith. He was acting as if God meant what He said. Now that is faith. That is the modern way of putting it. You act as though God meant it.

Now what does it mean by "testing the unseen"? It was all unseen. Nobody could see Palestine; there was nothing but a terrible desert in between, and he went

tramping month after month and month after month probably; a great many difficulties. Lot was sort of hanging along half-hearted. He took Sarah out of loyalty to him, not out of loyalty to the voice. There was almost mutiny in the crowd of servants, but he kept going straight ahead and finally he found Palestine. There it was. He said, "What did I tell you? There is the dirt." He had turned into substance the thing that he hoped for. It didn't take faith for Sarah then. She could see the actual dirt. It was there. He tested it. It was unseen; it proved to be true. He hoped for it; he turned it into substance. Now that is what faith means. There are some people in the world that have got to go without knowing where they are going and without seeing the thing they are working for, but they have got to walk out into the unseen and take that and put it, so to speak, on a platter and let the rest of mankind, who haven't got faith, realize it. That is just exactly what all the great spiritual leaders, Luther and Wesley and Knox and all of them down through the ages since these great heroes have done. It has been turning hopes into substance. That is really the whole secret of Christian work. You have got now at the very fundamental. You have got at the one single thing; if you can accomplish, you are sure of it.

Now this is so accurate a definition of faith that you don't only find it in religion, you find it in business; you find it in science. Take Cecil Rhodes and take illustrations from anywhere, but take him. When he went down into South America and he came here to the Zambezi River, a thousand feet down was that chasm, and across a great many feet and the roaring of the waters and the rising of the spray; a terrible sight it was, and yet Rhodes said, "We ought to have a bridge across here. We ought to cross, we must do it, we can never found this Empire of South Africa until we cross this gorge." He had a great fortune; it was nothing. He took it to London and put it into pool. He went to his friends and said, "We need money. We have got to put a bridge across the Zambezi." He put everything he had into it. There was nothing but hope there; he was going to make it substance. There was nothing but the unseen; he was going to make it seen. Finally the railroad was built, and the engineers were brought there and they put across the bridge and the hour comes and the little car starts across. Here is the yawning chasm down below. Nobody trembles, nobody is afraid. They strike right across that terrible gorge. Now it was faith, faith which was a hope tested by action; the unseen turned into the seen that enabled him to do that.

Now here is a point that troubles people sometimes. It has troubled me a great deal. That is, that somebody says, "Yes, that is all right to act like that, but

suppose that Abraham had started across the desert there and got to the end of the desert and hadn't found anything. Then he would have been in a pickle." Now I want to warn you. This subject is very much akin to the subject that I had yesterday, and it may be possible for me to make a lot of cranks out of some of these young people here in talking this way, because we may start out to turn the hope into substance, and when we turn it doesn't get substance at all. It is still a hope, or it even ceases to be a hope, and we may think that we have got something in the unseen, but when we test it, we may find there is nothing there; still unseen. The point is, how in the world are you going to find out whether you have faith or presumption? I remember when we were living in China, we were up at a little mountain resort, and a friend came to see us who was taken ill, a young lady, and she got worse and worse, I am sorry to say. Finally the doctor came to us and said she could only live an hour or two more, and just as the doctor left, within two or three minutes, a missionary came in, a young man, a very godly, splendid young fellow. "I understand the doctor says your friend is going to die." I said, "Yes." He said, "Well, I have had a revelation from the Father that that is not going to be so. Would you mind having prayer about it?" I said, "Certainly not." We walked into another room and closed the door and knelt down. I remember his prayer. He didn't begin by asking God to make her live, but he just thanked God that she was to be restored, that God had given her His life. Then he asked me to pray and he walked out. In about two hours' time the young lady died. Now there was a tragedy, a real tragedy.

I was talking with a man on the train the other day. He was saying, "When I was a young boy I had a feeling that I ought to leave the railroad office where I was working and get right outside the door and distribute some invitations to the Y. M. C. A. meeting. It pretty nearly killed me, the thought of it. The thing that

came over me was the thing I had to do, to show the Lord I was loyal to Him. I didn't want to do it and didn't know whether I ought to or not. Finally I said in my room, 'Now, Lord, I am going to put you to the test in this thing. If you want me to do this thing, prove it to me and I will do it. Lord, if you will just make my watch stop within the next two hours, I will do that thing.' I didn't think about asking the Lord to keep the watch running. It never had stopped before, but I put it up to the Lord to stop the watch if He wanted me to distribute those invitations. Two hours passed, and the watch didn't stop, so I didn't distribute the invitations." There is a difference there, isn't there? You detect a difference between that and Abraham and that and Moses. These people simply hurled everything they had onto the unseen and yet came out all right.

Take this illustration of Cecil Rhodes, and that will enable us to see the difference. I have sometimes pictured an old African chief coming there to the Zambezi, swinging along as those potentates do with all of his great dignity. He comes up to the Zambezi and says, "Here, magician, some incantations! I am going to walk across the Zambezi. This spray that is rising, let it turn into stone and I will walk across." The magician makes a few passes and the old chief believed the mist now to be a stone bridge able to bear him, so he starts across. Of course, tragedy follows, real tragedy.

Now what is the difference between Cecil Rhodes and the African chief? Cecil Rhodes obeyed every law of physics, every law of engineering. In religion as in business we must obey every law which has been given for our guidance, and the person who is going to bank upon those great spiritual truths or laws is just as sure to make his faith real as Cecil Rhodes did in the realm of engineering. Moreover, the man who disregards them is just as sure of tragedy as the African chief.

BOOK REVIEWS

DREAMS AND VOICES. by Helen Hyde Trine. The Woman's Press, New York.

The theme of mother love is as old as the human race, and has been celebrated in painting, sculpture, music and poetry in every tongue and in all ages. And yet it is ever a "new" theme to each generation of artists, because the emotion is deep-seated in human hearts, and its appeal is irrespective of race, color or creed—it is universal. And so our own contemporary poets have sung in a very beautiful way of this old, old theme, and have made a most worthwhile contribution to the already large volume of the world's poetry on the subject.

These poems of our day speak very closely and intimately to us, because they are redolent with the spirit of frankness, devotion, and even reverence with which we are more and more learning to approach children. The child is more and more appreciated not only for what he may become, but for what he is in himself. Educators, religious leaders, and social workers of every kind, trace the solution to type of complex problems which are vexing the minds of humanity today, back to the childhood of an individual group or race. Even mothers and fathers as never before are coming into a fuller appreciation of the bigness, the importance, beauty and fascination of their task, and are approaching it with a greater spirit of devotion and enthusiasm than in times past.

Grace Hyde Trine has rendered a very real service to lovers of verse by compiling many of the best recent poems dealing with the relationship of mother and child, naming it most appropriately "Dreams and Voices," to the very last poem, we are lured on by the exquisite, artistic representation of "Dreams and Voices," to the very last poem, you are lured on by the charm, the variety of the poems selected. They range in their content from the deep mystery and joy of birth, to the tragedy and pathos of the child who failed as a man. Then, here and there, you find and welcome a poem of a lighter vein. With all the wealth of the collection, however, one naturally wishes she had included some which she left out.

Aside from the charm of the book itself, it happens to be especially fortunate in its dress. The cover is most attractively done—a thing not to be despised, especially when the contents deal with such a theme.

J. Mc. W.

A GREATHEART OF THE SOUTH. By Gordon Poteat. George H. Doran Company.

Each year student communities in the South grow larger, and with the increase in numbers there is greater complexity of life. The danger of the more complicated and crowded life is that each individual will be lost in the crowd and cease to have any large sense of responsibility for the social or moral well-being of his fellows. To keep a sense of moral unity in the student body is one of the largest problems of the modern college. Along with this individualism has come in many of the colleges a spirit of cynicism and a critical attitude which is in danger of wrecking religious life in the colleges.

No better antidote for these two evil tendencies could be found than the biography of some of these large, unselfish souls who occasionally appear in every real college. Among these splendid unselfish men who have come up in our Southern colleges during my acquaintance with these men, are J. Arthur Brown, who served as a student secretary of the Y. M. C. A. at the University of Mississippi, and John Anderson, student at Furman University in South Carolina, and medical student at Wake Forest and Louisville Medical College.

In his studies John Anderson was a good average student; never failing to make his passes, but never brilliant, but in his extra curriculum work he was a most remarkable man. He found more ways to help others, he was more self-forgetful than any of his fellows. To read the simple facts of his daily life would stimulate many a college man to live a new life. John Anderson was accidentally drowned after two years' practice as a physician, but in his student days and his two years of service, he lived more than thousands of physicians who practice forty years.

I can think of no message which our college men need more than this, and I believe it will stimulate high resolves in many men. I could think of few books which I would rather see have a broad reading by young men and women than this simple story of a true "Greatheart of the South."

AN INTRODUCTION TO SOCIAL ETHICS. By John M. Mecklin, Ph.D. Harcourt, Brace & Howe, New York, 1920.

The subtitle, "The Social Conscience in a Democracy," gives the author's point of view. Among the last year's output of splendid books on social topics, this one stands easily among the first. With a wide grasp of the whole field, a rare discriminating power of description and stimulating exposition the author has met a deep need of both the citizenship and the institutional life—social and religious—of our time.

The discussion falls naturally into three parts: Historical, Psychological, and "The Social Order"—the

last covering more than half of the 446 pages. The topics include such questions as the problem of democracy, the religious background, individualism the great society, our uncertain morality, organization of the moral sentiments, public opinion and the social conscience, moral progress, the home, the ecclesiastical ethic, the school and the social conscience, the ethics of private property, the worker and the machine, the ethics of business, the city, and political obligation in American democracy.

As a stimulus to thought, to the progressive organization of social motives, to the realization of social and ethical values for the practical understanding and achievement of the democracy of the social, industrial and ethical life, this book, or one like it, ought to be read by every religious, educational, social worker and every responsible citizen. It is without partizan bias, has no wares to sell, no hobbies to champion, lugs nothing in, blinks nothing, is scholarly enough for the professional and popular enough for the average intelligent, thoughtful citizen.

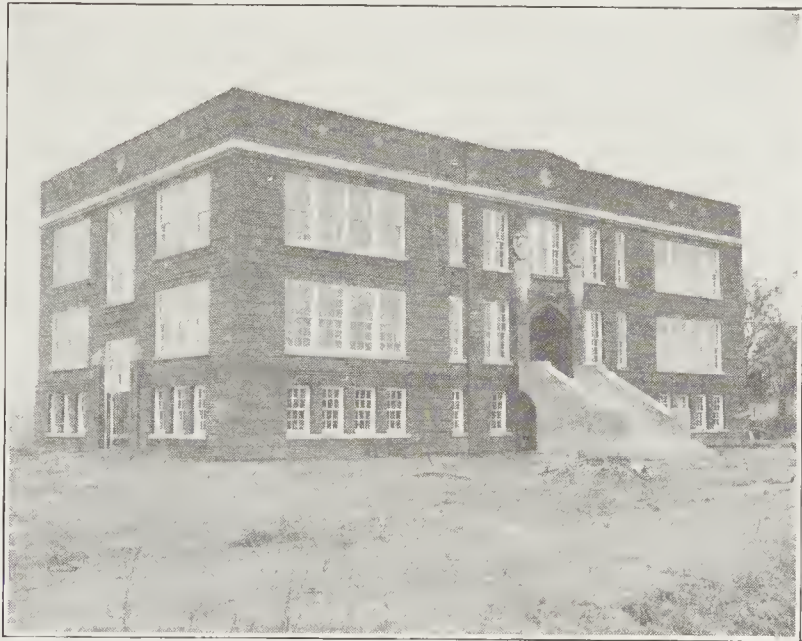
K.

A Mississippi woman writes: "I thank you for the splendid copy of the January 'Voice.' Anything connected with Blue Ridge must have a melodious voice, harmonious, too, for it was the smoothest running organization it was ever my good fortune to visit. I feel I owe an everlasting debt of gratitude for being directed to a place so replete with all that is fine and good."

A State Secretary of the Y. M. C. A. writes: "I have received copy of 'The Blue Ridge Voice' and want to express my appreciation of the quality of the magazine. You have not sacrificed quality for size as is so often done. The reading material is excellent and is the kind that lifts men. It counteracts a tendency, it seems to me in our Association literature of today, to popularize our reading matter at a sacrifice of constructive thought."

PROGRESS IN EDUCATION

If any one is skeptical as to whether the Southern people really mean to co-operate with the colored people in the training of Negro children, he need only follow the reports of the various state departments of education in these states. There has just come to our table a report from Mr. Favrot, State Supervisor of Rural Education in Louisiana, which is most remark-



NEW COLORED HIGH SCHOOL BUILDING,
MONROE, LA.

able. This report shows that during 1918-19, the state spent on Negro schools from all sources \$458,882, and in 1919-20 the state spent \$921,525, or an increase of more than one hundred per cent. The average yearly salary for colored teachers increased from \$298 and \$216, respectively, for men and women, to \$369 and \$374. The expenditure per child enrolled increased from \$4.60 to \$7.81, which is a very creditable amount and the enrollment of children increased from 99,757 to 117,778. The length of session was increased from an average of 94 days to 114 days, just adding one full school month.

Dear Reader:

We hope you have been enjoying the VOICE. Won't you help us make a greater success out of it by sending it to one or more of your friends? One dollar will send it anywhere for a whole year.

Cut this out and mail to

THE BLUE RIDGE VOICE, Nashville, Tenn.

Enclosed find \$1.00, for which send the VOICE ONE YEAR to

Name

Street

City State.....

Sent by

The other states of the South do not necessarily show such large progress, but surely this is an indication that the Southern people having set their faces toward a fair chance for the Negro child do not mean to falter or turn back.

This month in the colleges of the South there will

be presentations of the Relation of Southern White College Men and Women to the Negro. All the State Departments of Education are co-operating in this presentation and it is hoped that every college will have a large study class, and that at least ten thousand students will be enrolled in the classes.



A Portfolio of
Magnificent Scenes in
"THE LAND OF
THE SKY"

Ideal Vacation Land, in the Western
North Carolina Mountains

HOME OF THE

Blue Ridge Association

FOR

Christian Conferences and Training

RAILWAY STATION: BLACK MOUNTAIN, N. C.

SOUTHERN RAILWAY SYSTEM representatives in all the principal cities will be glad to plan your trip for you.

The Southern Serves the South

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

HARRY EMERSON FOSDICK'S

"The Meaning of Service"

Will Be Ready December 3rd

A WORTH-WHILE CHRISTMAS GIFT

A SPECIALLY BOUND SET of Fosdick's three "Meanings"—*Prayer, Faith, Service*. The THREE books, uniformly bound in cloth, with morocco ridge, gold stamped, gilt top, with silk marker, encased in an attractive carton. \$5.00, postage paid

FOSDICK'S trilogy on the meaning of Christianity—"The Meaning of Prayer," \$1.15; "The Meaning of Faith," \$1.35; and NOW "The Meaning of Service," \$1.25.

ASSOCIATION PRESS

347 MADISON AVE.

NEW YORK

Publication Dept., International Committee, Y. M. C. A.

ASHEVILLE'S LARGEST DEPARTMENT STORE

Attractive Merchandise and Efficient
Service Throughout the Year

BON MARCHE

ASHEVILLE, N. C.

WARD-BELMONT

For Girls and Young Women

Reservations for the 1921-22 session are now being made, and should receive the earliest possible attention in order that enrollment may be assured. Hundreds were turned away last summer for want of room.

Ward-Belmont offers a six-year course of study, embracing two years of college. Unusual opportunities are afforded for the study of Music, Art, Expression, Home Economics, and Physical Training.

Every opportunity for outdoor pastimes and physical development on a beautiful campus. Gymnasium and Swimming Pool.

For catalogue and book of views, address

J. D. BLANTON, PRESIDENT

Belmont Heights

Nashville, Tenn.

M. V. Moore & Co.

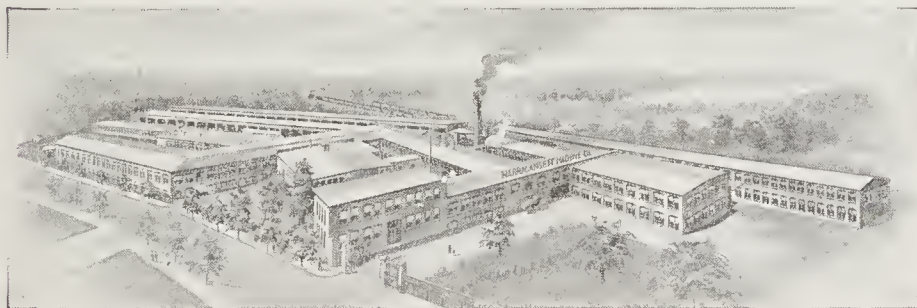
Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE

ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS
(Blue Ridge Official Photographer)
ASHEVILLE, N. C.

ASK FOR "BLACK MOUNTAIN AUTO COMPANY"

Authorized Service Autos for Blue Ridge Y. M. and Y. W. C. A.
FARE 50 CENTS EACH WAY

OFFICE AT BLUE RIDGE AND BLACK MOUNTAIN, N. C.

WE ARE AUTHORIZED BAGGAGE AGENTS FOR BLUE RIDGE Y. M. AND Y. W. C. A. DO NOT GIVE UP YOUR
BAGGAGE CHECKS ON THE TRAINS, HOLD THEM AND TURN THEM IN AT BLUE RIDGE OFFICE
AS IT WILL SAVE YOU TIME AND MONEY

CONFIDENCE AND QUALITY

IF THERE IS ANY BUSINESS TODAY THAT NEEDS CONFIDENCE AND QUALITY INJECTED IN LARGE QUANTITIES
IT IS THE WHOLESALE GROCERY BUSINESS. SQUARE DEALINGS AND THE GIVING OF QUALITY BE-
GETS CONFIDENCE. THE TABLE AND BOOKSTORE AT BLUE RIDGE ARE
LARGELY SUPPLIED BY OUR LINE.

ROGERS GROCERY COMPANY WHOLESALE

ASHEVILLE, NORTH CAROLINA

W. C. McCONNELL

J. H. McCONNELL

McCONNELL BROTHERS

Established 1884

WHOLESALE

FRUITS, VEGETABLES
CONFECTIONS

367 to 371 Depot St.

Phones 2400-2401

ASHEVILLE, N. C.

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

ENGRAVED

Wedding Invitations—

Wedding Announcements—

At Home Cards—

Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

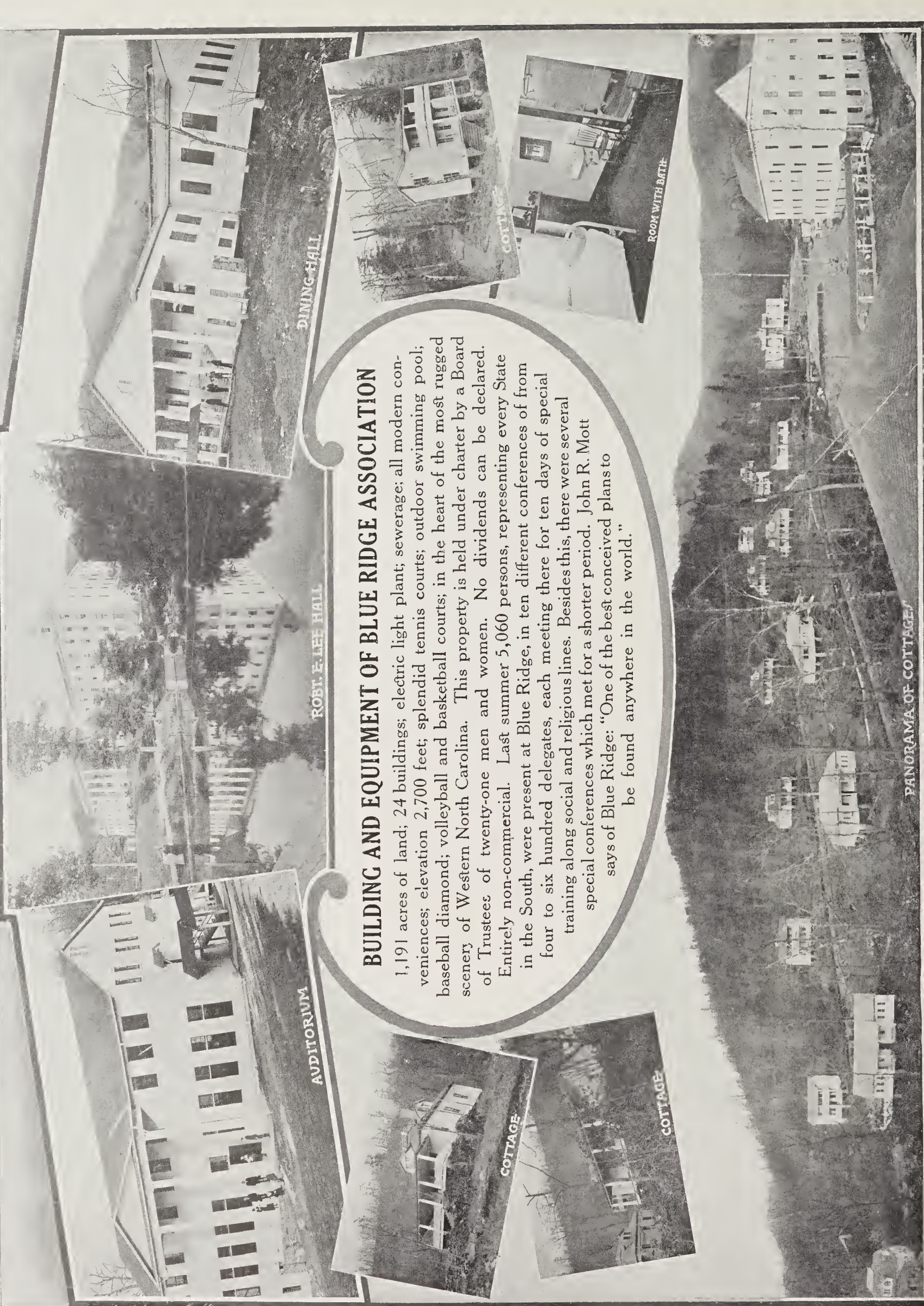
2267.3

The Blue Ridge Voice

North Carolina Collec-
tion
N. C. Univ. Library



MARCH, NINETEEN TWENTY-ONE



ROBT. E. LEE HALL

AUDITORIUM

DINING HALL

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

1,191 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared. Entirely non-commercial. Last summer 5,060 persons, representing every State in the South, were present at Blue Ridge, in ten different conferences of from four to six hundred delegates, each meeting there for ten days of special training along social and religious lines. Besides this, there were several special conferences which met for a shorter period. John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."

COTTAGE

COTTAGE

ROOM WITH BATH

PANORAMA OF COTTAGES



THE BLUE RIDGE VOICE

Volume II

NASHVILLE, TENN., MARCH, 1921

Number 6

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

DR. W. D. WEATHERFORD, Editor

J. J. KING, Manager



This issue of "The Blue Ridge Voice" carries quite a large number of views in and around Blue Ridge. Many people are now beginning to think about their summer plans and we believe that Blue Ridge has a message that every reader of "The Voice" wants and needs. Not only has Blue Ridge a message from leading men and women of the country, but the beauty of the scenery and the invigoration of the hills bear a

message in themselves for every one who comes to Blue Ridge.

To those who have already been to Blue Ridge, these pictures will bring back happy memories, and to those who have not been there we hope will be an invitation that will prove irresistible.

The next issue of "The Voice" will carry a full outline of all of the conference programs, with names of speakers, courses, etc.

RECREATION
INSPIRATION
TRAINING



AROUND THE SWIMMING POOL.



ON THE VERANDA.



TONIGHT I am going to read you one of those brief but most revealing parables of Jesus as it is given us in the Gospel according to Luke, in the twenty-eighth verse of the fourteenth chapter: "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" And in the thirtieth verse: "This man began to build and was not able to finish it." Isn't that just the thing that we don't want to happen as this conference breaks up and we go back? We have begun so many beautiful things here among the mountains. The question is are we going to be able to finish them. Jesus faced so much of the good beginning among people followed by a poor ending. You catch the note of that disappointment of His everywhere you go through the Gospels. Now it turns up in the parable about the seed so responsive to the first warmth of the sun, which sprang up but could not stand the blistering heat of the day and so withered away. You have it here in this parable about a man who began to build a tower but hadn't gathered enough material to complete it and so was scoffed at by all of his neighbors as a man who began to build but was not able to finish. Everywhere Jesus met people responsive, eager, sensitive, ready to make a start, but lacking those qualities in character that enable men to make a great conclusion. He faced it even in the circle of his own disciples, because once, you remember, He took Peter, and that little band of His followed up to Cæsarea Philippi. It was one of the most beautiful places in point of scenery that Palestine afforded. There, far away from all the things that made it hard to be a follower of Jesus, surrounded on every side by the *persuasive beauty* of the natural scenery, Peter came to that great hour when he saw Jesus more clearly than he had ever seen Him before, and cried, "Thou art the Christ, the Son of the Living God." Then, just as you are going down from this mountain top, down from Cæsarea Philippi went Peter and those disciples, to that tremendous week in Jerusalem to all the difficulties that they had to keep their faith steadfast and strong, and before that week was out Peter had denied his Lord, and the other disciples had deserted him. They began to build, but they were not able to finish.

Young women, there are two sets of qualities, one of which makes it easy for people to make a good start, but the other of which is necessary to make it possible for people to make a good conclusion. These are the qualities to make a fine start: responsiveness, sensitiveness, eagerness, youthful enthusiasm. How easily

we rise in response to some beautiful appeal and make a fine beginning; but these are the things that are necessary to make a great conclusion: constancy, patience, fortitude, perseverance, the capacity to carry through. Now up here among the mountains, far away from the things that make it hard to be Christians, all that first set of qualities has come into play. You have been sensitive, responsive, eager, enthusiastic. It hasn't been hard at all to make you see the things that one would most want you to see. Now you are going down where the other set of qualities must come into play. Have you got them? Perseverance, patience, fortitude, constancy; or will it be true of some of you that a month from now, six months from now, the Master will be looking upon your life and saying, "She began to build, but she was unable to finish?"

Last summer I saw the launching of a sea-going ship. It was a gala day: all the boats were decked with flags, girls were singing, companies came to behold the festival occasion, and when the great ship took the water and the whistles blew, all the people cheered; but every old seaman who ever had taken a boat out knew that the launching of the ship was not the testing of her. He knew that out upon the open sea when the storms blew and the billows rolled would be the testing of her. Did she have the strength to carry on and make her port even while other ships went down? And so this conference hasn't been the testing of you. The testing is coming back home. The testing is coming when you get back to college in the fall. Will you carry through? Will you remember? Will you display those qualities which enable folk not only to make a fine start but a glorious conclusion?

Now tonight I just briefly want to call your attention to two things that will enable you to translate the fine start that in your sensitiveness and responsiveness and eagerness you have made up here into the practical and faithful conclusion of a steady and persevering life down there.

In the first place, can it be possible that so large a company of young women should be gathered together without there being some of you who should make definite decisions before leaving this place. Now there will be some of you that have no business to make some decisions about some things. I wouldn't urge a young girl who wasn't quite sure just what she ought to do to force herself to a decision about her life work. There are some of you girls here trembling upon the brink of a decision for the foreign field. I wouldn't lay a single urgent hand upon you. Don't you decide until you have canvassed the situation, until you know. But while it may be true that there are questions here which you ought not to force yourselves to decide, there

[Stenographic report of an address by Dr. Harry Emerson Fosdick, at the closing session of the College Women's Conference, Blue Ridge, 1920.]

must be other questions concerning which there isn't any question what is right, where you ought to come to a decision. As I have listened to what has been going on here in the conference, I see we have been talking to you about some very big things. I wonder if underneath all the great things that we have been talking about there are simpler questions in the hearts of some of you young women: questions of purity in personal relationships, questions of honesty in school life, questions of truthfulness; elementary questions where you are tempted, where perhaps you have been wrong, where you ought to decide? Maybe there are questions about your personal habits with reference to God, about prayer, about the things you ought to undertake for Christ back in the college; questions where you ought to decide, where you can say tonight, "By the grace of God, I will." You know there comes a time in the course of a chemical experiment where the solution still is fluid and where it will stay fluid until the operator, with a jar of his finger, sends the whole solution, precipitated crystals at the bottom. There is many a life in solution and it will stay there until there comes that decisive jar of the will that says, "By the grace of God, I decide." Will you face yourselves tonight? You know what the question is; I don't. But I know you couldn't get together an audience of young people like this without there being questions. You know you ought to decide; you know there are some things concerning which you ought to say, "No, that stops from now on. Never again." And there are other things concerning which you ought to say, "Yes, I have dallied long enough. I will." Will you make those decisions before you leave this mountain top, lest having begun to build you be unable to finish?

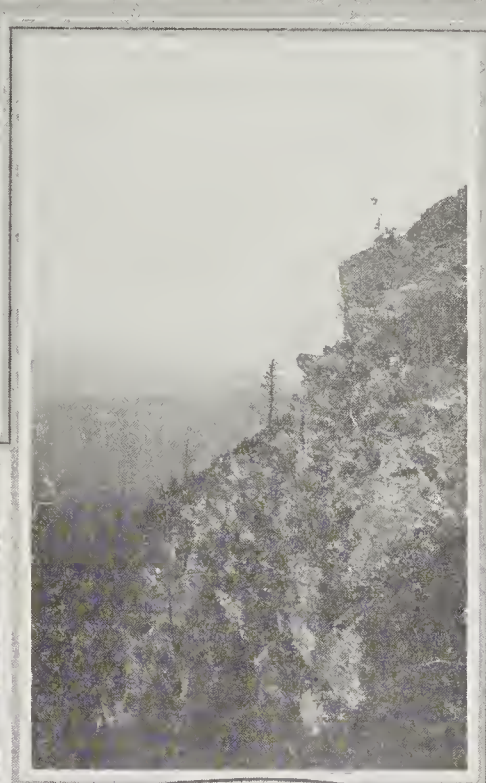
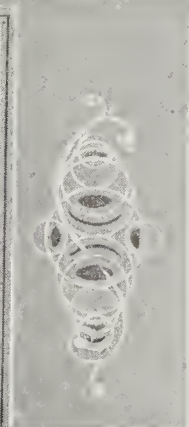
And then, just this second thing. Don't misunderstand that great world-wide vision that has been presented to you here upon this mountain top. Interests as broad as the planet on which we live and as deep as the kingdom of God that is to come, and don't go away feeling bewildered, as though you were lost and somehow did not know how to take hold of this problem. Make up your mind to begin tomorrow to put into practice what you have learned here. When Alice Freeman Palmer was president of Wellesley, her husband upbraided her one day and said to her, "Why don't you write books? Why don't you give lectures? Why don't you do more of the things that make a noise in the world?" And Mrs. Palmer listened to him patiently, as a wife should, until he got all through, and then she came back at him, as a wife should, and she said, "You must give yourself to people. It is people that count. You give yourself to people and they touch other people and they touch other people still, and so you go on working forever." Now there isn't a single one of you who can not tomorrow begin right there where we are

giving ourselves to people, and it is the biggest business in the world. I mean that. There was a time when I thought that individual service as just one person doing good to another and then a circle all around those two persons, and there they stood, isolated, one serving another. Then one day my eyes opened and I saw this: that every personal relationship is a live-wire connection between one soul and another. I have hundreds of those, but each one of those hundreds more, and each one of those hundreds more still, so that I suppose that if you should start to trace out these live-wire connections between human souls you could take two of the most unlikely people your imagination could think of, a little Negro child in the lower slums of Richmond and the Llama of Tibet, and you could trace live-wire connections between the two, because we are all emersed together. We are all caught up in the great nervous system of humanity, and here you stand tonight and will stand tomorrow and the day after tomorrow, and there isn't a single impulse of good will and kindness that you send out that doesn't sooner or later run through the whole nervous system of humanity. That is not fancy, that is as sober and plain a fact as a man ever spoke to his friends; so don't you wait for some great thing to do. You begin tomorrow to put into practice the things you have heard up here. Start with your family, your friends, with your college, and don't you think of your service as simply one individual to another. You are working on humanity through the great reticulating system of our human relationships. Once when Sir B—— F—— was to come to visit a Scotch home, the master of the home wondered just how he should describe him to the servant who was going down to meet him, and after thinking for a long time, he gave this description: "When the train comes in, you will see," he said, "a tall gentleman helping somebody." What a description to be worthy of! I have two little girls at home. When they grow up there isn't anything that I would rather have true of them than this: "A tall gentlewoman helping somebody." That is Christianity at its center, and you don't have to wait to begin that. You can start that now. Well, God bless you as you go back to problems that face you in the world down there. Remember this is the parting word. I said to you, that the most magnificent thing about a human life is that though it itself may be very small, it can represent the greatest things there are. I can't be Christ. He stands so far above me, out of my reach. Ah, but this is true: I can represent Christ. I can stand for Him. It lies in our representative capacity. The world must have light. Yes, and one says it has the sun. Oh, but the world can't get on just with the sun. If light is going to be in the world, you have to have arc lights at crossroads to

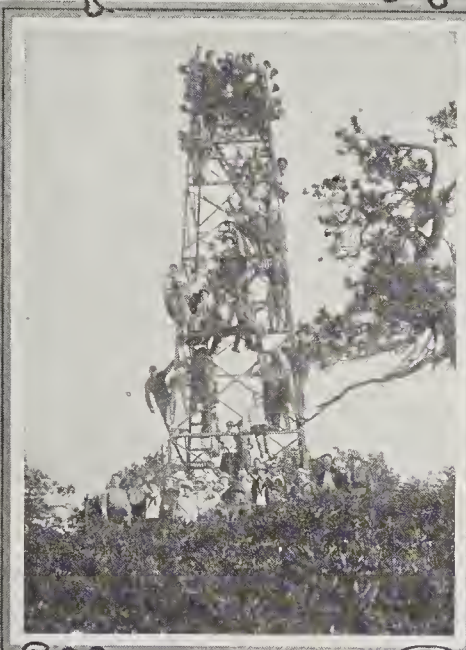
(Continued on Page 15)



CAMP FIRE.



HIGH TOP



WEBB'S TOWER.



OFF FOR A HIKE



TENNIS



Recreation for everybody at Blue Ridge--the rugged may hike, play tennis or swim. The quiet of the woods, the beauty of the wild flowers, the joy of the story hour--will rejoice the hearts of others.

WATCHING THE SUNSET.
FROM BROWN'S PASTURE.

VOLLEY BALL.

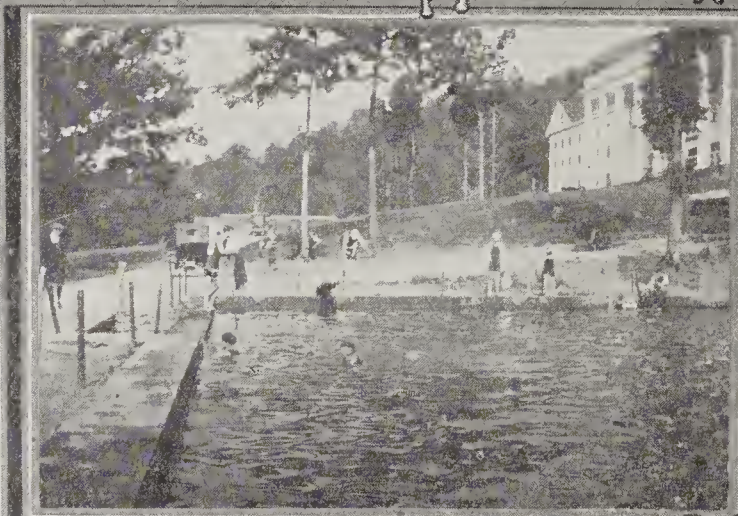
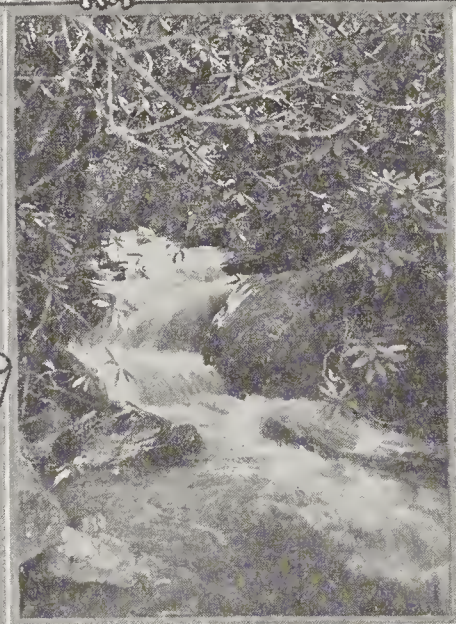


RESERVOIR



SPRING

MUSICAL
MOUNTAIN
STREAM



POOL

The Blue Ridge water supply is unsurpassed. Numerous springs of soft water and three beautiful mountain streams furnish water for drinking, supply thirty-seven tubs and forty-seven shower baths, run our electric light plant, give ideal sanitation, protect us against fire, and give us a large outdoor swimming pool which is the joy of all.



FIRE
DRILL

The Challenge of the Hour*

FRIENDS, I would like to have you follow me in thought while I read these words. I shall change one word to another twice while I read the context. Those of you that know your Scriptures will know the word I change; for those of you who don't, it won't make a great deal of difference anyway!

"For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the nations from another place, but thou and thy fathers' house shall be destroyed, and who knows whether thou art come to the kingdom for such time as this?"

I want to challenge your thinking first with this statement: the institutions of America, the fabric of our social order, which in a sense is the projection of the Anglo-Saxon ideal in the world, are more challenged tonight than they were in August, 1914. The challenge is both more insidious and more fundamental. It is a challenge that can not be met by force alone as was that challenge that came out of Potsdam and Berlin five years ago. The challenge comes out of Russia, but it is not peculiar to Russia. All the disinherited peoples of the world, embittered by discrimination and injustice in past generations of the race, are gathering under a banner of economic class force control. The reason that I say it comes out of Russia is because it crystalized in Russia, the conditions of the Russian land being more favorable to its crystalization than any other conditions in the world; and only more favorable because more definitely classed and more definitely the expression of autocratic military power.

If I were to speak of the most fundamental fact in that land, and I was there for twelve months, four months under the provisional government, in constant co-operation with and support of that government, and for eight months I was with the Bolshevik regime, working with that under orders from my government. If I wanted to give you the fundamental facts for the purpose of what I am going to try to say tonight, it would be this: that that vast mass of humanity called Russia, that 180,000,000 people, were not marked so much by faith in any of their revolutionary leaders, or by faith in any revolutionary program, but they were marked by their utter loss of faith in the old Russian institutions.

It is very much as if that ninety-three per cent had called in front of them the Czar and said, "Little Father, mighty Czar, great autocracy. we used to believe in you and we used to fear you. We used to think

you were necessary for the life of Russia. To be sure, we met your oppression and your brutalities, we suffered the invasion of your Cossack soldiers; to be sure we were sent to death in the life of Siberia again and again, but still we believed in you and trusted you. Now we know you for what you are worth. We not only know you as having been brutal and oppressive, but we know you as not having been even strong. In the hour of our nation's life, in the supreme struggle of Russia and the world we gave four million of our boys; two millions are dead, two million are slaves in a foreign land, and the feet of the invader is on the holy soil of Russia. We know you as incompetent as well as brutal and oppressive, and we are through with you forever." In much the same way ninety-three per cent of the Russian world could call in front of them the representatives of the Greek Catholic Church and say, "We used to believe in you, you mighty patriarch, you procurator of the holy synod. We thought that you were necessary to our spiritual life. We believed that you did really represent Christ among men. Now the veil is torn from our eyes; now we realize that you taxed us heavily at birth, you taxed us heavily at death, you taxed us heavily at marriage, and at all the ordinary ceremonies of our life. We see you as having provided great glory and chants for seven per cent of the people with flaming crosses and golden domes, while you were the spy system of the autocracy, and whenever we struggled up toward freedom you reported us to the secret police. We do not believe in you any longer; we are through with you forever." And in much the same way they might have called in front of them representatives of the old feudal order in Russia, for Russia was feudal up to 1914, and say to the great lords of the mills and the mines and the forests, who are no longer residents, but live in their own palaces along the boulevards, living in that old Roman splendor from the unrequited toil of Russian peasants, "We used to believe in you, thought you were necessary to clothe us, to house us and feed us. In spite of that you took two-thirds of labor from the land. Now we have been cold and hungry for three years. We do not believe in you any longer and we are going to try any extreme program we can think of; we are through with you forever."

Do you get the significance of what I am trying to say? It was not faith in Lenine and Trotsky or in any program so much as the utter disillusionment and loss of the faith of the mass of the Russian people in the institutions that had been Russian. And so there has come crystallized into this world hour a class challenging the institutions of democracy, of free religion, the

*Excerpts from stenographic report of an address by Raymond Robbins, Blue Ridge, May, 1920.

institutions of free economic life, and we in this America of ours in common with the world face this challenge tonight in wide ramifications of thought and action in the world.

Now I would like to challenge you with another statement. The only nation in the world tonight competent to meet the challenge that comes out of Russia effectively, understandingly, is America. That is a pleasant thing for an American to say to Americans, but there are those who know I would not say it if I did not mean it. Let's take Britain. The British Empire, which seems at this time to be at the zenith of its worldly fame and power; the great fleet is more master of the seven seas tonight than ever before in all the story of Britain's ruling of the world, the Union Jack floats over more square miles tonight than in all the past story of a thousand years; and yet, in the heart of Britain there is a division in the people's life. There is a force in Britain that seems to have the power to bend the old temple pillars of the Anglo-Saxon world. Just what do I mean by that? Let me get it to you clearly. Something better than two years ago there was at the helm of the British ship of state Asquith, a sincere man and an able statesman. Managed by an ample liberal majority in Parliament he refused to enforce the statutes, civil and military, against the rebellious groups in Ireland. Why? Because the British government was in sympathy with rebellious Ulster? Not at all. They were home rulers, they were liberals, they believed in home rule in Ireland, but they did not enforce Britain's public law, because they were afraid of the unit of British life, the mass of life of Britain behind the government. But, you say, that is an old national and religious controversy, not any true and typical illustration of the unit of British life. All right, we will change the scene. There is at this moment at the helm of the British ship of state that ablest politician and, I believe, the most competent statesman that Europe has known in a hundred years. Whoever may be his critics, David Lloyd George is one of the master politicians of the age, and no helmsman of the ship of state has ever steered successfully through stormier seas than the little Welshman. But something like six months ago he neglected and refused to enforce the plain provisions of the public law against the lawless strikes in Liverpool and the mutinied soldiers at Dover on the other hand. And for the first time in a thousand years mutinied soldiers were not sent to the guard house, but were called into conference. Certain officers were excluded from that conference, with the result that the will of the mutinied soldiers prevailed, and they were demobilized instead of going overseas as they had been ordered to go. Now why? Because Lloyd George, backed by an overwhelming Tory majority in Parliament, was in sympathy with the lawless strikers

in Liverpool and the mutinied soldiers at Dover? Not at all. But they feared that if they did enforce Britain's public law in those instances the support of the mass life of Britain behind the government was insecure and therefore they preferred the more easy and convenient way.

Why did they have that fear? Because in Britain, in common with every other nation in Europe today, there is a group of men and women, some of them individually as fine spirits as breathe, some of them sincere and Christian persons in their own personal life, who had allied themselves with what is called the Independent Labor Party, which is a frank socialist party, which is a group that believes more in Karl Marx than it believes in Jesus Christ. It believes more in the economic force power to starve London than it believes in the arbitraments of the ballot box or the measured action of Parliament. This group of men and women has been divorced from faith in the institutions of Britain as a result of a past class church, a past class state, and a past economic order, until tonight they are seeking not to change the personnel of the government of Britain, but to change the fundamental character of the institutions of government themselves.

What is true of Britain is true of France. There is in France tonight a group of men and women divorced from sympathy in the institutions of France, ready, if you will, for the extreme materialist, socialist program tomorrow. And France in her domestic policies is moving in this hour under the leadership and guidance of a socialistic group in that land.

When you leave France and go to Italy you find a government massacre raging, with the power of Italy tonight in the hands of the various socialistic groups who, like that same group in other lands, speak, if you will, for the disinherited groups in the past order of society and who are challenging the very fabric of Italian institutions and seek to build the class economic force of society.

Russia is over the cliff, the flames of bolshevism rise in every industrial city in the German land, the Balkans smoulder, and all Europe presents that same class cleavage and the beginnings of that fundamental social struggle which has had Russia in its grip for more than two years.

Now I made the statement that America is equal to this challenge. Whether we shall be wise enough and strong enough and patient enough to master that challenge, to throw that poison, which has been born, back to the lands from whence it came, holding the strength and purity and fulfilling the promises of our own institutions, I do not know. I am laying no claim to prophecy or the power of foreseeing the future, but I do know something of my own nation's life, and I speak to you with a sense of tremendous obligation and

seriousness here tonight. *America is equal to this task!* Equal to it, because we have millions of bayonets? No! Equal to it because we have more force of wealth than any other nation? No! I say that bayonets against ideas is the oldest failure in the history of the human race. Ideas against ideas, force against force; that is the law of the world. America is strong tonight, and the fabric of our social order powerful in a world of change and confusion and tears; because in the heart of the men and women of America, in the mind and soul of America there is a faith in the institutions that make the fabric of our ordered life. Behind the government at Washington there is a genuine faith of the people of the land. It does not matter whether it be Woodrow Wilson or Theodore Roosevelt or William Taft, or any other man who shall have been clothed with authority as President; an overwhelming majority of the people of this country will support the government of Washington, fight for that government, if need be die for that government; and that is the power of the institutional government in this land and not its bayonets and not its force.

The institution of religion is powerful in America. No one has ever stood in your presence that is more familiar with the class church than I am. There is no considerable communion in America that hasn't its class church, that hasn't that church where the preacher speaks to the front pews and bends to the power of position and wealth; but while that is true, this is also true: there is no communion in this land that is a class communion. There is no considerable communion under our flag that hasn't its little white church on the hill, its little red church in the valley, its large church in city, town and metropolis, where free and courageous men speak the truth of the Gospel of Jesus with the same sanction and the same frankness to the common laborers and the privileged classes, calling on each one to live out the power of it through God the Father. That reality in the nation's life of the sanction of Jesus and of the Christian point of view is giving self-control to thousands of human hearts, giving an utter serving tendency to thousands of lives, and is a genuinely valid fact in the nation's life tonight.

It is not true of Europe. There are brave and heroic and splendid souls there, but there is not a single nation in Europe tonight where there is not a large group of men and women divorced from all faith and sympathy with the institution of organized religion, denouncing that institution sometimes in terms of the noblest idealism making for democracy and the liberty of man, and it comes out of the betrayal of the institutions of religion by the class churches of the old world.

But we in America, up to the present hour, have had the institutions of religion validated in the lives of sincere men and women, with no church that was ever the complete tool of any party or government in the

land, and that free institution of religion gives a validity to our religious life that makes for strength, for sanity, for self-control, for measured and reasoned judgment and fairness, as the institution of religion does not function in any other land.

The economic order in America is a validated order. We have had our class institutions of economy, we have had certain injustices and wrongs. But it is true that our economic order with all its injustice and wrong at spots is the best economic order that the world has ever known and there is a faith in that order tonight throughout the massed life of America that does not follow any other economic order in any other land, if I know the truth of history. If you were to take the question and put it on the ballot tonight of whether we should have our free economic order, our private production for private profit and the rights of private property on the one hand, or Russian Soveitism on the other, have a perfectly fair discussion and then vote without bribery and with an honest count, not only would an overwhelming majority of the people of America, but straight down through the social order to the commonest laborer would vote in favor of our free economic life as it is today rather than socialism. There is a genuine faith in our institution of production and economy in the life of the nation. It is not true of any nation in Europe.

The challenge that is abroad in the world, a materialist class force economic challenge, does not attack religion at the start. It treats religion as of no consequence. The general class-conscience socialist regards religion and institutions as a sort of vermiform appendix of capitalism and thinks it is unworthy of consideration. They regard the democratic institutions of government as simply an expression of capitalistic society and, therefore, if they can destroy capitalism they can destroy these institutions. They attack always directly at the capitalistic order, to prevent that order from functioning so that it can not any longer produce. Now as serious minded leaders of our land, has our economic order any real validity tonight? Has capitalism finished its task, has it done its work in the world? I say to you perfectly frankly that what I think about it is of no consequence and, in a certain way, what you think is of no consequence. If the system is done, all the bayonets in the world will not maintain the system from which the actual vitality and life has passed. That is the story of the world.

The first fact of an economic system and a system of production, is that it should produce. Ours at least does that. I need only to say that for two years of the world war we fed and clothed and housed America and helped to feed and clothe and arm half the world and had a surplus. No other such single economic miracle has ever been achieved in the history of the race.

Well, a producing system ought to produce. That is its first job.

Is there anything else worth the while? Our economic system gives freedom of initiative to the producing economic mind and gives power and responsibility to that mind.

Now that freedom for the economic producing mind, that opportunity for initiative, that power and responsibility that rests upon producing intelligence, is a very real fact in America's producing life, and I am one of the persons who is glad for that freedom.

There is another thing in our economic system. We produce the outdoor business fact mind. The outdoor business fact mind is one of the assets of a nation. I have met all kinds of folks in the last twenty years. I know laboring men and politicians and religious leaders, etc. I bear this testimony, that the most competent, facile, agile and resourceful mind in America is the outdoor fact business man. It is hard sometimes, it is brutal sometimes, it is narrowly class-minded at times, but none the less when you are engaged in arranging raw materials and machinery and labor and manufacturing a product and selling it in an open market in a real world, there isn't much moonshine connected with that enterprise. You can't get by with talk; you have to get by with products or go bankrupt. That produces a definite fact mind, not a legalized mind, but an outdoor, moving, changing, competent fact mind.

What did it do in the World War? We needed to start four million men across the seas. Competent engineers in Britain and France said it was an impossible task and that we couldn't hope to be of any effect on the fighting line, that all we could do would be to give resources, credit and economic power to the Allies. The German engineers, who couldn't be accused of sentimentalism, of course, said America could be of no consequence as a fighting force, and they believed it. They believed that to put across soldiers was an impractical engineering proposition. The time came when we wanted our boys across the sea, and we took dollar-a-year men and they put the men across the sea under such conditions that they led that final drive and won the World War for the free peoples of the world. That is a product of the outdoor fact business man.

There is another thing. There is a constant tendency in our economic system to give superior reward for superior effort. Do you know exceptions? O, so do I; as I do in almost every finite arrangement.

Another element. The competition of units producing in the open market tends to a disregard of incompetent systems of production and to put a premium upon production. Those are the fundamental elements of strength that are now challenged by the enterprise and revolutionary doctrines of the old world. Now you see this is a fairly good apology for capitalism, and if I wanted to get the approval of the chambers of com-

merce only, I would now wrap the American flag around me, and we would say "Hurrah!" and adjourn the meeting. I would be called a big man! I don't choose to stop there, because I am talking seriously to you. Are there in our economic system conditions that threaten its permanence and its survival, that if not guarded by you and those whom you associate with in the free exercise of their moral thought may very readily destroy this system and make it an easy subject to the overthrow of another system not so true? In my judgment, yes, and the first is the tendency to monopoly in our economic life. The producing mind, the moment it ceases to solve the problems of production and begins to devote itself to monopoly and the control of markets and the fixing of prices, has lost its true economic position and has become a sort of economic pirate, and the monopolistic mind in America increases the cost of living, stifles competition, discourages enterprise and lays the foundations for social unrest, bitterness and economic revolt. It is the most dangerous single fact in the tendency of our economy that after men have risen to power and place in it, they cease their task of the solution of the problems of production and turn their effective brains to the monopolizing of the common market, the division of the community into districts and the tripping of the public. There we have one of the fundamental difficulties in our economic process that threatens that process. One of the answers has been futile legislation such as the Sherman Anti-trust Law. It can not stop the necessary economic development of large unit and production. You can't meet it by law, in my judgment.

Can it be met? I wouldn't be wasting your time if I thought not. There is an answer to it, and the fundamental answer is the law of service, and when I say that I am not talking moonshine and humbug and sham and easy, convenient mush. I think I am talking a living fact. There is no one in the sound of my voice that does not know that every business man and every bank was master of the economic game for two years in this country, was required to do business not on the basis of private profit for himself, but on the basis of the service he rendered the community. All I have to say is this; anything that this country can do for two years it can do for two hundred years, if it will, and the service principle has been vindicated in our actual economic life.

Now I am not among those people who would take private profit out of industry today if I could. I know folks pretty well, folks of the common garden variety. I like the highbrows and the stars, they are wonderful folks, with high ideals and all the rest, but I have never found enough of that variety to carry an election. In the end the institutions of society rest back upon the common, ordinary folks, and so far as life runs the

common ordinary folks need a pretty ever-present material and understanding, able . . . to keep them busy enough at work to really solve the problems of production. I would leave private profit in the game, but I would put in the idea of service.

There is another menace to our economic system. It is the tendency to deal with human labor as though it were a mere commodity or article of commerce. There is nothing fundamentally vicious in the attitude of mind; it comes unconsciously. I work a good deal with the radicals of my country, I do a great deal of service among men who are perfectly honest in believing that there is a place called Wall Street in New York, where a bunch of men gather around a mahogany table and say, "Let's figure out how to skin labor." There are good and bad people in Wall Street as everywhere. But it is perfectly normal and natural that if I build up a big production in Chicago, and if by my success have reached New York, and am away for a few years and consolidate and get mills in Illinois and Pennsylvania and Ohio, and all I see of my business is the cost sheets in New York from time to time, and I see that raw materials, machinery and other elements are about the same in the three states, but that labor is twenty per cent higher in Ohio than in Pennsylvania or Illinois, my first tendency is to telegraph my foreman in Ohio and say, "Get down labor cost," without thinking that my laborers in Illinois and Pennsylvania are foreigners living in barracks, working twenty-four hours on the double shift, because they are ignorant and unorganized and it is possible to do it. Whereas in Ohio I have got my steel mills in little mill towns among three thousand American laborers who have their little homes, who send their children to the little red school-house, who go themselves to the little white church on the hill. You can't force on that kind of labor a twelve-hour day, and I thank God you can't, and the moment you undertake to do it you have storm and stress. But as you deal with labor as a mere commodity cost, then you deal with labor on that basis, and that is the fundamental difficulty in the system today.

Is there any intelligence? "Labor is prior to and independent of capital. Labor is the superior of capital, entitled to much more consideration." Do you think that comes from Karl Marx, Lenine or Trotsky? Those words were written and appeared first in his first message to his first Congress in December, 1861, and underneath were signed the words, "Abraham Lincoln." Is it true? The fact that Lincoln said it doesn't make it so. If it is false, we should oppose it the more strongly because he said it. Haven't we been taught many times to treat labor and capital equally, that that was a high achievement in morals? Is that teaching right or is this teaching right? I take the affirmative of these words unqualified.

What about labor? Will you ever find it anywhere without finding the laborer, the man or the woman there, giving their lives a day at a time with their potential fatherhood or motherhood, with head or heart or hand and brain and immortal soul, giving their lives a day at a time? Do you get it? The rights of capital, the rights of property; the rights of labor, the rights of men. And whenever the rights of men come into irreconcilable conflict with the rights of property, the rights of property must give way. That is not only the common law of Britain, it is the statute law of the Supreme Court of the United States. The whole doctrine by which we uphold child labor laws rests upon that principle, that human life is in the end superior to property rights, and there you have a principle announced by that great spirit whose picture we unveiled tonight, a prophet not only of his own generation, but a prophet of the generation that was yet to come, dealing with a fundamental principle in the economic world.

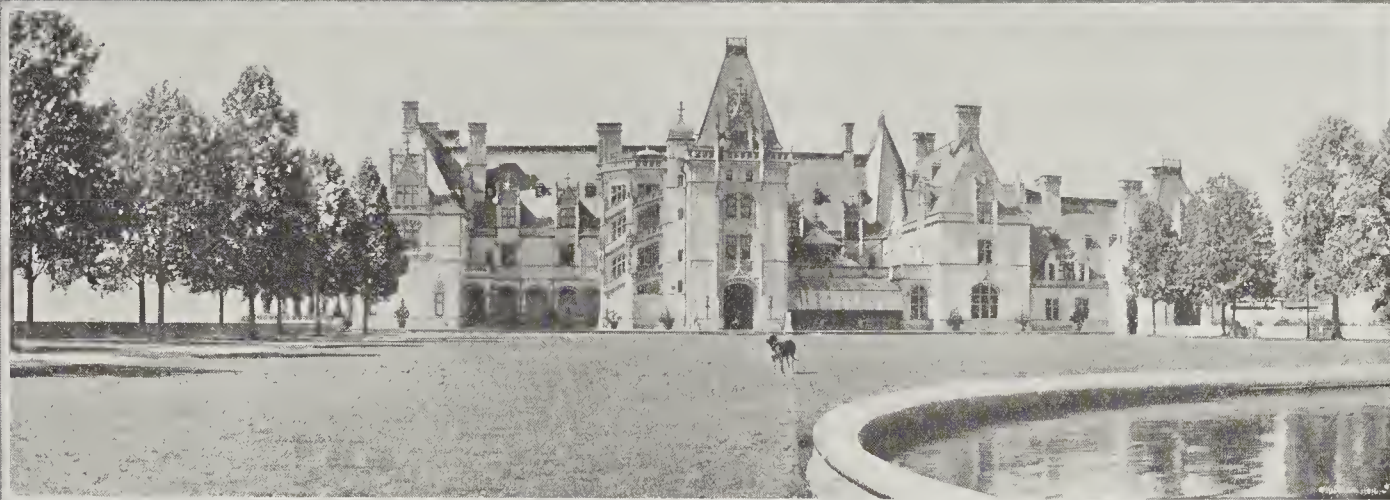
Now what does this really mean when we divorce it from all economic terms? Just this: if I can't keep up my present rate of dividends without betraying little children in my mills, without disinheriting the daughters of the poor in the sweat shops; if I can't keep up without giving anti-social labor to men in the mills and factories, then I have got to get less dividends and give a decent human life to the labor of the land. It has got to be not only legislation, it has got to be the effective Christian conscience functioning through free, courageous and intelligent men and women not trying to break down our system of economy, but trying to fulfill the promise of that economy to religion and justice.

There is a third fact in our economic system. It is especially active today. It is the fact of treating ideas with bayonets. We passed through a great war, we stressed the force side of life and we did it properly. It was necessary for the hour, and now there is a survival of that spirit of ruthlessness when the war that brought it forth, thank God, has passed from the world, and there are plenty of men who would seek to answer the problem of our economic life not by fair discussion and reasonable compromise, but with ruthless force, the bayonet. They think they are maintaining American institutions when they are the most insidious enemies of those institutions under the flag. I know men tonight who are shouting about patriotism, who spent the whole time of the World War profiteering off of the soldiers and the people of the land, and they are now shouting Americanism, seeking to divert attention, seeking to escape the social obligations of their wealth and power. They are enemies of the institutions of America, instead of its friends. Now this force element is one of the old illusions of history. I speak deliberately and with some sense of responsibility in saying to you

that bayonets can not overcome even wrong ideas, much less right ideas. The only thing that ever overcame a wrong idea was a right idea. Force against force, ideas against ideas.

. Now we stand here looking out on our economic system, our religious system, our political system, believing that out of the hundred and forty years of American life there has been something born into America that is worth the while; something that is the fabric of our free religious, political life, our free economic life; that we are to make good on that institution within the Constitution and the law. And I close with this thought: O masters of the future, you who touch the plastic mind of youth in this creative hour in the history of the world, this America which with all her faults has furnished better human life for men and women and children than has been furnished by any other social order in the world, worthy of the love and loyalty, worthy of the understanding and the fearless courage, worthy of such faith in its strength that we do not have to be ruthless and unfair and brutal, worthy of that strong, serene and patient power of the men who planted on those New England shores and on this Southern coast a new hope for the freedom of the world, through the long years labored, now finally in this common union for the freedom of the world upon the battlefields of Flanders in common with the blood of the free men of the world have maintained against militarism and imperialism. Now we stand facing this great constructive hour with a great sense of responsibility. How many of you have looked out upon the World War

and saw the dead and thought as I thought, "How young they were!" Saw those faces looking up to the quiet skies, having made the last full measure of sacrifice? Men, I am not too wise in religious dogmas. I care tremendously about the fact of Christ, about the self-control and other serving purposes in human hearts, but of the wisdom of dogmas I don't know much about. I had never understood vicarious suffering and the Atonement, but I think since the war I do. Think of those boys on Flanders' fields; neither they nor their fathers were implicated in the conditions, the dynastic aspirations, the world imperialism that laid the foundations of the war. They had no share whatever in it all, but yet they went out from safe America and went out gayly, with a song on their lips, in the light of eager youth, in all the glorious ardor and adventure of the dawn, when all the treasured expectations were rich before them and laid down their lives that you and I might live, that the institutions of our country might be ordered after the fashion of our fathers, that we might see the sunrise and the sunset. What measure of life, what measure of justification. what kind of service to the institutions, what fulfillment to righteousness, to our nation's life shall answer for their having died that you and I might live? I think of you as leading in this hour this youth up to this understanding of our institutions, this faith in the free religious life that is the final anchor of America, validating it in your own lives, to the consecration that is in Jesus, God the Father, in the common life of the world.



• BILTMORE •

Blue Ridge is located under the shadow of Mount Mitchell and the great Craggy Mountains of Eastern North America. The trip to Mt. Mitchell, the highest point east of the Rockies (6,711 feet), makes a wonderful day's outing over one of the finest, if not the very finest, pieces of scenic railway in America. It is the Alpine scenery of our land.

None who go to Blue Ridge should miss seeing the Ten Million Dollar estate of George Vanderbilt, known as "Biltmore," located within an hour's ride of Blue Ridge.



MOUNT MITCHELL

BOOK REVIEWS

AFRICAN MISSIONS AND AFRICAN CUSTOMS.

There is a growing interest on the part of the American churches in the great field of Africa, and yet to the church as a whole, Africa is an unknown land. The people of the South, because of their knowledge of the Negro, are capable of appreciating the picturesqueness of African life. Nothing is more fascinating than the African folk tales. The gazelle, which is the forebear of "Brer Rabbit," is just as smooth and sagacious as this last named animal is pictured in Joel Chandler Harris' Southern stories. Reading of the life and customs of African peoples is not the dreary, monotonous thing that most people expect of missions. Below we review four books—some new—some old, but all full of the intensest interest.—*Editor.*

AFRICA—SLAVE OR FREE. By J. H. Harris. Student Christian Movement, London, 1919.

This little volume is a plea for the natural worth and dignity of the African people. Speaking of the white man's accustomed superior attitude, Mr. Harris tells of how he misinterpreted one of the native customs to the discredit of the African people. But on more careful investigation he realized that he was wrong and they were right. "In a flash the wisdom of the native custom was revealed; abashed and ashamed, the author renewed a forgotten vow never to condemn a native custom without first making exhaustive inquiry."

To those who desire to know the problems of modern Africa, particularly with reference to her political, economic, and labor problems, this little volume will amply repay the time of its reading.

FETISHISM IN WEST AFRICA. By Nassau. Scribners, 1904.

The African Negro is essentially and universally religious. His whole life is cast in the religious mold. He is not like many of the white Americans, who are religious only on Sunday. The Negro does nothing without seeing in it some religious significance. He is constantly and consciously in the presence of the spirit world, so that most of his fears are associated with the evil spirits and most of his joys come from the favor of the kindly spirits.

If one live constantly in the presence of innumerable spirits, it is but natural that one shall try to find a means of placating the evil ones, and having communion with the good ones. Hence will arise a practice of life which is known as fetishism. A fetish is any rag, string, tooth, bit of hair, shell, or what not, into which a witch doctor has persuaded a spirit to take up its abode. This spirit is carried by the believer as a defense against all evil. It will readily be seen, therefore, that every piece of work, every hunt, every battle, must be preceded by the proper religious ceremony.

No one can really understand the life and customs of the Negro who has not come to know the heart of their religion.

Dr. Nassau was forty years a missionary in Western Africa and writes from fullest knowledge. What is more, he writes sympathetically of the life of the Negro. The volume is invaluable.

CONGO LIFE AND FOLK LORE. By J. H. Weeks. Religious Tract Society.

In this volume of 462 pages the author gives us a clear picture of village life, the funeral orgy, the witch doctor, and his trial of suspected persons by the ordeal, some of the games and pastimes of the people; the hunting customs, the modes of native warfare, marriage customs and festivals; in fact, the whole round of life among the Congo peoples.

Mr. Weeks was for many years a worker under the Baptist Missionary Society in the Congo region of Africa and speaks from first-hand knowledge.

To me the most interesting part of this volume is the last third, which relates a number of the old folk tales. In no way can one come to know the inner life of a people so well as by reading their folk tales. There the soul of the people is laid bare; there the imagination runs riot, and there the people speak without dissembling. One can see at a glance the revealing character of folk lore when he remembers that the hero animal of the African is the gazelle (in America it is the rabbit) which is a mild and defenseless animal, but always shrewd and winning by cleverness, while the hero animal of the Indian is the Buffalo, or some other fighting animal who wins by force. Is this not true to the two peoples? The Negro, mild, docile, suave, shrewd, winning by cleverness; the Indian, fierce, warlike, stubborn, winning or losing by brute force.

The folk tales in this volume throw a flood of light on the Negro character.

THINKING BLACK. By Crawford. Doran Company, New York, 1912.

Angola is a vast wilderness lying south of the Congo river, inhabited by the Bantu Negroes. Many slaves from this section were sold in Charleston during the early slave trading days. They were reputed as good slaves, though they were somewhat noted as runaways. Mr. Crawford, a fellow of the Royal Geographical Society, landed at Benguella on the Angola coast, some five hundred miles south of the mouth of the Congo, in the year 1889, and then "bored" himself into the interior for more than a thousand miles. Here on Lake Mweru, he lived and worked for twenty-three years, so identifying himself with the natives that he actually "thinks black."

The book is written in a rather enigmatic English

style, but careful reading reveals a full knowledge of the black people which few other travelers have attained. It is a bit slow and tedious reading, but with all, entertaining and amply rewarding to those who would know this section of the world's peoples.

(Continued from Page 4)

keep the traffic from collision, and you have to have study light at home to throw illumination on the printed page, and you have to have lanterns to look for lost things in the dark. You have to have all sorts of little lights to represent the cause of light in the world. You don't care how much of a genius you may turn out to be or how very ordinary a person you may prove to become. There is this great thing that can be true of all of us. We can be representatives as long as we live of the greatest things in the world. We may be small, but we can stand for Christ. God go with

you, then, into your life and help you to be true to that ideal. God grant that the Christ may never have to look upon a single life out of this company and say, "She began to build, but she was not able to finish."

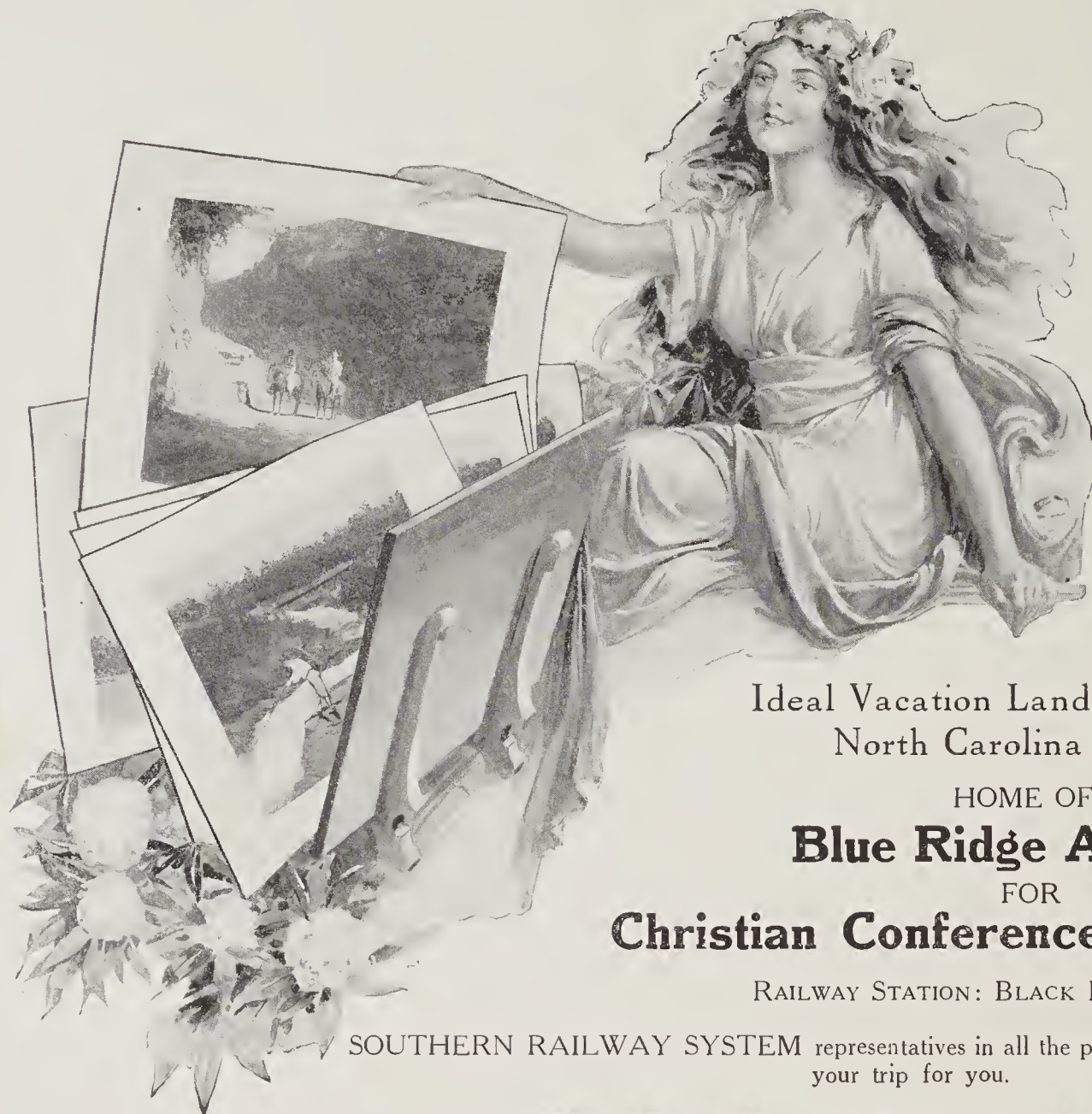
BROWN BOOK COMPANY

BOOKS, STATIONERY
SOUVENIRS

51 PATTON AVE., ASHEVILLE, N. C.

We invite you to make our store headquarters when
in Asheville.

<p><i>Dear Reader:</i></p> <p>We hope you have been enjoying the VOICE. Won't you help us make a greater success out of it by sending it to one or more of your friends? One dollar will send it anywhere for a whole year.</p>	<p><i>Cut this out and mail to</i></p> <p>THE BLUE RIDGE VOICE, Nashville, Tenn.</p> <p>Enclosed find \$1.00, for which send the VOICE ONE YEAR to</p> <p>Name</p> <p>Street</p> <p>City State.....</p> <p>Sent by</p>
---	--



A Portfolio of
Magnificent Scenes in
"THE LAND OF
THE SKY"

Ideal Vacation Land, in the Western
North Carolina Mountains

HOME OF THE
Blue Ridge Association
FOR
Christian Conferences and Training

RAILWAY STATION: BLACK MOUNTAIN, N. C.

SOUTHERN RAILWAY SYSTEM representatives in all the principal cities will be glad to plan
your trip for you.

The Southern Serves the South

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

HARRY EMERSON FOSDICK'S "The Meaning of Service"

Will Be Ready December 3rd

A WORTH-WHILE CHRISTMAS GIFT

A SPECIALLY BOUND SET of Fosdick's three "Meanings"—*Prayer, Faith, Service*. The THREE books, uniformly bound in cloth, with morocco ridge, gold stamped, gilt top, with silk marker, encased in an attractive carton. \$5.00, postage paid

FOSDICK'S trilogy on the meaning of Christianity—"The Meaning of Prayer," \$1.15; "The Meaning of Faith," \$1.35; and NOW "The Meaning of Service," \$1.25.

ASSOCIATION PRESS

347 MADISON AVE.

NEW YORK

Publication Dept., International Committee, Y. M. C. A.

ASHEVILLE'S LARGEST DEPARTMENT STORE

Attractive Merchandise and Efficient
Service Throughout the Year

BON MARCHE

ASHEVILLE, N. C.

WARD-BELMONT

For Girls and Young Women

Reservations for the 1921-22 session are now being made, and should receive the earliest possible attention in order that enrollment may be assured. Hundreds were turned away last summer for want of room.

Ward-Belmont offers a six-year course of study, embracing two years of college. Unusual opportunities are afforded for the study of Music, Art, Expression, Home Economics, and Physical Training.

Every opportunity for outdoor pastimes and physical development on a beautiful campus. Gymnasium and Swimming Pool.

For catalogue and book of views, address

J. D. BLANTON, PRESIDENT

Belmont Heights

Nashville, Tenn.

M. V. Moore & Co.

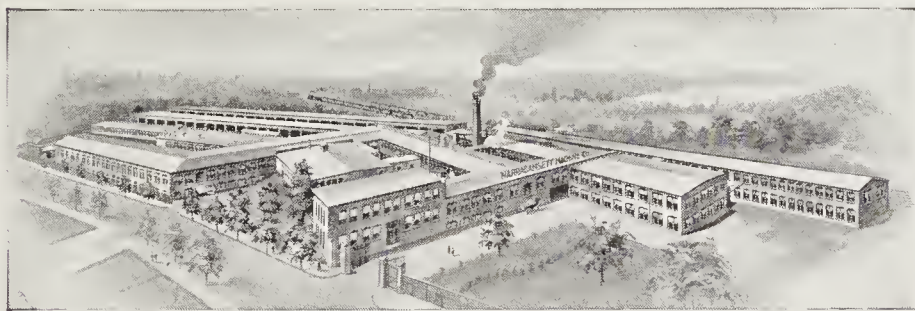
Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE

ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS
(Blue Ridge Official Photographer)
ASHEVILLE, N. C.

ASK FOR "BLACK MOUNTAIN AUTO COMPANY"

Authorized Service Autos for Blue Ridge Y. M. and Y. W. C. A.

FARE 50 CENTS EACH WAY

OFFICE AT BLUE RIDGE AND BLACK MOUNTAIN, N. C.

WE ARE AUTHORIZED BAGGAGE AGENTS FOR BLUE RIDGE Y. M. AND Y. W. C. A. DO NOT GIVE UP YOUR BAGGAGE CHECKS ON THE TRAINS, HOLD THEM AND TURN THEM IN AT BLUE RIDGE OFFICE AS IT WILL SAVE YOU TIME AND MONEY

CONFIDENCE AND QUALITY

IF THERE IS ANY BUSINESS TODAY THAT NEEDS CONFIDENCE AND QUALITY INJECTED IN LARGE QUANTITIES IT IS THE WHOLESALE GROCERY BUSINESS. SQUARE DEALINGS AND THE GIVING OF QUALITY BEGETS CONFIDENCE. THE TABLE AND BOOKSTORE AT BLUE RIDGE ARE LARGELY SUPPLIED BY OUR LINE.

ROGERS GROCERY COMPANY WHOLESALE

ASHEVILLE, NORTH CAROLINA

W. C. McCONNELL

J. H. McCONNELL

McCONNELL BROTHERS

Established 1884

WHOLESALE

FRUITS, VEGETABLES
CONFECTIONS

367 to 371 Depot St.

Phones 2400-2401

ASHEVILLE, N. C.

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

ENGRAVED

Wedding Invitations—

Wedding Announcements—

At Home Cards—

Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

The Blue Ridge Voice

North Carolina Collec-
tion
N. C. Univ. Library



ARRIVING AT BLUE RIDGE.

APRIL, NINETEEN TWENTY-ONE



Missionary Education Movement Conference

BLUE RIDGE, NORTH CAROLINA, JUNE 24-JULY 4

PURPOSE

The purpose of the conference is the training of leaders in all departments of church activities, including Home and Foreign Missions, Sunday School work, community service, etc. The preservation of the high educational ideals which for nearly twenty years have made these the outstanding missionary education conferences of the United States is assured by the proposed program for 1921 and the general management of the

conferences. The conferences will broaden the knowledge of missions, instruct in principles and methods of missionary instruction, and deepen the life purposes of all earnest and conscientious delegates.

COURSES OF STUDY

In addition to the mission study there will be courses in graduated missionary education for the church school, missionary dramatics, story telling, program building and young people's work.

INFORMATION AND INSPIRATION

Speakers of national and international fame, including missionaries from many lands, will present stirring messages at the platform and vesper meetings.

REST AND RECREATION

The afternoons of the conferences are kept free for rest and recreation. Field and track events, baseball, tennis, water sports, and tramping offer a variety of recreation from which the delegates may choose according to individual liking.

The delightful location of Blue Ridge is unsurpassed in mountain scenery. The comforts and conveniences of Lee Hall, the auditorium, and class rooms are all that could be asked.

FELLOWSHIP

One of the golden opportunities of the conference is the fellowship of choice missionary workers. Rich friendships result from every conference.

WHO MAY ATTEND

The major purpose of all conferences is the training of leaders. Those who are in any way responsible for missionary leadership in their individual churches are invited to attend. The conferences are also open to all who are willing to take serious training to fit themselves for places of leadership or who desire earnestly to increase their missionary knowledge to help them

decide life work problems or to make them more intelligent church workers. Delegates between the ages of sixteen and twenty will be organized into a group known as Servants of the King, participating in the privileges of the conference, with certain courses provided for them.

DO YOU WANT TO KNOW HOW

- To lead a mission study class?
- To teach missions in the Sunday school?
- To build a program for the Woman's Missionary Society?
- To conduct a Church School of Missions?
- To put missions in your Young People's Society?
- To discuss world problems intelligently?
- To make the best investment of your life?
- To become familiar with latest and best missionary literature?
- To learn what other denominations are doing?
- If so, attend the Missionary Education Movement Conference.

For further information, including later announcements, write to Rev. H. F. Williams, Box 330, Nashville, Tenn.; Rev. G. C. Hounshell and Mrs. H. R. Steele, Board of Missions, M. E. Church, South, Nashville, Tenn.

H. F. WILLIAMS.

Southern Community Conference

The Southern Community Conference will be held at Blue Ridge, July 5-15.

The executive of the conference is to be Miss Henrietta Roelofs, from the General Administration of the National Board. Miss Mabel Head, associate executive of the Department of Research and Method; Miss Rhoda McCulloch, editor of the Association Monthly, and Mrs. Katherine Willard Eddy, of the Foreign and Overseas Department, will be associated with her, in addition to the secretaries of the South Atlantic and South Central fields.

Dr. William J. Hutchins, president of Berea College, Berea, Ky., is to give a series of addresses and teach a Bible class. Other class teachers are: Rev. Ryland Knight, of the Immanuel Church, Nashville, Tenn.; Rev. Dwight J. Bradley, pastor of the First Congregational Church, Webster Groves, Mo.; Dr. Herman H. Horne of New York; Rev. Wallace T. Palmer, of the Westminster Presbyterian Church, Lynchburg, Va., and probably the Rev. Walter A. Morgan of Washington.

A series of addresses on the "Fundamentals of Our Christian Faith" will be given by President Hutchins, and a second series on the "Women of the World" will be given by Miss Mabel Head, who was formerly secre-

tary of the Women's Foreign Missionary Board of the Southern Methodist Church. The second hour of each morning will be given to forums, the subject of which is, this summer, "The Y. W. C. A.; Its Service to the Community and to the Life of Women Today." The first hour of each morning will be given to Bible and World Fellowship classes.

For further information write,

MARGARET E. BURTON,
600 Lexington, Ave., New York City.



Southern Industrial Conference, Y. M. C. A.

About a year ago an invitation was sent by the Industrial Department of the Young Men's Christian Association to the leaders of the Southern Industry to spend a week-end at Blue Ridge, North Carolina, to consider the question of "Human Relations and Betterment in Industry." At the time, it was hoped that as many as one hundred might be gathered for this conference.

When the conference convened, it was found that over two hundred officials, managers, superintendents, foremen, editors of trade papers, and community workers were present. These came from seven of the Southern States, and represented the following industries: Textile, Lumber, Iron and Steel, Mining, Paper and Pulp, Tobacco, Shoes, Silk, and Candy.

So great was the interest developed that a resolution of thanks to those who had promoted the conference concluded the program by expressing the hope that "These conferences in the South for the study of 'Human Relationships in Industry' may become annual events."

In compliance with this request, plans are now being made for the second conference. It will again be held at Blue Ridge; the dates selected are July 29 to 31. This will enable many who want to take a vacation in August to attend the conference and remain in the mountains for a vacation.

This conference will be most opportune because, within recent months, there have been indications of a tendency toward curtailment, and even elimination of those efforts and activities which relate to the human element in industry. This is due to a feeling on the part of certain employers of labor that, in reduction of cost, this sort of expenditure should be cut first, and that the present situation in the labor market makes

such action feasible. Such an attitude is to be greatly regretted, as no time more than the present demands the retention of the emphasis on the human element in industry.

Among the speakers who have already agreed to be present are the following:

Homer R. Ferguson, Newport News, Va., president Newport News Shipbuilding and Dry Dock Company.

John Edgerton, Nashville, Tenn., president Tennessee Manufacturers' Association and Lebanon Woolen Mills.

John Leitch, New York, president The John Leitch Company, author of "Man to Man."

Charles R. Towson, New York, secretary Industrial Department Young Men's Christian Association.

Other prominent manufacturers have been invited to speak and to participate in the discussions.

"Human Relationships and Betterment in Industry" will be the central theme of the conference. Among the topics which will be discussed are the following:

"The Industrial World Today."

"Mutual Relationships in Industry."

"Constructive Adjustments of Industrial Relations."

"The Foreman; His Opportunities, Responsibilities, and Training."

"The Foreman; the Man Next to the Men."

"Religion in Industry."

"The South and the New Industrial Day."

Arrangements have been made for the Blue Ridge grounds to be placed at the disposal of the conference. This will make possible the accommodation of six hundred, and will avoid the inconvenience caused last year by the limited facilities available.

E. G. WILSON.

Southern Summer School of Young Men's Christian Associations

Efficiency is a word that conjures.

Much of the efficiency of the association movement has been due to the wonderful series of training schools and conferences held throughout the country.

Those associations whose secretaries and directors are constant attendants at such gatherings have always been noted for their wide-awake and aggressive programs. No association can continue to do an effective work whose workers do not get vision and inspiration from such meetings. *Our slogan* should be "Every Association in the South Represented in the Southern Summer School This Year."

The date of the conference this year is July 15 to 29,

inclusive. Be sure not to arrive before noon of the 15th, as the young women have full possession up to that hour.

The place is the wonderful Blue Ridge Association grounds and equipment (Lee Hall, 2,700 feet elevation) in the heart of the most rugged mountains east of the Rockies.

The Southern Summer School is administered by a general committee on training. It acts through a business committee composed of the following for the year 1921: B. G. Alexander, chairman; W. D. Weatherford, R. H. King, D. L. Probert, W. S. Stallings.

(Continued on page 13)

How the Other Half Lives*



WE are going to talk in rather informal fashion about what might have been termed, "How the Other Half Lives," rather than "The Call to Service"; or if you would have it more accurately, "How the Other Half Exists While We Live."

It may seem a bit amusing that students, young and inexperienced, should be so presumptuous as to try to solve problems which puzzle the wisest and most experienced of men. And yet, if there is any one group of people who should know how to think, it is the students. The thing to do, then, is to lead them to use their minds on *everything*, to encourage them to be interested in world-wide affairs, and not merely in those few subjects which they study and those few words which they hear from their professors. From the colleges the world expects, and has a right to expect, clear, broad-minded thinkers, and it is of the very material and methods of this conference that colleges need more.

This conference, I hope, brings a new and broader knowledge of world facts, the necessity of an open mind on all things, the assurance that Christ, through us, must be the leader of today, and the sense of duty that I, as a representative of a Christian Association and of a Christian Church, must consecrate all my efforts on representing, through my living, Jesus Christ as He really is; in other words, on "exercising my Christianity more."

Accepting that challenge, may I follow it with three brief statements? The first is that the fear of facts is moral cowardice. The second is that the avoidance of truth is spiritual suicide. The third is that the suppression of the liberty of speech is the foundation of injustice and the source of anarchy.

When the founder of the Christian kingdom left its still dimly understood principles in the hands of its few followers, and they of ignorant and feeble faith, His last command was the most strikingly contradictory ever issued by a captain to an army of followers. It was not, as we might naturally suppose that He should have said, "Go ye back to the little upper chamber at Jerusalem, dedicated by the Lord's Supper in memory of my coming death, there stay together, pray together until you are more assured of your faith, more perfect in your character, and then separate yourselves or unite yourselves in the work of saving a humanity that shall be regenerated by the slow and dismal process, by individual touch upon individual." Instead, you will remember that His command was, "Go ye *now*," ignorant as they were, in the face of a hostile world, not recognizing your right to existence, much less the au-

thenticity of your teaching; feeble in faith and imperfect in character, go ye and give and serve. The fundamental philosophy of His life and His teaching was that he that loseth his life in His service shall save it, and He quickly added, "He that seeketh to save his life, either by prayer or good works, shall lose it."

If that be the challenge fundamental to the call of today, I can perhaps hear some of you, I have certainly heard others, say something like this: "The situation is different; the world has changed. The kingdom of Jesus Christ is now largely in control. Great civilized nations are Christian. We no longer face a pagan world with its benighted practices and its degraded customs. Ours is a different task." True, the world is a better world; infinitely better. I think it is a whole lot better now that I have met you, and it is going to be a lot better still. But I want you to ask yourselves the question as to whether we do not face even now, a world of our day, the two largest departments of which are pagan in practice almost generally and pagan in philosophy rather profoundly.

During the last three thousand years of human history, which practically covers the period of all written history, we have had only two hundred and twenty-seven years in which the world has been free from war. When we challenge an audience of people following the idealism that undoubtedly lay behind our participation in the World War, we are met with the challenge that war is necessary to develop the heroic. You are called upon to answer that challenge. How are you going to answer it? You are going to answer it with the direct intelligence and the sincere conviction that epidemics bring out the heroic, and yet, no sane individual, much less a human-hearted child of God, would deliberately bring on an epidemic of smallpox in order to see self-sacrifice of people who lose themselves in service under an emergency. At this hour, following the greatest world tragedy that we have read of in history, the one which we have lived through, in which we have been challenged to answer the call that Christianity has failed, the first call it seems to me that comes to the intelligent college youth of today is the call to state that the basis of human life is not so ordered nor the institution of human nature so ordained that men must be compelled to thrust themselves in mass-murder against their fellowmen in order to develop the heroic; but that we have got to use the concentrated intelligence and energies and the love of all mankind to direct the course of the world, so that it shall be organized according to the methods of peace rather than warfare, and that we shall face a world of the future in which men shall find a field for their heroic endeavors and avenues for their splendid self-sacrifices in the development of the un-

*Stenographic report of address of Rev. Richard Hogue at Blue Ridge, 1920. Excerpts only are printed—Editor.

known accomplishments, in the mastery of the heights to hostile forces of God's great mysterious nature, and in facing those conflicts with inward selfishness and outward opposition which bring abundant opportunity to test our heroism and a splendid and a permanent field for the exhibition of our self-sacrifice.

Or, we are told in the second place, that you are not to overcome war as a call that runs contrary to the fundamental nature of men and that you can only overcome it when men are made over again so that they will no longer hate each other. Therefore, the task before you is the long, weary, endless, dismal, individualistic and unsuccessful process of touching the personal lives of every individual who hates, until at last we create in God's great universe a vast harmony of people of perfect beatitudes of creed and absolute amicability of disposition. In other words, we have got to adopt the attitude that would make us say that before we correct organized evil, we have got to convert the heart of every inherent murderer. Men do not naturally hate each other, and I want to leave you this challenge that you may think it through, reminding you just here that we are going to have in days to come a final lifting of a censorship which all too generally is controlled by political suppression. You are going to find revealed, young friends, things that were not told you nor me which, all during the conflict where men were compelled to murder each other, rose superbly above the charge of the enemy to exhibit in marvelous, almost miraculous, fashion the inherent capacity of men to love instead of hate. Two aviators circling over the field, a British and a German, suddenly came in sight of each other, darting, whirling, retreating, until they were finally close enough to fire. There was a succession of bullets, the aviator in one machine was killed, and then from the heavy heights near God's heaven, the fall and the death. The English aviator, safe, circled around and came to his enemy's machine, every spire and beam and fragment of which was torn, only to find beneath it that almost by miracle the body of the aviator was seemingly unbruised, though every bone was broken and his life was gone. War duty called him to investigate and see if he could find in the pockets of his enemy anything of definite information for use. Placing his hand in the inside coat pocket first, he brought out its one object, a faded photograph, the face of a woman with hair streaked with gray, with lines of gentle motherliness, and underneath the address and the date and the two single words, "Meine Mutter." He took the picture behind the lines and then he wrote this letter to the mother of his fallen foe: "I have just killed your boy. No, that is not the truth. I did not kill your boy, I killed my enemy, not knowing he was your boy, and as I look into his face and then into yours and know that he, your son, is dead and that my mother is dead,

and know that I did not hate him, I yearn to have you take the place of my mother and permit me to take the place of your son. If, after this hell of human slaughter is over, you can reconcile yourself to receive as openheartedly as he will come the one who was compelled to take the life of an enemy who happened to be your boy, may I come?" He waited in anxiety after the letter was sent, and then came the reply. I can not give it to you in words, because I do not recall all of it and because it is a little difficult to master the feeling that always comes to me when I remember it. Suffice it to say, it was an exhibition of that superb self-sacrifice of which women are universally more capable than men. It was heroism as this mother wrote to the boy who had killed her son, telling him that when it was all over she wanted him to come and be her boy. Isolated instance of sentiment? Ah, no. Fruitful source from which we are to draw that confidence in the fundamental instinct of love, by which we are to build the philosophy of good will, upon which we are to answer the call of today to create an internationalism which shall signify the social solidarity of the family of the one God and Father of us all.

More than that we are called on to face in this issue of rebuilding a world after war.

In 1914 the challenge was sent out to us that Christianity had failed. These men realized that not heathen Turks, nor Japanese, nor Chinese, nor any of the nations to whom we have for so long been sending our missionaries to save their benighted souls, but Christian nations, launched the most colossal mass-slaughter of the age, and had violated on a more universal scale the principle of the brotherhood of man, and repudiated the leadership of the principles of peace, calling into their aid in their slaughter the heathen nations under Christian banners. They told us that Christianity had failed when it didn't stop this thing; that the Church had fallen down when it failed to stop it; and men from many pulpits and scholars in many pamphlets made this glib reply.

Christianity did not fail, because it had not been adequately set up. The Church did not fail, because it was not tried. From the hearts of some of us came the reply, "Why in God and humanity's name hadn't Christianity been adequately set up? Why wasn't the Church tried? Why didn't organized religion in those nations promulgate this thing of massing men against men who never saw each other? Why didn't they dare to knock at the door of the secret chamber of diplomacy and say to them, 'You shall not settle your international disputes in this way?'" God has created one great human family, born of one great spirit of human life under the leadership, according to our belief, of one great challenge, the Prince of Peace, and no commercial rivalry nor imperialistic antagonism, no opening of

foreign markets, no national aggrandisement shall be allowed to settle its nationalistic disputes by such methods as these. If we were challenged with it tomorrow, would we meet the same answer or would we find ourselves still feeble and unable to cope with the problem, seeking to save ourselves rather than to serve the world?

The call to us, therefore, is a call to take an unequivocal and uncompromising radical stand, if you please, to get at the root and to say to those forces, to that philosophy so misleading, that so far as we and our Christian household are concerned we stand not as individuals but as an organized Kingdom of God our Father and an organized army of our living Lord to stop this thing on His earth of human brotherhood and human love. Against it we are called further than that as individuals. To believe in and to stand for the unity of God's human race and to say over and over again that by its frequent repetition on our consciences and in our hearts it may become at least a more effective philosophy of our life,

"Far better than all other things, oh infinitely best,
I love Thy people, Lord! no favorite few but all.
Not solely those of kith and kin, but all the rest.
It is not just the kindred souls that call
My heart to love and make my spirit glow,
But all my Comrade humankind. Their lot is mine
For better or for worse, flesh of my flesh, bone of my bone,
Brothers all, the image on their face, and heart is Thine,
Thy people—coming at last, O Lord, into their own—
O God, I love, I love Thy people so!"

The next call that comes to us, particularly in the South, is the call to the solution of the most baffling and the most unique problem any nation ever had to solve. That is the race problem. You have so splendidly, honestly dealt with it this morning, but may I say just one or two words and then pass on.

There is also a call to bring Christianity to the mass of America's millions. There are 105,000,000 people in America. Of these only 42,000,000 are members of any religious body, Protestant, Roman Catholic, or Jewish. The other 63,000,000 are largely of the common people who heard Jesus Christ. What does it mean to us, therefore, that after two thousand years of Christianity 63,000,000 out of 105,000,000 people of civilized America still prefer to remain outside of any membership in any organized kingdom.

Two million children in America go to bed hungry. In our childhood histories we read with awe of the fact that savage Indians who once occupied this land of ours worked their women. It was true for a few hours, and the work was very simple. If the Indian had remained in charge of America, and we were now reading the history, we would raise our hands in holy horror and immediately raise a campaign to send missionaries to convert him

to Christianity. When we realize that children have been taken out of the open air and put into factories and shops, and that now, in this land, you can not dig beneath the surface of the city of New York in the subway with its frightful noise and its stale air, you can not reach the highest story of a skyscraper, without finding a woman or a girl there to provide for our comforts. You can not call up at midnight or daylight over that phone unless the voice of a woman, taken out of the protection, out of the influence, out of the love of her home, is tied there at the end of these instruments and in charge of this intricate industrial world of ours to give us men a larger degree of prosperity and bring comfort.

Three men are killed every day in the coal mines of Great Britain; six are killed every day in the United States. Where a family income is under \$450, the infant death rate is 242.9 per cent. Where the income is between \$450 and \$650 the death rate of infants is 174.0. Where the income is between \$650 and \$850 the infant death rate is 162.6; between \$850 and \$1,050 the infant death rate is 125.00 per cent, and over \$1,050 the infant death rate is 62.0 per cent.

The death rate among babies was *two and a half times as high* among families where the income was less than \$12 a week as among families where the income was \$23 a week or more.

Where the fathers were professional or business men the death rate of babies was 41.7. Where the fathers belonged to the "skilled trade" workers the rate rose to 74.4, while among fathers who were engaged in the semi-skilled or unskilled occupations the death rate of the babies rose to 101.4, more than double the rate of the first group.

Is it fair that the men who do the hard work of the world should also be compelled to risk the lives of their babies because their work is so poorly paid? We, who have preached the ethics of the sanctity of human life, have dared to watch a *yearly* carnage in the ranks of our army of labor that exceeds the losses of the Russo-Japanese War. We have withheld from the thirty-five million men and women and children of industry the protection of governmental reduction of a heavier percentage of occupational accident and disease than exists elsewhere in the civilized world.

We, who have been proud of a Spanish and Philippine war record of but six thousand killed or wounded in a decade of world peace, have left unread the blood-stained page of labor with five million killed or wounded in a decade of industrial toil.

In one year of peace our workers in mine, and railway, and factory, and mill will have faced more death and suffering than those of Austria, Belgium, Germany, France, England, Italy, Norway, and Spain combined.

(Continued on page 13)



Southern Student Conference of Y. W. C. A.

The summer season at Blue Ridge for 1921 opens with the College Women's Conference, June 3 to 13.

The prospects for this year point toward a fuller conference than ever, and we anticipate that Robert Lee Hall and all the cottages will be overflowing with college women—more than 600 are expected.

Miss Edith Helmer, who is Associate Executive of the Student Committee, is to be conference executive. Associated with her, and leading the assembly hour, will be Miss Oolooah Burner, who is so well acquainted with the students in the South Atlantic and the South Central Fields that it is unnecessary to say anything about her. She is spending much time this spring in cabinet training councils, in the South Atlantic, and the association leaders will be happy to know that they will again find her at the conference.

Mrs. George Lane Edwards of St. Louis, who is chairman of the Student Department in that field, will be guardian of the good fellowship upon that occasion, and will function in the conference as hostess.

The Social Education Department of the National Board is planning to put on a full health program in this conference. Dr. Auleene Marley of Pittsburgh, who is so well known at Blue Ridge, will be in charge, and will be assisted by Miss Dorothy Nye, whose fame

as a recreation leader is known throughout a large section of the United States. Good health, mentally, morally, spiritually and emotionally, correct poise, proper regimentation of one's daily life, the best and most helpful kind of clothes and shoes to wear, the infinite possibilities of developing one's self to one hundred per cent value, instead of functioning at forty per cent—all these things will be within the realm of the health program. If there is anything which has become old-fashioned, it is a pale, sickly, inactive, sombre college student. The Conference Department is inviting the women physicians in all the colleges to attend the conference, in order to become acquainted with the health program. Certain physicians connected with State Boards of Health are also being invited.

A loving cup is being provided, which will go to the college delegation producing the best conference song. For months students have been working on their conference songs, and the evening when the contest actually comes off will be an exciting occasion.

One of the most important elements in the program is a real student forum, scheduled for four morning hours of the conference. This has been planned by students, will be led by students, and will afford an

(Continued on page 14)



Southern Student Conference of Y. M. C. A.

The Southern Student Conference is under the general supervision of the International Committee of the Young Men's Christian Associations, in co-operation with the State Committees of Virginia, North Carolina, South Carolina, Georgia, Florida, Mississippi, Alabama, Tennessee and Kentucky and is formulated with the help of the Southern Student Field Council of the Southern states.

This year the conference opens on the eve of June 14 and closes with the session of the evening of June 23. Every day will have its full and live program.

The afternoons are given over to recreation in the form of varied athletic contests including tennis, volleyball, basketball, baseball and track; organized hikes, singing and special feature stunts. These hours are rich in their fellowship and in the developing of the best of college spirit as well as the rebuilding of one's body.

The conference this year will have special groups for college and university men, special groups for professors and ministers, special groups for medical students, also for engineering students, ministerial students, and there will be a special section for preparatory and high school students. Foreign students who are studying in the Southern colleges are welcome at the conference

and, as usual, we hope to have a good representation from the various nations.

Senator W. R. Webb, of the great Webb school in Tennessee, has said that this conference is one of the greatest influences in the lives of the students that he knows in America, and Dr. E. M. Poteat, former president of Furman University, has frequently said that the Student Conference at Blue Ridge is the greatest single religious gathering held in the South.

The purpose of the conference is to bring together those kindred spirits in the colleges who are greatly interested in the moral and religious uplift of the students. They have specialized training in Bible study, mission study, social service, personal evangelism and organization of Christian activities on the campus. It is a conference of real work, and perhaps no ten days of a student's life is more filled with joy and enthusiasm. One college student remarked that it was worth half a year in college without any "exams" at the end.

One of the greatest opportunities of the conference is to hear a group of America's best speakers in a series of well-planned and progressive addresses covering the great questions which will meet the needs of college men. Every speaker is chosen because he has a vital



message for students. Among those who have promised to be present are the following:

Mr. Sherwood Eddy of New York, who is one of the best known speakers to college men and women in the world. It's worth a trip to Blue Ridge to hear Mr. Eddy alone.

Dr. H. H. Horne, University of New York, New York City, one of the really great teachers of America. A native of North Carolina, who has made a name and a place for himself in the educational world. He will lead groups on Bible Teaching.

Dr. S. C. Mitchell, Richmond University, formerly President of Delaware College, one of the best known college professors in the whole South.

Dr. W. D. Weatherford, President Southern College of Young Men's Christian Associations, Nashville, Tennessee.

Dr. O. E. Brown, Dean of the Vanderbilt School of Religion, Nashville, Tennessee.

Dr. H. F. Williams, Secretary Mission Board, Southern Presbyterian Church, Nashville, Tennessee.

Rev. Edward E. Lane, Associate Secretary of the Departments of Education and Ministerial Relief of the Presbyterian Church, Louisville, Kentucky.

Mr. G. C. Hounshell, Educational Secretary Board of Missions, Methodist Episcopal Church, South, Nashville, Tennessee.

Dr. J. L. Kesler, Professor of Religious Education, Southern College of Young Men's Christian Associations, Nashville, Tennessee.

Mr. Jackson Davis, General Field Agent of the General Education Board, Richmond, Virginia.

Dr. Edwin Mims, Professor of English Literature, Vanderbilt University, Nashville, Tennessee.

Dean Charles R. Brown of Yale University.

Bruce Curry of the New York Bible College.

Dr. R. R. Moton, President of Tuskegee Institute.

Among other prominent speakers and leaders are the following:

Dr. M. J. Exner of the American Society of Social Hygiene.

Dr. H. W. Sweets, Secretary of Ministerial Supply and Relief, Southern Presbyterian Church, Louisville, Kentucky.

A. J. Speer and E. G. Wilson, Industrial Secretaries of the Association for the Southern Region.

A number of other speakers and leaders will be present.

Eighty-six professors and ministers from the colleges of the South met at Blue Ridge during the 1920 conference. There was a special hour when these men thought together and discussed the great race questions, another hour when they studied the problem of developing student leadership of study classes, and a third hour when they studied some of the problems of social readjustment. This year these hours will be given and in addition one of America's greatest Bible scholars will give a series of Bible studies for professors an hour each day.

For further information address,

DR. H. C. GOSSARD,
1610 Candler Building,
Atlanta, Ga.

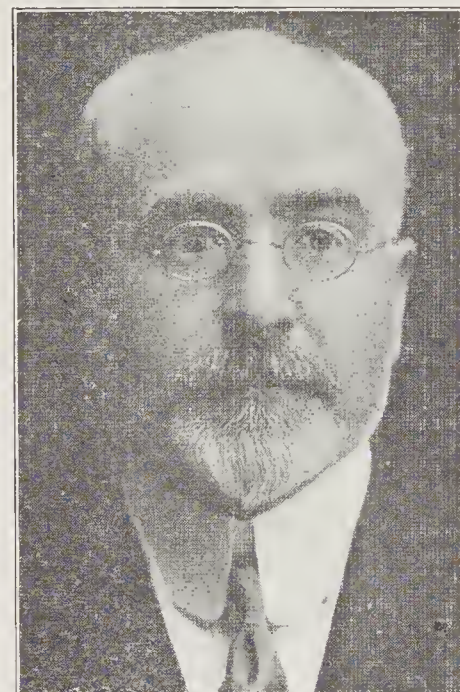
Some of the Prominent Conference Speakers and Leaders



E. T. COLTON



SHERWOOD EDDY



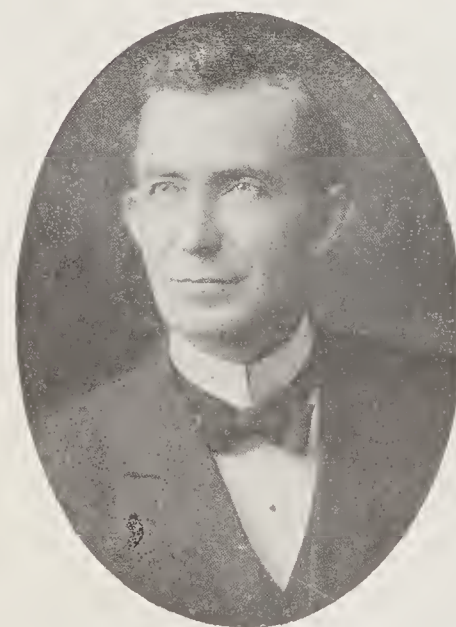
DR. S. C. MITCHELL



DR. T. P. BALLOU



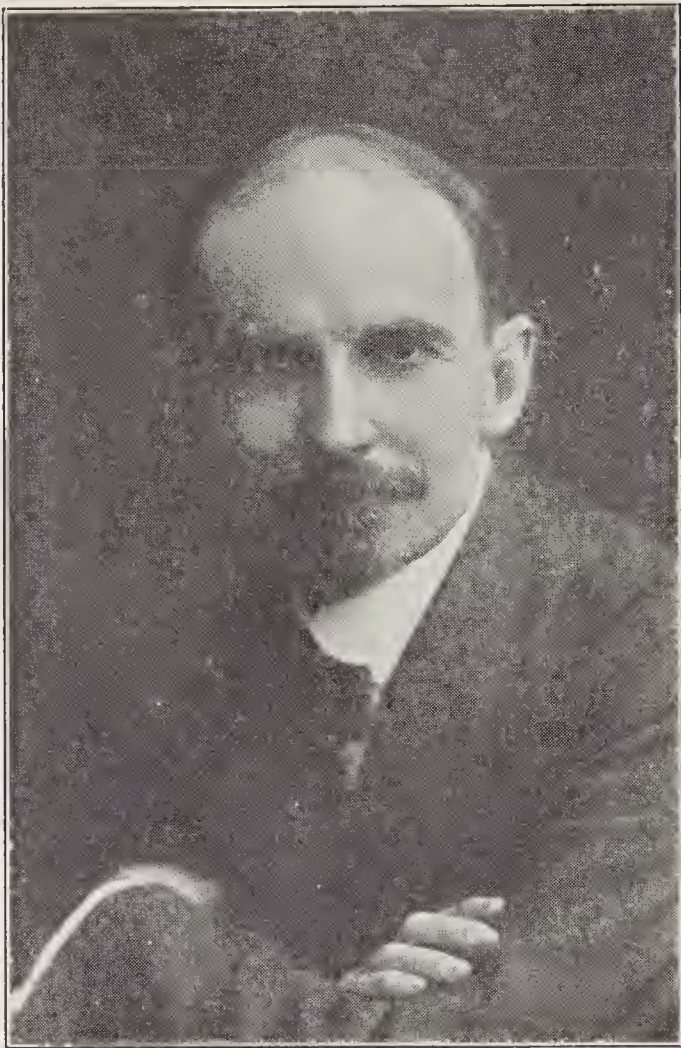
E. A. TURNER



DR. J. L. KESLER



DR. H. W. SWEETS



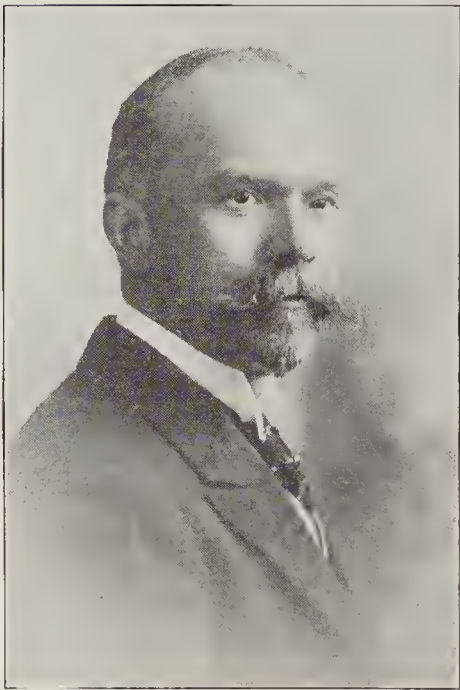
DR. EDWIN MIMS



DR. O. E. BROWN



DR. W. D. WEATHERFORD



DR. H. H. HORNE



DR. W. J. HUTCHINS



DR. H. F. WILLIAMS



C. R. TOWSON

HOW THE OTHER HALF LIVES

(Continued from page 7)

Each year ten thousand new-made widows and thirty thousand minors, orphaned by sudden loss, appeal to American employers for compensation, and to state or private charity for aid.

In thirty-four months our trenches of labor have buried sixty thousand killed in the early prime of their lives.

At last we come face to face with the question of whether we are willing to accept this as truth and to answer it. "The old social order has passed from the age of its indictment to the hour of its condemnation. Many of its former defenders have become its prosecuting witnesses. The evidence is complete. It covers the long ages of stifling slums, squalid tenements, unearned privilege, arrogant mastership, staggering poverty and debasing ignorance; the earth and its fullness controlled by the few for their enrichment, the vast majority compelled to live in daily want or slavish dependence. Against the old order stand arrayed the multitudes whose broken lives burden vast public charities, whose broken bodies fill innumerable dispensaries and hospitals, whose broken characters crowd countless courtrooms and prisons. Under that old order the social and industrial system was like a huge factory working overtime in the production of poverty, crime and charity—and the greatest of these was poverty.

"We are inheritors of the injuries and evils, the conflicts and confusion inflicted by the old order. The vicious circle of effects remains. It is our job to break the circle and not to enter it with the mending of patchwork of mendicant charity and the mournful gospel of a lost humanity. Humanity can not and shall not be lost; no realm of it; no part of it, whatever!

"The new social order must come—is rapidly coming—and in that order human beings shall not be permitted to barter their divine birthright for the wage-

slave mess of pottage. In that order the individual shall count for more than the machine, competition shall give place to co-operation, mastership shall be supplanted by brotherhood, personality shall be exalted above things; every race and every class and every individual shall inherit like opportunity and equal responsibility to obtain the fullest measure of human happiness and attain the highest fulfilment of the sons of God. In this new social order the center of gravity shall be shifted from self to service, from strife to love, from the mechanical to the spiritual, from things of the earthly to the affairs of the Kingdom of God on earth."

SOUTHERN SUMMER SCHOOL OF YOUNG MEN'S
CHRISTIAN ASSOCIATIONS

(Continued from page 4)

Among others, the following speakers and leaders have agreed to be present. A number of others will be added later:

Charles R. Towson, New York.

Wm. K. Cooper, Washington.

John F. Moore, New York.

Dr. W. S. Hall, Berwyn, Ill.

E. H. T. Foster, Chicago.

C. C. Robinson, New York.

E. T. Colton, New York.

W. H. Morriss, Baltimore.

Roy V. Wright, New York.

Dr. S. C. Mitchell, Richmond.

S. Wirt Wiley, Minneapolis.

Dr. H. H. Horne, New York.

R. P. Kaighn, New York.

Dr. H. B. Carre, Vanderbilt School of Religion.

Dr. Thornton Whaling, Presbyterian Theological Seminary, Columbia, S. C.

Dr. F. L. Day, Randolph-Macon College.

SOUTHERN STUDENT CONFERENCE OF Y. W. C. A.

(Continued from page 8)

opportunity for complete student self-expression. The leaders have kept their hands entirely off, and this will be a fine demonstration of the best thinking which our young college women of the South are able to do.

The missionary emphasis in the program will be very strong. One of the outstanding features will be a series of addresses in world fellowship by one best prepared to give the students information along this line. His name will be announced later.

The series of addresses in Christian fundamentals, which occupies six morning hours on the program, will be given by Rev. Harris Franklin Rall, D.D., of Garrett Biblical Institute, Evanston, Illinois. Dr. Rall is a conference veteran, who has been a speaker at women's conferences in all parts of the country.

Among the leaders are some friends of the Conference Department of many years' standing: Prof. H. H. Horne, Ph.D., New York University, New York City; Rev. Walter A. Morgan, Mount Pleasant Congregational Church, Washington, D. C.; Rev. Dunbar H. Ogden, Government Street Presbyterian Church, Mobile, Ala.; Prof. E. F. Farquhar of the Kentucky State University, Lexington, Ky.; Mr. H. C. Gossard of the International Committee of the Young Men's Christian Association, Atlanta, Ga.; Prof. John F. Smith of Berea College, Berea, Ky.; Rev. Wendell Prime Keeler, First

Presbyterian Church, Yonkers, New York. Some of our new friends are: Rev. James O. Reavis of the Presbyterian Board of Foreign Missions, Nashville, Tenn.; Prof. Harry Best, Ph.D., of the University of Kentucky, Lexington, Ky. Other leaders are yet to be announced.

Blue Ridge is the first of eleven women's student conferences, eight of which occur in the month of June, and reach from Maine to California, and three of which occur in August. Last year these conferences ministered to almost four thousand college women.

For further information write,

MARGARET FLENNIKEN,

Student Secretary,

Department of Conventions and Conferences,

600 Lexington Ave., New York City.

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA



A Portfolio of
Magnificent Scenes in
"THE LAND OF
THE SKY"

Ideal Vacation Land, in the Western
North Carolina Mountains

HOME OF THE
Blue Ridge Association
FOR
Christian Conferences and Training

RAILWAY STATION: BLACK MOUNTAIN, N. C.

SOUTHERN RAILWAY SYSTEM representatives in all the principal cities will be glad to plan
your trip for you.

The Southern Serves the South

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

JUST PUBLISHED

A Book **Jesus in the Experience of Men**

Written By T. R. GLOVER, Fellow in St. John's College, Cambridge.

to Meet
a Need A book that in its sound scholarship, deep spirituality, and literary charm suggests the author's "The Jesus of History," which so many thousands of readers have learned to prize.

Cloth \$1.90

ASSOCIATION PRESS

347 MADISON AVE.

NEW YORK

Publication Dept., International Committee, Y. M. C. A.

**ASHEVILLE'S LARGEST
DEPARTMENT STORE**

Attractive Merchandise and Efficient
Service Throughout the Year

BON MARCHE

ASHEVILLE, N. C.

WARD-BELMONT

For Girls and Young Women

Reservations for the 1921-22 session are now being made, and should receive the earliest possible attention in order that enrollment may be assured. Hundreds were turned away last summer for want of room.

Ward-Belmont offers a six-year course of study, embracing two years of college. Unusual opportunities are afforded for the study of Music, Art, Expression, Home Economics, and Physical Training.

Every opportunity for outdoor pastimes and physical development on a beautiful campus. Gymnasium and Swimming Pool.

For catalogue and book of views, address

J. D. BLANTON, PRESIDENT

Belmont Heights

Nashville, Tenn.

M. V. Moore & Co.

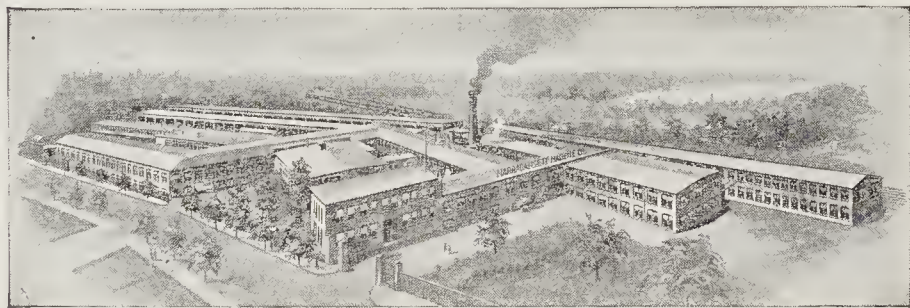
Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE

ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS
(Blue Ridge Official Photographer)
ASHEVILLE, N. C.



ENTRANCE BRIDGE TO CHIMNEY ROCK HIGHWAY

CHIMNEY ROCK

DON'T FAIL TO VISIT THIS GREAT
NATURAL WONDER

Ours is the authorized service autos for the Blue Ridge Y. M. and Y. W. C. A. Fare reasonable. Do not give up your baggage checks on trains but hold them and turn them in at the Blue Ridge office as it will save you time and money.

Office: Blue Ridge and Black Mountain,
N. C.

BLACK MOUNTAIN AUTO CO.

W. C. McCONNELL

J. H. McCONNELL

McCONNELL BROTHERS

Established 1884

WHOLESALE
FRUITS, VEGETABLES
CONFECTIONS

367 to 371 Depot St.

ASHEVILLE, N. C.

Phones 2400-2401

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

ENGRAVED

Wedding Invitations—

Wedding Announcements—

At Home Cards—

Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR QUARTERS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
QUARTER WITHOUT HANDICAP

SECOND QUARTER—JANUARY 3-MARCH 21, 1921

THIRD QUARTER—MARCH 22-JUNE 6, 1921

Held at Nashville, Tenn.

FOURTH QUARTER—JUNE 14-AUGUST 30, 1921

Held at Blue Ridge, N. C.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing fifteen million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

Southern College of Young Men's Christian Associations

NASHVILLE, TENNESSEE



Wesley Hall, the present home of the Southern College.

The Blue Ridge Voice

H. C. Collection
H. C. Univ. Library



ALONG THE SWANNANOA

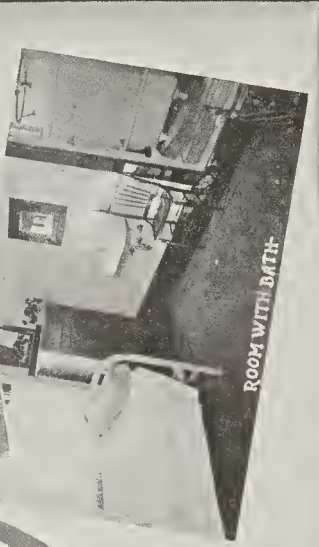
MAY, NINETEEN TWENTY-ONE



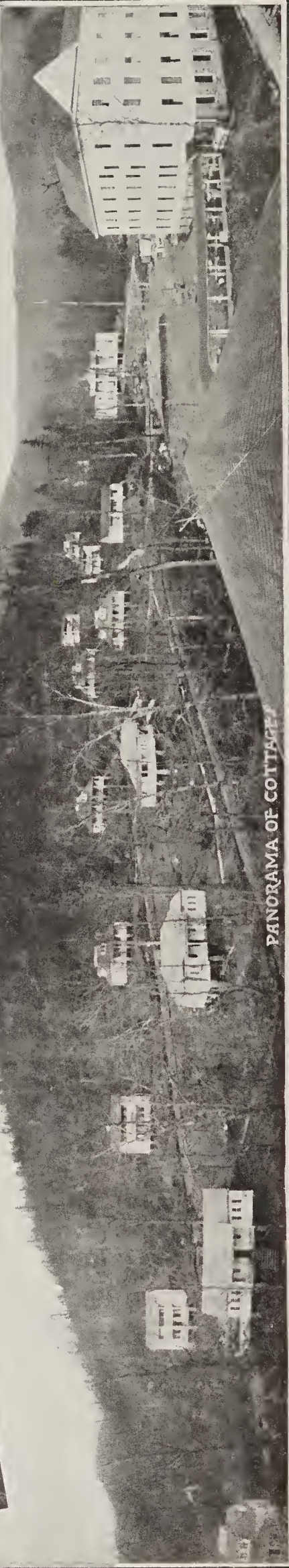
ROBT. E. LEE HALL



DINING HALL



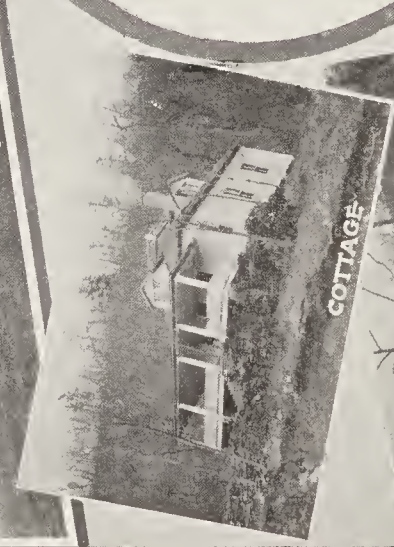
COTTAGE



ROOM WITH BATH

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

1,191 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared. Entirely non-commercial. Last summer 5,060 persons, representing every State in the South, were present at Blue Ridge, in ten different conferences of from four to six hundred delegates, each meeting there for ten days of special training along social and religious lines. Besides this, there were several special conferences which met for a shorter period. John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



AUDITORIUM



COTTAGE

PANORAMA OF COTTAGES



THE BLUE RIDGE VOICE

Volume II

NASHVILLE, TENN., MAY, 1921

Number 8

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

DR. W. D. WEATHERFORD, Editor

J. J. KING, Manager

Special Note to Blue Ridge Friends

We are holding one hundred spaces open for our regular friends from July 5 to August 1. Our booklet announced that all space was reserved to July 29. Instead of putting a small conference into this period, however, we have decided to open our doors for this number of interested friends.

Blue Ridge is installing a high-grade commercial bakery, which will greatly increase our grade of bread this year. Whatever we save on reduced price of food we plan to add to the amount and quality of food served.

Reservations for the one hundred spaces, July 5 to July 29, made now in order of request. Reservations of all space, July 29 to August 30, made on or after June 1st. Write BLUE RIDGE ASSOCIATION, NASHVILLE, TENN., up to June 1st, after June 1st, write BLUE RIDGE, N. C.

The last issue of "The Voice" carried a statement of a number of the special conferences, but there was not room for a statement about the Summer School of Social and Christian Workers, August 3 to 28, the International Sunday School Workers' group, August

23 to September 1, nor for the summer quarter of Southern College of Young Men's Christian Associations, June 14 to August 30.

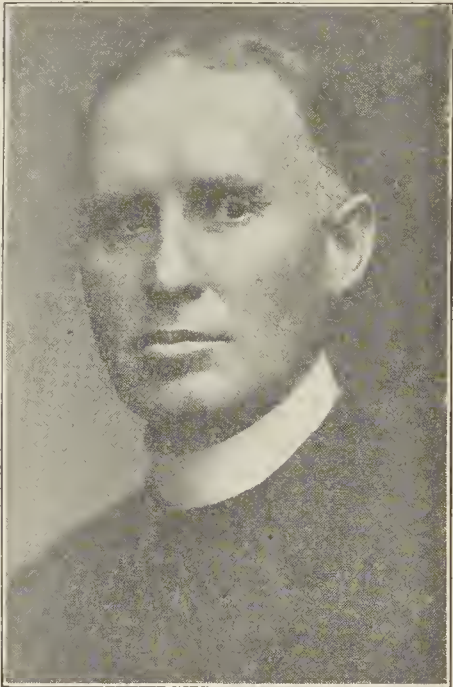
A statement of these three groups appears in this volume.

The School of Social Service and Christian Workers

The School of Social Service and Christian Workers, running throughout the month of August, has grown in strength and popularity from its very beginning. There are four hours of class study every morning open to all persons on the Blue Ridge grounds. These courses are dealing with the greatest outstanding needs of the South. Dr. H. H. Horne will give a course on

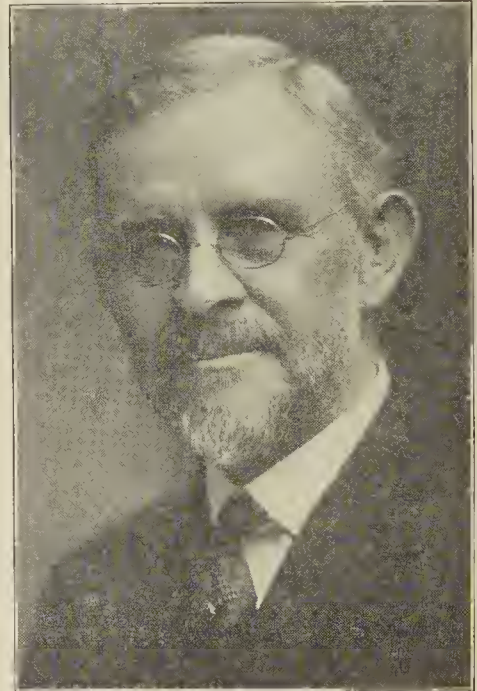
the South in better position to handle such a question than is Dr. Mitchell.

Dr. J. L. Kesler, of the Southern College of Young Men's Christian Associations, and Dr. O. E. Brown, of the Vanderbilt School of Religion, will give courses on the "Social Messages of Jesus" and the "International Aspect of Christianity," respectively.



DR. JAMES I. VANCE

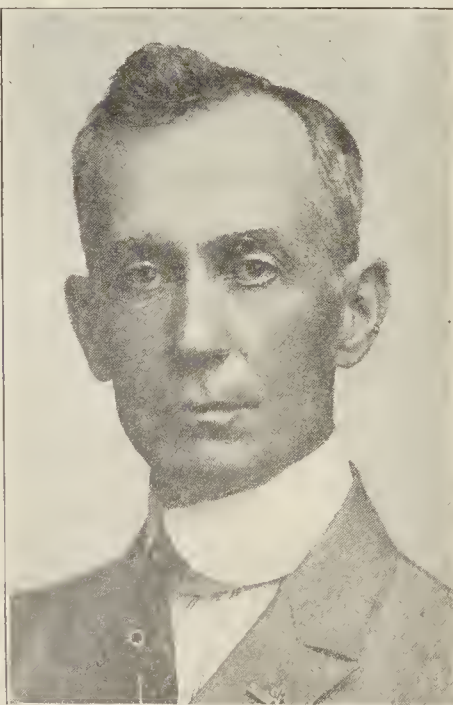
Teacher-Training for all persons who are interested in Bible teaching and in general Sunday school work. Dr. Horne is one of the best-known teachers in America. Dr. S. C. Mitchell, of Richmond University, Virginia, will give a course on the "Industrial and Economic Problems of the South." There is, perhaps, no man in



DR. E. C. DARGAN

Mrs. A. T. Robertson of Louisville, Ky., will have a course on the "Ministry of Women," and Dr. W. D. Weatherford will have a course on "Racial Elements in the New Democracy."

Each evening from 8 to 9 o'clock, there is a special
(Continued on page 4.)



DR. CAREY E. MORGAN



BISHOP THEODORE D. BRATTON

Southern College of Y. M. C. A.

The Southern College of Young Men's Christian Associations is a professional school of graduate grade. It was established for the training of secretaries for the Young Men's Christian Associations in their various departments. It bids for graduate students, and offers degrees only to students who have had at least two years of college training before entering Southern College.

The College is fortunate in having two homes. During the fall, winter and spring quarters it is located in Nashville, Tenn., in close co-operation with George Peabody College, Vanderbilt University, Vanderbilt School of Religion, and other co-operating colleges in the city of Nashville. During the summer quarter, Southern College holds its sessions at Blue Ridge, N. C. The first summer quarter, that of 1920, seventy-one different students were enrolled, and the training was so highly satisfactory that we confidently anticipate a continual growth in this particular quarter. For the coming summer the schedule of courses offered will be exceedingly attractive. The following courses are offered:

1. History of Education, Dr. H. H. Horne.
2. A course in Teacher Training, which will prepare secretaries for leading Bible study and other groups. Dr. H. H. Horne.
3. A course in University Organization, Administra-

tion and Problems of Student Life. Dr. W. D. Weatherford.

4. A course on Race Problems. Dr. W. D. Weatherford.

5. A study of the Progress of Christianity, including Y. M. C. A. work in Mission Fields. Dr. O. E. Brown.

6. An intensive Study of the Prophets. Dr. O. E. Brown.

7. Study in the Gospels. Dr. J. L. Kesler.

8. Study of the Social Interpretation of Christianity. Dr. J. L. Kesler.

9. Course in Association Experience. Men from the Field.

10. Brief course in Leadership of Community Singing. Mr. E. L. Wolslagle.

11. A course in Industrial Economics. Dr. S. C. Mitchell.

12. History and Principles of the Association Movement. Mr. J. J. King.

13. Course on Vocational Guidance. Mr. W. P. Cunningham.

14 and 15. Theory and Practice of Physical Education. First year, Dr. Ballou, Mr. McInnis. Second year, Dr. Ballou, Mr. McInnis.

16. Elementary course in Coaching for Major Sports. Mr. J. V. Dabbs.

17. Advanced Training Course in Major Sports, in-



SUMMER QUARTER, 1920



BASKETBALL TEAM

cluding Coaching of Football, Baseball, etc. Prof. A. B. Miles.

18. Mass Athletics and Games. Mr. Harris.

19 and 20. Aquatics. First year, Mr. Harris. Second year, ———.

The teaching staff is supplemented during the summer quarter by such men as Dr. H. H. Horne, of the University of New York; Prof. S. C. Mitchell, of Richmond University, Virginia; Prof. A. B. Miles, head of the Physical Education Department of the Tennessee State Normal College, and other teachers. Credits are given in the co-operating colleges in Nashville for work done in the summer quarter of Southern College just as during other quarters.

Application for work during the summer should be directed promptly to W. D. Weatherford, President of the College, before June 1. Such applications should be sent to Southern College, Nashville, Tenn. After June 1, to Blue Ridge, N. C.

THE SCHOOL OF SOCIAL SERVICE AND CHRISTIAN WORKERS

(Continued from page 2.)

lecture on some outstanding social or religious theme. Dr. Marcus Fagg of the Florida Children's Home So-

ciety, will tell us about the needs of childhood in the South. Dr. W. I. Rankin, the state health officer of North Carolina, will speak one night on health problems of the South. Rabbi Emanuel Sternheim of Boston, who is one of the most scholarly men of the Jewish church, will give two lectures on the "Social Message of the Old Testament Prophets." Dr. Edwin Mims, of Vanderbilt University, will give some special lectures, as will quite a number of others during the month.

The four Sundays will be occupied at morning and evening services. Dr. E. C. Dargan, of the Southern Baptist Sunday School Board; Dr. Carey E. Morgan, of the Vine Street Christian Church; Dr. James I. Vance, of the First Presbyterian Church, Nashville, and Bishop Theodore D. Bratton, of the Protestant Episcopal Church, Jackson, Miss., being the speakers.

Many hundreds of people combine their vacation with the inspiration and information that come through this special series of lectures at Blue Ridge. For the last two summers we have been forced to turn away several hundred people because of lack of room, which is proof positive that the program and the place are attractive to Southern people.

Write for folder and for particulars to Blue Ridge Association, Blue Ridge, North Carolina.

Southern Training School for Christian Leadership

The first annual session of the Southern Training School for Christian Leadership, under the auspices of a number of Southern State Sunday School Associations, will be held at Blue Ridge August 23-September 1, 1921.

This new training school is something unique in the South. For years there has been an International Training School for Sunday School Leadership at Lake Geneva, Wisconsin, and this year this enterprise was extended to Lake Winnepesaukee, New Hampshire; but never before has there been a summer training school in the South planned for the training of leaders in Sunday School Association work, although there are a number of denominational training schools for local Sunday school work.

The new enterprise, moreover, is planned to give more than training in Sunday school methods. While provision will be made on the program for practically every department of the modern Sunday School, there will be in addition to this a number of courses of a broader character. It is intended to be pre-eminently what the name suggests—a Training School for Christian Leadership.

Among the courses that are to be offered at this training school are the following:

Bible Study Courses in "The Social Teachings of Jesus."

The History and Principles of Religious Education.
Personal Evangelism.

Sunday School Organization and Administration (State and County).

Elementary Departments of the Sunday School—Cradle Roll, Beginners, Primary and Junior.

Boys' Work (Sunday School and Community).

Girls' Work (Sunday School and Community).

Adult Bible Class Organization, Methods and Teaching.

The Sunday School Superintendent and His Work.

Public Speaking and Parliamentary Law.

Church History and Missions.

In addition to the regular courses which are given daily, there will be special lectures by religious leaders of national prominence. There will be, also, a daily inspirational message by Dr. Plato T. Durham, of the Candler School of Theology, Emory University.

Full announcement of the faculty will be made next month. Among those who have already been announced are the following:

Dr. M. A. Honline of Chicago, associate educational superintendent of the International Sunday School Association.

Dr. W. J. McGlothlin, Furman University, president
(Continued on page 11.)



A CORNER OF THE DINING HALL AT BLUE RIDGE

The Church and Conversational Evangelism

BY W. D. WEATHERFORD

Paul Moore Strayer opens his challenging volume on the "Reconstruction of the Church" with this significant sentence: "The church today is suffering from the law of diminishing returns. More time and money, more brain and heart are invested in it than ever before, but the investment does not bring as large a return per unit of effort as a generation ago." This is true, thinks Dr. Strayer, because our message of Christianity is so far removed from life that large numbers—appallingly large numbers—have lost all interest in an interpretation of religion and have ceased to come to our churches or to give any heed to our religious leaders. The poverty group—now growing large—never darkens a church door; the labor group—now very powerful—feels the church is aristocratic and hence they despise it; not a few of the wealthy class have come to feel they do not need religion or the church.

It has been estimated on good authority that half the people in many of our larger communities never enter a church or attend a regular church service. Nor are many of these people reached by the special evangelistic campaigns which used to be so powerful in reaching the outlying groups of people. "Even the highly organized evangelistic campaign," says one, "do not reach those they are intended to reach." "To get the ear of the 'unconverted' requires a man of almost hypnotic power." It seems, therefore, that there must be a new method found of reaching and arousing interest in those who have ceased to come within range of our Christian message.

In Dr. Strayer's book above referred to, there is a chapter on "Propaganda," in which he suggests numerous ways in which the message of Christianity must be taken to the people. If the people will not come to us we must go to them. We must meet them at their places of work, at their places of recreation, and at their places of social resort. But more than all, we must have a group of trained workers in every church who can present in conversational manner the message of Christianity to their fellow-workers of whatever class.

There is a Roman Catholic order in Paris which takes groups of young working men, pays them wages for a period of several weeks, in order to enable them to take specialized training in the message and methods of the Catholic Church, and then sends them back into their shops or business houses to be "conversational evangelists" for the Catholic Church. What a statesmanlike method this is. These conversationalists are not narrowly presenting individualistic religion, but are presenting the attitude of the Catholic

Church toward all the great economic and social and religious problems of the day.

Most of the personal evangelism which has been developed in the Protestant Church and in the Young Men's Christian Association has been too narrowly individualistic. I mean it has concerned itself with a too narrow view of Christian life. It has been too largely concerned with saving people from a future punishment and too little concerned about saving them to a program of usefulness. It has been too exclusively concerned about getting men's sins against God forgiven, without at the same time getting men's sins against man forsaken. In other words, the average personal evangel has been primarily another worldly message of salvation with too little social or ethical content. It has concerned itself more with a scheme of redemption, rather than a power of transformed life. That this is true is proven by the literature on personal evangelism. It is almost all rigidly individualistic, it is rarely aware of the full relationships of men.

To help people know Jesus Christ in His fullness is the supreme task of every Christian worker. How can this be accomplished? By Bible study, of course, for there we have the completest records of the life of Jesus. Through public preaching, of course, for there we may expound the message of Jesus. Through our personal lives, of course, for there we show the testing of the truth of Jesus. But perhaps the least used way—though perhaps the most effective way—is through personal testimony. Testimony is a report of the experiences we have had with the forces of life. Christian testimony is, therefore, the report of the experience we have had with Jesus, as we undertake to live His principles in the world of every-day life.

Testimony is the most powerful and convincing process known to men. If a man trained in all the technique of Sociology were talking about the Southern mountaineer, he might say some instructive things; but one who had worked among them for ten years would compel our attention. Nothing so compels us as personal experience. It does not have to be eloquently told; it needs only to be simply narrated.

My most effective way, therefore, is to tell others simply of what I have myself experienced. My experience is something like this: I was once wrong; I was having a struggle between right and wrong. One day I realized this and turning my heart to Christ I asked forgiveness and determined to pattern my life after His. As a result Jesus forgave me, and I felt a new sense of freedom and calm. I was much happier. I also found that by the new personal friendship I had more power to overcome temptation. Not only so, but my standards of moral conduct were raised by my

contact with Jesus. Things that once seemed harmless enough now looked different in the light of His fellowship. It was as if one's mother had suddenly visited him at his college and after the first rush of joy one wondered how his room looked to his mother. Standards always rise in the presence of pure souls.

Again I found that I was more interested in people than ever before. Somehow when one lives with Jesus all people become significant, and when people are significant, the surroundings look different. We are more concerned about the homes, the working conditions and the pleasures.

Now my personal testimony to another is to say simply these things that have happened and ask the other if he would not like to have a similar experience.

No person will resent such a simple personal testimony. I have tried it thousands of times and have had only two men to resent it. No! I don't have to be perfect to bear personal testimony. It is not boasting of one's accomplishments; it is stating with humility and gratitude the wonderful things Jesus has done for one. Yes! It will do good, even our simplest testimony. It is perhaps the most powerful single instrument in leading men to Christ.

I verily believe that more men are led into Christian life through personal testimony of some sincere, earnest friend than through all the meetings ever held. It is our great method—but how little we use it.

The pressing need of every church and every association is for a group of broadly trained personal workers. How can such a group be secured?

Undoubtedly there must be both inspiration and training—or better, inspiration through training. We need to have a large number of training groups for personal workers organized in our churches and associations.

In order to make such study and working groups possible, it has seemed wise to prepare a brief annotated bibliography, first of volumes suited for class study; second, other helps on personal work; third, fundamentals of Christian faith, which will help workers to meet questions of men, and lastly, a brief bibliography of a few books on the psychology of religion, which will help those desirous of doing more thorough preparation.

(I) BOOKS FOR CLASS USE

Comparatively few of the books on Personal Evangelism are really suited to text-book uses. After going carefully over most of the material available, we are listing several volumes which can be used by a group to real advantage. This does not claim to be an exhaustive list, but we believe every class or association will find in the list a text suited to its special needs.

"INTRODUCING MEN TO CHRIST" (Weatherford, Association Press)

A book originally prepared for young men in church groups, it has found large use by churches, and also in the Young Men's Christian Associations.

It attempts to present the essential meaning of Christianity in simple terms in order that the personal worker may understand and be able to give expression to his own experience.

It assumes that personal work is the simple sharing of experience with one's companions. Testimony of experience is fundamental and powerful—hence personal work is a normal, simple but fundamental process.

It is prepared especially for class or group use.

"PERSONAL EVANGELISM AMONG STUDENTS" (Stewart-Wright, Association Press, New York City)

Every Christian student and professor is eager to know how to influence non-Christian students to become vital Christians. There has just come from the press a little volume which gives assistance in this. Perhaps the greatest value of this little book lies in the fact that it carefully analyzes the student attitude of mind. Chapter two, on "Some Fallacies of the Collective Student Mind," is most helpful, as is also Chapter four, on "Some Characteristics of Students as a Class."

There is not a great deal of constructive suggestion as to what can be done, but careful understanding of the problem is half the battle.

The book will prove most profitable reading to any Christian student or professor, though, perhaps, it is hardly fitted for a text-book for class study. We heartily commend it.

"STUDIES FOR PERSONAL WORKERS" (Johnston, Association Press, New York City)

There are twenty studies, divided into daily portions, with questions for class discussion in each seventh portion. Dr. Johnston wrote out of rich and long experience. There are chapters on "Men's Personal Needs," "Men's Personal Responsibility," "Hesitation to Attempt the Work," a reason we give for not doing personal work; "The Fine Spirit of the Christian Worker," and others.

The chapters which show Christ dealing with men, disciples dealing with fellowmen, and great "Personal Workers," are very suggestive. There are also chapters on "Ways of Personal Work," "The People We Meet," to whom we should speak, and a chapter studying various types of individuals to be won.

The book is quite suggestive and well fitted for class use.

(2) BOOKS FOR PERSONAL INSPIRATION

There are many helpful books on Personal Evangelism, designed primarily to show us why it is important, why it is effective and how it may be accomplished. These are books most useful to individuals in their

devotional life and study. Here again we make no attempt to be exhaustive in our presentation but offer several reviews.

"INDIVIDUAL WORK FOR INDIVIDUALS"
(H. C. Trumbull)

One of the oldest but still one of the most useful books in inspiring men to do personal work. It is the record of the experience of a lifelong personal worker. In it the writer describes interviews with almost every type of person that one would meet in the average association. Dr. Trumbull's greatest success and his eager persistence in this type of Christian testimony, are the best possible proof that simple personal testimony is the most powerful means known of spreading the gospel message.

It can be used as a text-book for classes, but it is better fitted for personal reading and study. Every Christian worker should read it and mark it and return to it often.

"THE FACT OF CONVERSION"
(Jackson, Revell)

This is one of the series of Cole Lectures, which are among the most thorough and genuine presentations of Christian truth. This particular volume has the merit of being very readable, very plain and straightforward. It deals with the reality of conversion, the varieties of conversion, the reasonableness and normalcy of conversion, the psychic phenomena of conversion, and the type of message that leads to conversion.

Such a wholesome statement should be carefully read by all who desire to be effective in the presentation of Christian truth. It is thorough enough to satisfy the scholarly, it is simple enough to meet the need of the ordinary layman.

"TWICE-BORN MEN"
(Bigbie, Revell)

If anyone doubts that conversion is a reality today, let him read this volume. The author tells us in the preface, "It is an avoidance of the miracle which disposes us to the conviction that certain people are beyond the reach of regeneration." But this volume is the finest proof that the miracle of conversion of the most hopeless not only is possible but almost normal. "To convert the worst of men into a saint is a miracle of psychology."

As a grounding for conviction in the reality of religious experience, and hence as preparation for personal work, nothing could be finer. It is not a book for group study.

(3) BOOKS ON PSYCHOLOGY OF RELIGION

No man can be thoroughly equipped for dealing with personal religious problems until he knows something of how God works in the human soul. The psychological study of religious phenomena is not an attempt to explain away the workings of God's spirit, but simply as best we can to see how that spirit works in the

human soul. The following volumes will give a general survey of this field.

"THE PSYCHOLOGY OF THE CHRISTIAN SOUL"
(Stevens, Hodder & Stoughton)

Two chapters in this book will be of special value to the personal worker. The one on "The Enslavement of the Soul Through Sin," will give each worker a new appreciation of the terrible effect of sin in the human life, and will make clear that nothing but a divine power can release such a soul. The complementary chapter on "The Liberating of the Soul Through Conversion," will give hope and incentive for work. These two chapters are worth far more than the price of the book and should be familiar to each personal worker.

"THE SPIRITUAL LIFE"
(Coe, Eaton, Mains)

This little volume is a study of the religious experience of a group of college students who were members of the classes of Dr. Coe at Northwestern University. It is a very helpful and illuminating statement of the different reactions to religion due to the difference in temperament and training in various individuals.

All religious workers have been far too prone to expect all persons to run through the same mould of religious experience regardless of temperament or postmental environment. This has undoubtedly kept many young people out of the church. The sooner we recognize that God works differently in different temperaments the more effective workers we will become.

(4) FOUNDATIONS OF CHRISTIAN FAITH

We need to be able to give a reason for the faith that is in us. Surely the personal worker wants to have broad and full information on why he believes in Christianity. The material in this field is very voluminous, but we append a brief comment on volumes which fairly cover this field and which are presented simply enough to meet the need of those who are not professional philosophers.

"THE PHILOSOPHY OF CHRISTIAN EXPERIENCE"
(Clark, Revell)

A thorough study of some of the fundamental facts of religious experience. It includes a very splendid statement of the need of religion which will be of great value in dealing with the careless and indifferent. The chapter on "Conversion" is clear and concise, showing that it is no negative process but a fundamental transformation both of attitude and character.

The chapter on "Christ as Life Giver," is a fresh and wholesome statement of the transforming power of religion.

The problem of commitment is one of the most difficult in the way of the personal worker. In the study of faith the author of our volume shows the great difference between believing things about Jesus and believing

in or committing oneself to Jesus. The element of will is perhaps the most neglected element in the religious work of the past—is put to the front and given emphasis. Faith is both intellectual and volitional. If the intellectual element alone is stressed we are apt to land people in cold intellectualism, if the will alone is stressed we may drive people into dead moralism.

"THE PSYCHOLOGY OF THE RELIGIOUS LIFE"
(By George Malcolm Stratton, Macmillan, 1911)

This is a book with a distinct point of view—indeed it is difficult to find any two books on this subject that approach it from the same angle. The author sees religion as a conflict and discusses it under four heads as follows: "Conflicts in Regard to Feelings and Emotions"; "Conflicts in Regard to Religious Thought," and "Control Forces of Religion." The book is what the title claims for it. It is concerned with the psychology of the problems involved in the religious life. Its aim is to solve these, not to develop a cult or spread some evangel. When it has explained or cleared up the difficulty set for solution its task is finished.

The author is cosmopolitan in his sympathies, covers a wide field in search of materials, includes widely varied experiences and peoples. The method is as much philosophical as psychological. The book has a distinct function and deserves a place on the shelf of the student of the psychology of religion.

"THE PSYCHOLOGY OF RELIGION"
(By George Albert Coe, University of Chicago Press, 1916)

In this book, as stated in the preface, the author has "not attempted a balanced treatment of the whole subject of the psychology of religion," but has "brought into the foreground the problems that seem to be most pressing at the present moment." He enters upon this task with a conviction of the supreme value of the religious enterprise, with a religious experience free from both mysticism and dogmatism, with a sense of caution in regard to religious tradition, and thinks of the ethical in social terms. Few men are better equipped to discuss this subject either from the point of view of scientific or religious values.

The disclaimer of a balanced treatment of the whole subject has not prevented the whole field coming into view. What strikes the student is its frankness, its sense of sympathy and sanity, its scientific clarity and religious veracity, its sureness of touch, the genuineness, the reality, the normality that interpenetrates the whole.

Religious origins are discussed from the point of view of their historic sources and associations, and from that of the social instincts. Such subjects as conversion, mental traits of religious leaders—the shaman, the priest, the prophets; religion and the subcon-

scious, mysticism, the future life, and prayer are treated with critical insight. But just because the author touches close to the heart of things it is not always easy reading.

"THE PSYCHOLOGY OF RELIGIOUS EXPERIENCE"
(By Edward Scribner Ames, Houghton-Mifflin Co., 1910)

The book in its general plan, style, content is admirable. Running through it all is the "conception of religion as the consciousness of the highest social values." This approach and point of view will eliminate many things. Religion is expressed in terms of the human and ethical and social life. To the author there is no separation between religion and ethics—there is no partition of the whole of life into religious and non-religious, in a word, religion, if we have it, involves and interpenetrates the entire psychical life.

The main body of the book, after making out the right of scientific psychology to invade the religious realm, is divided into three parts: "The Origin of Religion in the Race," "The Rise of Religion in the Individual," "The Place of Religion in the Experience of the Individual and Society." Under the first, among other things, are discussed such questions as primitive religions, customs, taboo, magic, spirits, sacrifice, prayer, myths. Under the second, religion of childhood, of adolescence, conversion. Under the third, the religious perversion of the entire psychic life—ideas, feelings, etc., genius and inspiration, non-religious persons, psychology of sects, and the relation of the religious consciousness to democracy and science. A very readable book written from a distinct point of view.

"WHAT AND WHERE IS GOD?"
(By Richard LaRue Swain, Ph.D., Macmillan, 1921)

This book is what its sub-title claims for it—"a human answer to the deep religious cry of the modern soul." The author begins with a very frank statement about a very real experience and very human. It is his own experience which he kept to himself, as many another has done, during his religious metamorphosis. It is not only interesting but revealing and worth a little thinking about. He then undertakes to answer some questions about God, about immortality, about the Bible, and about man himself in his central and significant relations to these. What is new and fresh about it is the new approach and new expression. It is illuminating because of its simple and concrete incidents and illustrations, its lack of metaphysical bewilderment in which blind guides and their followers get lost.

Those who have open minds and care to make excursions with a picturesque guide into their deepest interests and professions will find it an interesting and

(Continued on page 11.)

Patriotism and World Brotherhood*

The dictionaries define patriotism as love of country, or devotion to the welfare of one's native land. This has been construed in a very narrow sense by most people. It has meant to masses of people, welfare of one's own country over against the welfare of other countries, or setting the interests of one's own country against the interest of all others. In other words, patriotism has far too frequently dropped to the level of national dogmatism, which exalts one's country by laudatory phrases, and considers all appreciation of the value of other countries as a kind of treason.

During the war the writer was unfortunate enough to believe that there were many really noble, conscientious, but badly lead and badly mistaken, viciously directed Germans. I believed the leaders were brutally criminal, but many of the people innocently deluded. It was almost dangerous in some circles to express such an opinion, for one was liable to be forthwith reported to the Department of Justice as a traitor to our cause. One heard college professors who are ordinarily sane and thoughtful, declaring that the whole German people were a set of knaves and brutes. Talk of this kind was just another indication that even educated people believe that you cannot exalt your own nation save as you belittle some other nation.

But this is not our conviction of patriotism. We believe it is rather a love of country—an enthusiasm for one's native land—not because one's own country has all the virtues, but because it does really have some values which it may share with the rest of the world. To realize there are other values in the world besides those of one's own country is not to lose one's patriotism, but rather to give point to patriotism since one sees that his nation takes its place among the nations of the world in attempting to make its own contribution to world progress.

Love of one's own family does not force one to despise the family of his neighbor; rather it makes him rejoice the more in the value and prosperity of his neighbor's household. It is only by having a community of noble households that any family can hope to be safe in its ideals and privileges. The more I love and respect my own family, the more will I be able to respect and appreciate other families. If my home has wonderful richness and joy, my whole attitude toward other homes will be raised in proportion. The man who has a rich home life is very apt to believe in the sacredness of marriage, the beauty of childhood and the dignity of womanhood; and conversely, when a man is sceptical of the value of the home, you may reasonably conclude he has found incomplete values in his own household.

Patriotism in like manner must be broader than national lines. Just as rich home life increases my reverence for all other homes, so a large and worthy patriotism based upon genuine national values, ought to give larger appreciation of and respect for the life of other nations. He who despises other nations must have found little of genuine value in his own.

It is very evident, therefore, that we cannot really care for our own country without caring increasingly about the welfare of other peoples. We have come a long way from the barbaric time when we could think of securing good for ourselves only at the expense of others. The United States Senate may thunder itself black in the face as it cries out for isolation, Americanism, Monroeism, non-interference; but the truth remains the same—that our valuation of America is really measured by our desire to see other peoples have the values we think we have. The man who has found a great joy wants to share it, and the man to whom native country means much, must of necessity desire to see all other human beings find equal joy in their own land.

Patriotism does not, therefore, mean competition, but it means world brotherhood. The Christian conception of life is that of kindredness of all persons, because all persons are children of a common Father. For centuries the political leadership of the world has laughed at the church and called it a group of visionaries and idealists. But the dreamer has proven himself to be the one of the soundest business sense.

When Germany and France went to war we found that every nation in the world was affected, for we are knit together into an indissoluble bond of world unity. Now that the war is over financiers are seeing that Germany must be restored, for so long as that great nation is economically helpless, all the rest of the world will wait in vain to collect the debts which Germany owes. Business demands that we restore Germany, for only by restoring her prosperity can we make it possible for her to contribute her share to our own progress. So it turns out that the business world that long criticised the Christian Church as visionary and impractical, must come to adopt our slogan of world brotherhood. The dreamer has dreamed the truth, and the visionary has seen the reality, for world brotherhood in our day is absolutely the only workable, the only sensible—yes, even more—the only tolerable conception of life. Any other conception of patriotism turns the nation into armed camps, consumes our wealth in competitive armaments, and makes each nation of necessity a self-supporting, self-sufficient nation in which the economic principle of division of labor is destroyed.

But if economics and politics are being rapidly forced

*Report of address by W. D. Weatherford, Blue Ridge, 1920.

to accept the idea of world brotherhood, how much more should the Christian Church give whole-hearted assent to this conception. The most marked characteristic of Christ's daily work was His intense interest in every type of person. He met the blind, the lame, the leprous, the ignorant, the sinful, and always with the same response of intense interest on His part. Never did He turn a deaf ear to a human need, never was He indifferent to a human passion. Wherever persons were concerned, Jesus' response was immediate and whole-hearted. Now Jesus was no trifter; He was no pretender. His interest was genuine and complete. He was interested because people were worth being interested in. They were sons of His Father, God, and were brothers to Him. This is the Christian basis of world brotherhood—the value of the individual because each and every one is made in the image of His Father, God.

This is the heart of the Christian Gospel, and it must increasingly be the organizing principle of Christian conduct. This simple, searching gospel makes a new heaven and a new earth. It means we can never again talk about the rabble; it means we want the laboring man to have his due share in the products of industry; it means we want the Negro to have justice, fair play and equal opportunity with every other man; it means that we no longer talk about "Japs" in that ugly, cynical fashion which is so characteristic of the man of the street; it means that we respect all men, and that the passionate prayer of our hearts is not simply that all may become Christians, but that all shall be taken into full fellowship in the brotherhood of the world.

THE CHURCH AND EVANGELISM

(Continued from page 9.)

profitable journey. Those who cannot go beyond their knowledge will find the author laying claim to some undiscovered territory and may hesitate to enter in and

take possession; but so far as their roads coincide he will prove to be not only an entertaining but a quite valuable traveling companion.

SOUTHERN TRAINING SCHOOL FOR CHRISTIAN LEADERSHIP

(Continued from page 5.)

General Board South Carolina Baptist State Convention.

Dr. George Lang, professor of Philosophy and English Bible, University of Alabama.

Dr. Plato T. Durham, Candler School of Theology, Emory University.

Dr. W. D. Weatherford, president Southern College of Young Men's Christian Associations.

Miss Freda Bose, young people's superintendent of the Alabama Sunday School Association.

Mrs. S. N. Burts, chairman children's division South Carolina Sunday School Association.

Mr. Leon C. Palmer, general superintendent of South Carolina Sunday School Association.

Dr. O. E. Brown, dean of the Vanderbilt School of Religion.

Dr. J. L. Kesler, professor of Religious Education, Southern College of Young Men's Christian Associations.

Dr. S. C. Mitchell, Richmond University, Richmond, Va.

Mrs. Rufus Fant, president of South Carolina State Federation of Women's Clubs.

Mr. George L. Simmons, Boys' Work secretary, Spartanburg, S. C.

Dr. John E. White, Anderson, S. C.

LEON C. PALMER.





A Portfolio of
Magnificent Scenes in
"THE LAND OF
THE SKY"

Ideal Vacation Land, in the Western
North Carolina Mountains

HOME OF THE
Blue Ridge Association
FOR
Christian Conferences and Training

RAILWAY STATION: BLACK MOUNTAIN, N. C.

SOUTHERN RAILWAY SYSTEM representatives in all the principal cities will be glad to plan
your trip for you.

The Southern Serves the South

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

JUST PUBLISHED

A Book **Jesus in the Experience of Men**

Written By T. R. GLOVER, Fellow in St. John's College, Cambridge.

to Meet A book that in its sound scholarship, deep spirituality, and literary charm suggests the author's
a Need "The Jesus of History," which so many thousands of readers have learned to prize.

Cloth \$1.90

ASSOCIATION PRESS

347 MADISON AVE.

NEW YORK

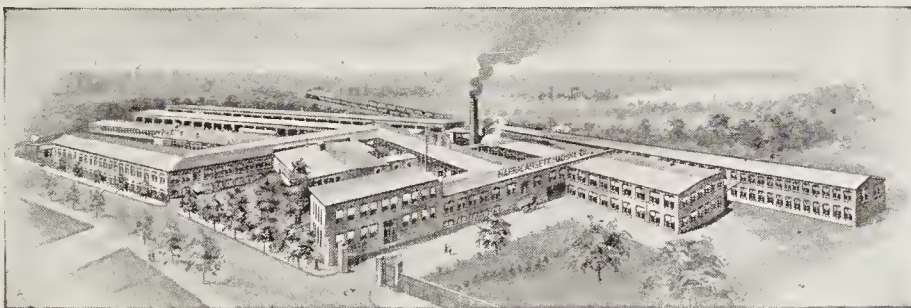
Publication Dept., International Committee, Y. M. C. A.

BROWN BOOK COMPANY

BOOKS, STATIONERY
SOUVENIRS

51 PATTON AVE., ASHEVILLE. N. C.

We invite you to make our store
headquarters when
in Asheville



GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

**SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM**

WARD-BELMONT
For Girls and Young Women

Reservations for the 1921-22 session are now being made, and should receive the earliest possible attention in order that enrollment may be assured. Hundreds were turned away last summer for want of room.

Ward-Belmont offers a six-year course of study, embracing two years of college. Unusual opportunities are afforded for the study of Music, Art, Expression, Home Economics, and Physical Training.

Every opportunity for outdoor pastimes and physical development on a beautiful campus. Gymnasium and Swimming Pool.

For catalogue and book of views, address

J. D. BLANTON, PRESIDENT

Belmont Heights

Nashville, Tenn.

M. V. Moore & Co.

Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE
ASSOCIATION OF ARMY AND NAVY STORES

Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co

PROVIDENCE, R. I., U. S. A.

THE PELTON STUDIOS
(Blue Ridge Official Photographer)
ASHEVILLE, N. C.



ENTRANCE BRIDGE TO CHIMNEY ROCK HIGHWAY

CHIMNEY ROCK

DON'T FAIL TO VISIT THIS GREAT
NATURAL WONDER

Ours is the authorized service autos for the Blue Ridge Y. M. and Y. W. C. A. Fare reasonable. Do not give up your baggage checks on trains but hold them and turn them in at the Blue Ridge office as it will save you time and money.

Office: Blue Ridge and Black Mountain,
N. C.

BLACK MOUNTAIN AUTO CO.

W. C. McCONNELL

J. H. McCONNELL

McCONNELL BROTHERS

Established 1884

WHOLESALE
FRUITS, VEGETABLES
CONFECTIONS

367 to 371 Depot St.

Phones 2400-2401

ASHEVILLE, N. C.

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE
CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

ENGRAVED

Wedding Invitations—
Wedding Announcements—
At Home Cards—
Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

The Blue Ridge Voice

M. C. Collection
M. C. Univ. Library



JUNE, NINETEEN TWENTY-ONE



AUDITORIUM



ROBT. E. LEE HALL



DINING HALL

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

1,191 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared.

Entirely non-commercial. Last summer 5,060 persons, representing every State in the South, were present at Blue Ridge, in ten different conferences of from four to six hundred delegates, each meeting there for ten days of special training along social and religious lines. Besides this, there were several special conferences which met for a shorter period. John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



COTTAGE



COTTAGE



ROOM WITH BATH



PANORAMA OF COTTAGES



THE BLUE RIDGE VOICE

Volume II

NASHVILLE, TENN., JUNE, 1921

Number 9

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

DR. W. D. WEATHERFORD, Editor

J. J. KING, Manager



Newly Completed Driveway from Asheville to Black Mountain

One of the greatest achievements of the past year in behalf of Blue Ridge is the superb new driveway connecting Black Mountain with Asheville. The road is macadamized, is fifteen miles in length, and cost more than a quarter of a million dollars. The building of this road brings the Blue Ridge grounds within forty minutes' run of Asheville, at which place is located the wonderful Biltmore estate, Grove Park Inn, and some of the most beautiful views of the Carolina mountains.

The national government, the State of North Carolina and Buncombe County united in this successful undertaking.

The above cut gives a glimpse of the driveway. Along this route is found some of the most picturesque scenery in the magnificent Blue Ridge range. Here and there along the way flashes a view of the legendary Swannanoa, mystical and dream-like in its loveliness. Mountain villages, including the little towns of Swannanoa and Azalea, are located along the drive. At the latter place are situated the famous T. B. military government hospitals. Parties from all over the South are finding their way along this driveway, and it is destined to become one of the most popular routes in this section of the country.



When you arrive at the little station of Black Mountain you will be amazed to find thirty or more splendid automobiles ready to bring you to the Blue Ridge Association grounds, and they will take less than fifteen minutes to place you at our front door. The above is a picture of the twelve splendid machines owned by the Black Mountain Auto Company, which is under contract to take care of all our transportation business. For the convenience of our summer guests it should be

stated that the rate from Blue Ridge to Black Mountain is fifty cents each way, and the rate for a trunk is sixty cents. There is no charge for carrying a suitcase in the car with the passenger.

All guests should be quite sure that they hold their baggage checks until they arrive at Lee Hall. We can make no guarantee of prompt delivery if checks are given up on the train or otherwise.

“Seeing Jesus”*

BY MISS OOLOOAH BURNER

“If any man hath seen Me,
He hath seen the Father.”

HAVE you seen Jesus? Not in any mystical way, but as a person? I want to talk with you tonight about seeing Him as a person. When He was a little boy He lived in a village that was cupped in high among the hills in that far away land across the seas. He lived in one of the ordinary little houses of the village, in a family with seven or eight brothers and sisters, probably in a very simple home, but a very real home. His father evidently “knew how to give good gifts” and His mother knew how to love Him. The village wasn’t a very large village, but it was full of all kinds of folks, as almost any village is. You can find in your stories of Jesus traces of rich people and poor people, beggars and thieves, “just and unjust judges,” people who lost their money, and people who lost their sheep, to whom the loss made a great deal of difference; people whose

sons went away from home and left them for a long time, and maybe came back—just the ordinary kinds of people you find in any village anywhere, were they whom Jesus knew as a little boy when He was growing up.

And they knew Him as a very real little boy, in those far off days. Have you ever seen Him as He must have been then, wandering up and down the village streets with a pet dog perhaps (who knows), stopping to talk with beggars here and there (perhaps Lazarus was one of them); with His hand in the hand of some old shepherd, asking him about his sheep, how he knew whether they all came home at night and if they didn’t come, what did he do? Suppose he had one hundred sheep and at night there were only ninety-nine, would he go to bed comfortably or what would he do about that one sheep? He was learning from the good shepherd what it meant to care at great cost for just one for whom one is responsible. Have you seen Him watching the sparrows and wondering when He found one that had fallen out of the nest—a baby sparrow perhaps—whether Jehovah knew and cared, and being

*Stenographic report of address given at the Y. W. C. A. Student Conference, Blue Ridge, N. C., June 6, 1921.

assured by His mother that He did? Have you seen Him asking His mother questions as she made the bread—why she put in leaven and what it did and why she didn't put in more? Have you seen Him watching the chickens along the roadside when an old mother hen gathered her chickens under her wing, feeling with that sensitive heart of His even as a small boy the eager caring of the mother hen that her brood should be safe? I was thinking of that this evening when I was up on the side of the mountain about sunset time, looking out over the valley. I was thinking of the time when Jesus was grown, when He sat on the side of a mountain above Jerusalem and His mind went back to that boyhood day when He first realized what brooding over your own meant, as He cried out: "O, Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her! How often would I have gathered thy children together even as a hen gathereth her own brood under her wings, and ye would not!"

Have you seen Jesus as a little boy making friends with people up and down the way, listening as they gossiped around the village well, hearing the news of some neighbor who had lost a coin, a coin very valuable to her, and how she had hunted for it until she found it, and all her neighbors rejoiced with her? Jesus was a little boy who didn't miss much that went on around Him in life. He was eager-hearted, bright-eyed, alive, a joyous little boy in Nazareth.

And then have you seen Jesus as He grew into young manhood and started out from Nazareth after He had learned what it meant to care for his own, to bear the burdens of the family? When He started out into the world, what was in His heart? You read a very cold-sounding sentence in the first chapter of Mark: "At that time Jesus came from Nazareth in Galilee." What took Him away from home? As He was growing up, spending a good deal of time out on the hillside overlooking that marvelous country through which went great caravans from one part of the world to another, as He heard people in the village discuss the government and politics and the synagogue and all the conditions of life about Him, don't you suppose that He was thinking pretty hard about what was the matter with the world? Why so much hatred, so much greed, so much selfishness, so much unkindness, so much injustice, so much formality? What was at the heart of it all? And some way He believed that if folks could only know what God was like, if they could but realize that Jehovah was a Father-God, that Jehovah loved them individually, it would make all the difference in the world. So He set out to make them know what God was like, "to turn the world love-side up," and He gathered about Him friends, young men like Himself probably, who were willing to suffer for their ideals, convincing them of the thing which He

believed more than anything else, until they caught from Him the compelling desire to bring life to people who did not know what life could be, because they did not know what God was like. He gathered about Him those friends of His and started to talk with the people up and down the roads, in the open country, in the villages, and in the cities.

What was He like? I am not going to talk tonight about what He taught so much as how folks of that day saw Him as a young man, going about among the multitudes. The first thing you discover about Him when you really try to see Him in the midst of the things He taught and did is His friendliness. He was so approachable. People couldn't stay away from Him. Multitudes thronged Him wherever He went, all kinds of people with all kinds of desires. You find over and over again that the tax gatherers and sinners invited Him out to dinner and to parties. He spent a good deal of time with those whom the Pharisees sneeringly called "the tax gatherers and sinners." He went to dinner with them. Somebody has said that "tax gatherers and sinners are not the kind who invite the minister home to dinner unless they enjoy him." They must have enjoyed Him. They must have loved having Him. What was He like with them? Did He preach at them? I don't believe so. If He had, they wouldn't have invited him so often. Wasn't it the friendliness of Him, wasn't it the quality in Jesus that let people be themselves but drew them out to be their best selves that made them love having Him around so much? You know that kind of person, don't you; the person with whom you can be yourself, but who challenges you to be your best self?

Little children couldn't stay away from Him, and little children are pretty good judges, as a rule. You can hardly turn a page in the life of Jesus without finding a child there. How was He with them? Did He play with them? Did He make them toys with those strong, skilful fingers of His? Did He talk with them about what they were going to be when they grew up?

There is one thing which always seems to me Jesus must have possessed to a marked degree or the kind of people wouldn't have followed Him who did all the time, and that is a sense of humor, the kind of a sense of humor which sparkles. You find even in His denunciation of the Pharisees a fine little twist in the way He said things which could not have been said without a sense of humor. He said, for instance, "You are so solemn about some things, about straining out a gnat lest you swallow it, and yet you gulp down a camel without even knowing it. You go around with a whole rafter in your own eye and say to your neighbor, 'O do let me take the splinter out of your eye.'" On almost every page in the story of Jesus there are evidences of that warm sense of humor which came up in so many things He said and did and which I think

must have accounted to some extent for the way people felt at home with Him. He was "live-able," and He loved the out-of-doors. You can't go up into mountains like these by yourself without remembering how over and over and over again He went off quietly by Himself into the mountains. Why? What did He do? What did He think about? Did the mountains do the same thing for Him that they do for you and me, in the early morning or late in the evening, when we stand alone in their silence?

He always had time for individuals who needed Him. You never find a record where one of the people whom He called "the least of these," called out to Him even when He was only passing by and very busy, that He paid no attention. He always heard them and met them with what they wanted and needed most, even if they were but blind beggars by the roadside.

But the thing I think I love almost most about Him was the way He believed in folks. There are some people who believe in you until you come to believe in yourself and you become able to do things you couldn't possibly do otherwise. He was that kind of person. He would come up face to face with somebody who hadn't amounted to very much in the eyes of the world, and in His very friendly, sure way would treat that person according to his possibilities. Then the person in question would suddenly find himself making for his possibilities just as fast as he could. You remember the story of Zacchaeus, that little sinner who wanted to see Jesus. Zacchaeus wasn't considered as of much account in the eyes of the world, he wasn't the kind of person for whom people would get out of the way in order that he might have a chance to see. But not to be beaten, Zacchaeus climbed a tree to look over the heads of the crowd, and the people probably poked each other and said, "Look at Zacchaeus! Isn't that just like him!" Jesus may have heard some of their unkind remarks. He probably did, for Jesus didn't miss very much that went on about Him. You have in the story that Jesus looked up and saw Zacchaeus and with that swift intuition of His which never fails saw behind that hard, antagonistic face (which had been made all the more hard and antagonistic by the way people talked to him and about him), the wistfulness which was in his eyes. Then Jesus did one of the daring things that He so often did in an incidental way. He called out, "Zacchaeus, make haste and come down. I am going to be your guest this day." According to the story Zacchaeus "made haste and came down," and not with time for much dignity at that. Why, he had been picked out from all the others by this man Jesus! I imagine that Zacchaeus stood at that moment in a different way before Jesus than the way in which he ordinarily stood. You know when people don't think much of you you are likely to slouch, but when Zacchaeus had been chosen as a host from among all the

rest by this friendly, understanding, courteous young man I think his spine must have straightened, perhaps unconsciously, as it hadn't in many a day. And as they started down the street together I don't believe that Jesus criticised Zacchaeus. I don't believe He talked to him about his meanness at all. I believe He treated him as He would have treated any respectable citizen, until by the time they had reached home something had gotten into Zacchaeus that had not been there since he had been in the business he was in. And he suddenly turned about and said (and it meant a good deal to him financially as well as otherwise to make such a resolution), "Here and now, Master, I give half of my property to the poor, and if I have unjustly exacted money from any man, I pledge myself to pay him four times the amount."

And what did Jesus do with Peter? I think one of the most wonderful things that one can study through the story of Jesus is what He did with Peter—Peter who was like shifting sand or sifting wheat. You remember Jesus, when He first became friends with Simon and named him "Rock"—Peter—and some way through all the days and weeks and months that Jesus walked with Peter He was busy believing him into becoming rock-like in his character instead of shifting; fine and strong instead of weak and cowardly. O, it was a long, hard process, but Jesus didn't lose faith, and every time He called him Rock I think something of rock must have entered into Peter's character, even unconsciously. When it came along toward the end of Jesus' walking with Peter as an earthly friend, Jesus said, "But I have prayed for you that your faith may not fail, and when you have come back to your free self you must strengthen your brothers." What did that do for him? It was only such a little time after that when Peter denied his Lord, denied ever knowing Him, that Jesus "turned and looked upon Peter"—still with faith in His eyes—and "Peter went out and wept bitterly." Some way I have always had the feeling that the one thing that dragged Peter up out of the depths of that one night's despair was the memory that his Friend, whom he had failed so utterly, had persistently called him Rock and had said, "*When you come back to your true self, strengthen your brothers.*" Peter did come back to his true self and went on into such glorious, fearless, loyal living for his Friend as you and I have never even dreamed of in our own experience.

I was thinking tonight of how sensitive Jesus was to people. Anybody who is capable of the kind of suffering that Jesus was capable of is capable also of as great joy. Anybody who is as sensitive to individuals as Jesus was when He never missed an expression on a single face in a crowd, has his life thrown wide open to both suffering and joy. He was so open to what individuals did and said and thought that when they

failed it must have hurt Him infinitely more than you and I can understand, and when they succeeded it must have made Him infinitely more joyous. So sensitive was He to all life.

Now I have not been talking about Jesus in His friendliness as of a sentimental sort of friend. There was nothing soft and sentimental in His relationships. There was rather a stern quality of rugged demand that His friends should be their best. That must come into all real friendship that is of the highest type. I was thinking of a thing which a person whom I know wrote to a friend of hers. She said, "Do you know that your friendship makes life less shamefully easy, more strugglingly real, more sternly glorious?" Isn't that the kind of friend that Jesus was? It isn't an easy thing to be friends with Jesus. It never was. He was so fearless Himself that some way in order to be friends with Him one had to learn to be fearless, too. He was so daring—daring in the finest sense—that He dared other people as nobody else has ever dared them. Have you ever stopped to realize how terrific were the things He dared people to undertake and rejoice? The most impossible things He demanded, with a smile. Take the Beatitudes and what do you find? You find almost every one of them is a dare, and the most glorious one is along toward the end, a fitting climax: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. *Rejoice and be exceeding glad.*" Some of you last night were faced with some pretty hard things ahead of you in your life. Jesus Christ dares us to do hard things *and rejoice*. He said to His friends another time, "Remember it is I who am sending you out as sheep into the midst of wolves. (Matt. 10:16-19). "BE NOT ANXIOUS!" and you find Him again saying this sort of thing! A rich young man came running to Him and said, "Good Master, what shall I do that I may inherit eternal life?" And Jesus dared him to get rid of the thing that stood between him and his highest character, which happened to be his riches, to get rid of the thing that was occupying his time and energy to so large an extent, to put his money into the place where it would count most, to transfer his bank account to where he could not see it, and to come and follow Him. It was a dare to the rich young man, but he was afraid to take it. I have thought sometimes that if that young man had caught a bit of the daring of Jesus Christ, because he was so fine to begin with, that he might have meant in the world the sort of thing

which John means; but he didn't have the dare as John did, so we lost him.

Another man came to Jesus one day and said, "I want to join your party," and Jesus looking at him very straight with His keen eyes, said, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay his head." What was He doing? He was daring that young man, and the young man—I don't know whether he took it or not. Would you have? Jesus' saying, "If you would be great, then serve"—that is a dare. Almost everything Jesus taught people was a dare. It isn't easy to follow Him, but if you take the dare of Jesus Christ you lose fear. I was much interested today in coming again across this passage regarding Livingstone's life in the midst of Africa: "He was in a place of great difficulty and danger. There was a strong possibility that if he took a certain road openly he would be killed. He was used to danger, but this time he wavered as to his course. Then he wrote in his diary, 'I read that Jesus came and said, "All power is given unto me," and, "Lo, I am with you always, even unto the end of the world."' It is the word of a gentleman of the most sacred and strictest honor, and there is an end on't. I will not cross furtively by night as I intended." Livingstone had caught the daring that comes from faith in Jesus Christ.

And you remember in that remarkable story of Paul, 2 Cor. 11:23-27. And yet Paul, as Jesus, was always talking about *rejoicing* to suffer for his Master Friend.

And so, telling the truth fearlessly, valiantly, unafraid, refusing to compromise one inch from the thing which he believed was right, Jesus went to His death, and so glorious was His spirit that the bonds of death could not hold Him. Then people remembered that He had said, "If any man hath seen Me, he hath seen the Father." God like Jesus Christ, God whom you were hearing about this morning, the God who is nearer than breathing, closer than hands or feet, a Father-God, *here*, like Jesus Christ, irresistible, friendly, approachable, sensitive, understanding, fearless, challenging, loving His own and loving them to the end. Such a God it is into whose very heart one can find one's way if one will but see Jesus Christ and follow Him. Such a Christ it is who says to us tonight, "Follow me." Can you resist Him?

"And this is life, to know God and Jesus Christ whom Thou hast sent."



GIRLS' CONFERENCE OF

Southern College Girls in Conference

Over five hundred girls from the colleges of the South gathered in conference at Blue Ridge June 3 to 13, 1921. The largest delegation came from Wesleyan, numbering twenty-nine.

The financial depression in the Southern states did not deter the girls from coming to Blue Ridge, though they did not buy so many books, or spend as much as usual at the soda fountain.

The conference was held under the auspices of the National Board of the Young Women's Christian Associations, and the challenging motto which gave a cue to several of the speakers was "The Whole Christian Gospel for the Whole Individual, for the Whole World."

Mrs. George Lane Edwards, of St. Louis, mother of an American soldier, a Yale senior, killed in France, was the hostess of the conference, radiating a charming welcome to all, and presiding daily at afternoon teas in the New Building for leaders and members of faculties.

Women representatives of the mission boards of the Methodist, Baptist, Presbyterian, Episcopal and Lutheran churches were present to be the mothers of their respective denominational families.

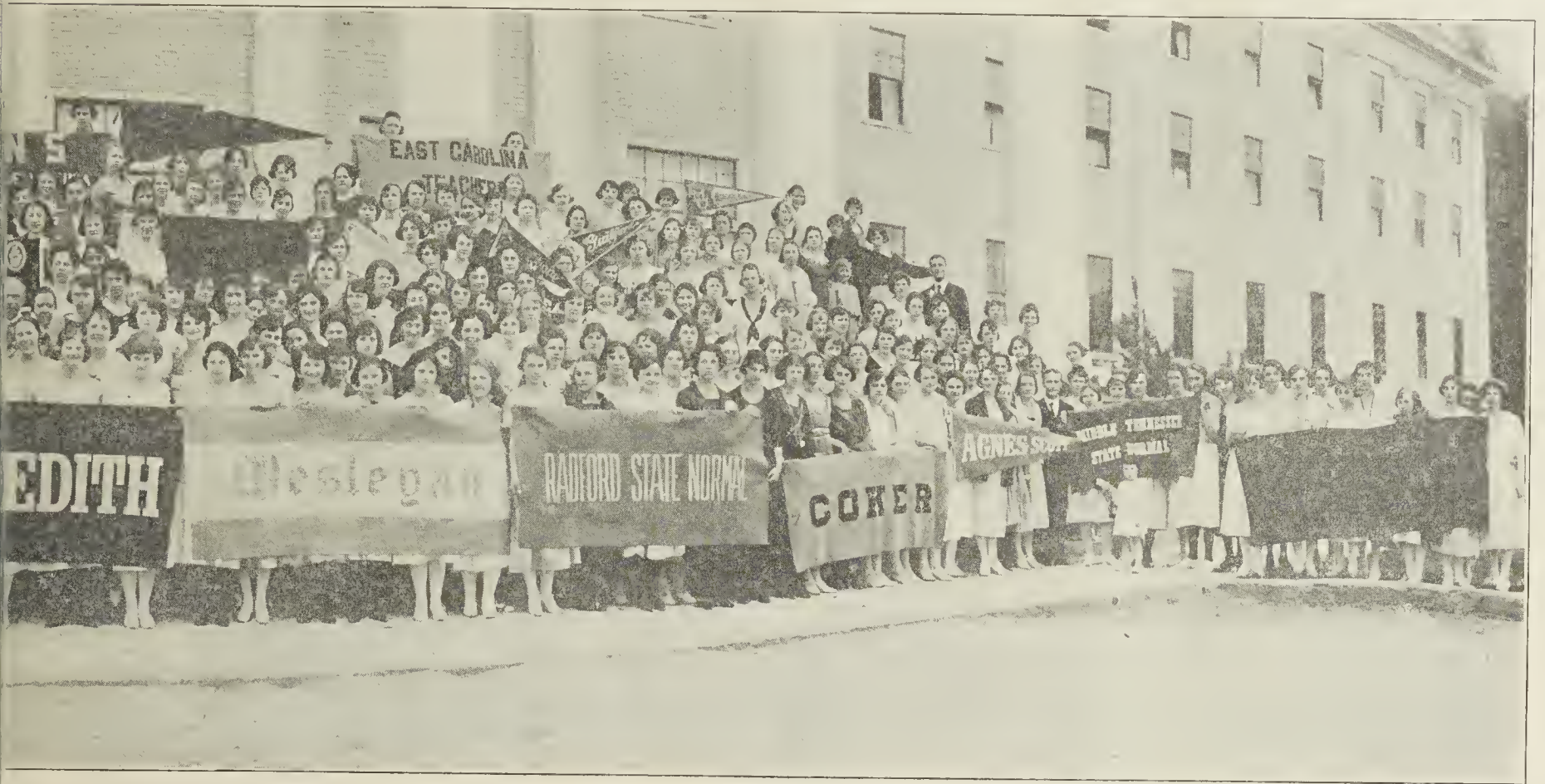
Prominent conference speakers were Miss Adele Ruffin, Miss Oolooah Burner, Maj. R. R. Moton, and

Drs. W. P. Keeler, W. A. Morgan, D. H. Ogden, Rev. A. W. Moore, and Mr. F. M. Potter. The conference executive was Miss Edith B. Helmer, who gave a touch of quiet spiritual power to all the public meetings.

Special features of great value were the periods of morning devotion, student government, the Confer Forum, and the daily class meetings, dealing with Bible Study and World Fellowship. Among the leaders of classes were Prof. J. F. Smith, Miss Ruth Brittain, Prof. Harry Best, Miss Louise Leonard, Mrs. E. B. Colton, and Drs. Horne and Gossard.

One of the most beautiful occasions was that of the song contest, the beautiful new silver cup being won by Brenau, with Agnes Scott second.

Some of the young women present heard a negro man and a negro woman address a white company for the first time. Major Moton began by saying that the Southern white woman was "the last word" in the South concerning the negro question. He said the Southern negro was a thousand years ahead of any other group of black people, because of what he had learned in slavery. Miss Ruffin said the Christian spirit would solve the needs of the colored women in the United States.



C. A., JUNE 3-13, 1921

Prayer*

BY REV. WENDELL PRINCE KEELER

NO characteristic of Jesus seems to have made more of an impression on His disciples than His prayer life. It was not that the idea of prayer was new. Prayer had always been one of the elements of their worship, but it was the way in which Jesus used this world-old custom that immensely impressed them. It was the reality that he brought to it, the utter simplicity and naturalness with which he entered into it, the evident blessing which He derived from it, and the power which he exercised through it. All these things made prayer seem a new thing to the men gathered about Jesus, and it is not at all strange that they should have come and said, "Lord, teach us to pray." They felt that if they could learn how to pray as Jesus prayed their life would be greatly enriched. There are times, I think, when we all have the same request on our lips. We all feel at least vaguely the need of prayer for the sustenance of the spiritual life. The whole problem of the spiritual life is in keeping vivid the sense of things unseen. Most men believe theoretically that they are spiritual beings, but many men fail to live as spiritual

beings simply because the things of time and sense—duties connected with the details of existence—so press upon them that spiritual things are obscured and crowded out. The eye of the flesh presents to us the material world, and to counteract this we do need face to face contact with spiritual verities. We have this contact, this sense of things unseen but eternal in prayer as we have it nowhere else.

Then I imagine that all of us recognize prayer as the supreme privilege of our lives. When we were children we could scarcely have gotten along without that father or mother whose love and wisdom were ever open to our needs, the one to whom we could turn for comfort in any distress and for guidance in any perplexity, and for kindly, loving, sympathetic hearing of what was in our minds. And now that we have become children of an older growth, the need is greater because of the new problems and complexities of our lives. I suppose there are very few of us but recognize the privilege of prayer as communion and the need that we have of getting apart and becoming really conscious of God. But a number of students have come to me in the last two or three days and asked that I should speak about prayer along another line. The question that they have asked is this: Granted the sub-

*Stenographic report of address given at the Y. W. C. A. Student Conference, Blue Ridge, N. C., June 7, 1921.



BLUE RIDGE WORKING FORCE, SUMMER OF 1921

jective blessing of prayer, granted the effect that it has in the quieting of our spirits and the clarifying of our minds, does prayer accomplish anything objective? Are things done because of prayer that would not otherwise be done in the world? Is prayer a force that can be exercised to bring things to pass? It is that question that I want particularly to think of.

To answer this question let us come back and clarify our thought of God; for I feel that many of the difficulties which people feel in regard to prayer come because they are thinking of prayer as a thing in itself and not of God. There are people who have said to me that they have outgrown prayer, that prayer seemed to them to be something of a superstition; and it is a superstition because they have made it a superstition, because their conception of prayer is that it is a sort of magic. Some of these people, for example, would scarcely have dared to go to sleep at night without saying their prayers. Well, that is not so unlike a savage rubbing his amulet before embarking on some hazardous expedition. Let us clear our mind of the idea of prayer as magic.

Nobody talked so much of prayer as Jesus. He continually urged his disciples to persist in prayer. He offered great promises concerning prayer, but Jesus

never said to His disciples, "Have faith in prayer." Never! Jesus said, "Have faith in God." If we could only keep sufficiently clear in our minds the Christian conception of God, we would have few difficulties in prayer. The teaching of Jesus concerning God, if I may put it a little differently from the way in which we have put it in the last two talks, was that we have in God a living, present, friendly power, working constantly in the world and in the life of men. Now when I state that it seems to you commonplace. You have heard it all your lives. But do we really day by day have that thought of God as the background of our lives? Are we not tempted continually to put God way off somewhere (I say it reverently) as a figure of past history and a long way back? We affirm our faith in the words of the creed, "I believe in God the Father Almighty, Creator of heaven and earth"; we think of God as having brooded over the face of the waters, brooded over the chaos at the beginning and brought forth the visible world; but do we think of God as the Re-creator? The other day at Montreat I noticed a rhododendron blossom just bursting into bud. I suppose this afternoon I shall see it already open. Who brought it into bloom? You say Nature? Well, Nature is no final answer. What is this immense, this

vast energy which is working in all the world about us here? Have you ever gone out on a spring morning and looked down at a single blade of grass and at a single leaf bud bursting on a tree and tried to think of the power that it takes to push up one grass blade through the hard soil of early spring, to open one leaf bud, and then have you tried to multiply that by all the countless billions of grass blades and leaf buds about you until the very wings of your imagination tired? It is only so that you get a sense of the vastness of the energy that is pulsing through the world of Nature every second. Do you think of God as right here working all through this natural life about us?

We believe God spoke to men of olden time. We believe that there was a man living off in a pagan world named Abraham and that God spoke to him and that he took a great chance with God and went out, knowing only that God had called him to go out into a strange land and do something for Him. Do we believe God spoke to our missionary friend, Mr. Moore, a few years ago and asked him to go out into a heathen land to proclaim the Gospel of Jesus Christ and bring a new life to those people? Who was it that spoke to Mr. Moore if not God, the same one who spoke to Abraham? We believe that God spoke to Jacob that night when Jacob stood at that little stream which separated the pagan country in which he had been living and God's country into which he wished to pass. You remember that Jacob had been living a life of trickery and deceit and had gotten wealthy from it. He wanted to take all his wealth and come over into God's country, and as he reached that stream which separated the country where he thought God was not and the country where he thought God was, God wrestled with him in prayer. God spoke to him so clearly that Jacob had to fight it out with his conscience whether gain or Jehovah should henceforth rule his life. We believe God spoke to Jacob. Is He speaking to business men today? This thing happened about three weeks ago: A business man in New York, a member of the Board of Directors of a large corporation, was sitting in a directors' meeting, and a policy was proposed involving injustice and a form of dishonesty—unfortunately not a strange thing in modern business. This man is a Christian man and immediately he began to make objection. A companion sitting next him asked: "Where did you get your scruples?" The question went deeper into the man's heart than his companion had thought. He asked himself, "Where did I get them?" Then the truth flashed over him that he had gotten them from God and that God was right then speaking to him. Wasn't it God speaking to him? Who else could it have been? Who speaks to you day after day through your conscience, through your finer impulses and aspirations? Of course, it can be none other than the God who spoke to those men of olden times. Yes, that is the great

reality of our lives, which is the commonplace of our theoretical thinking but oftentimes so far away from our actual experience. It is, however, the basis of all our religion. Our God is a living and a present and a speaking God.

He is not only that; He is a friendly God, a God who desires all that is best that we desire and who is eager to co-operate with us for every good thing; that kind of a Father. Here is this God who is limitless in His power, as is borne in upon us when we look about on the world of Nature, and here is this God ready to give. This is the truth back of that parable of Jesus that I read, where Jesus spoke of the utility of prayer as in the case of some one needing something for a friend and not having it himself, but coming to one who does have it and appealing to him and getting it. That is the idea that we have of God, one of limitless resources, equal and adequate to all our needs, and Jesus says,

"Speak to Him then, for He hears,
And spirit with spirit can meet;
Closer is He than breathing,
Nearer than hands and feet."

If we put our mind on God nothing seems too great to do through prayer.

But I have not yet answered the questions which some of you have asked me. The difficulties which some of you have are not on the side of God's ability or God's kindness or God's presence; the difficulties come from another angle. The difficulties that arise in some of your minds come from the very greatness of Jesus' offer concerning prayer. That word that Jesus used, as we read in our scripture lesson, was "whatsoever." A number of students have come to me and said, "Mr. Keeler, I have asked and my prayers haven't brought the results that seem to be promised," and others have said, "It seems incredible to me that my will and my wish should govern in the world, should dethrone God, that the thing I ask should make all these differences in God's plans." That is to say, on the one hand there is the practical difficulty of unanswered prayer, and on the other hand the philosophical difficulty of thinking that finite human wills rather than the infinite, divine will is bringing things to pass in the world.

Let us take the philosophical difficulty first. We wonder perhaps whether we are to take literally Jesus' word "whatsoever." He used it or its equivalent five times in these chapters where He is talking about prayer. Immediately when we see the largeness of Jesus' offer we feel that this power of effectual prayer must be in some way guarded. If any man could ask anything with the certainty of his prayer being answered, the world would be turned into hopeless confusion. There are contradictory things which might be asked. God would be dethroned in that case. We

feel that this promise must be guarded, and it is. We feel that the power of effectual prayer must be limited to a certain type of person fitted for its use; and it is in the teaching of Jesus. Jesus did not say to the crowd, "Ask whatsoever ye will." Jesus said this to the disciples. All of these words, all of these promises are spoken to the disciples. And why to the disciples? Was it because of a sort of favoritism? Is Jesus giving to a group of men, His friends, powers that He wouldn't give to any one else? There is no favoritism ever in the dealings of God with men. Are these men set apart to exercise prayer by some external form of ordination? No, but they have been ordained to exercise the power of prayer by an inner heart process. What was Jesus' test of discipleship? This: "If any man will be my disciple, let him deny himself and take up his cross and follow me." And it was because these men had met that test, because they had come to trust Jesus so implicitly that they were willing and eager to deny themselves in order to do His will, it was because they had come into this attitude of mind that Jesus could entrust to them the power of effectual prayer.

Now I believe that if we will study not merely the teaching of Jesus concerning prayer, but the history of prayer in religious experience, we shall find that the power of effectual prayer is always limited in that way; that we are bidden to pray with the idea that we shall offer first of all this fundamental petition, "Thy will be done." Has it ever occurred to you that even Jesus did not have His own way in prayer, as His way seemed to be at the moment? You remember how in Gethsemane He said, "Father, if it be possible, let this cup pass from me; nevertheless, not as I will but as Thou wilt." That, of course, was not resignation; it was eagerness to do God's will. That, of course, was in and through all of Jesus' life, and that same spirit of eagerness to do the will of God is in the hearts of men and women who have wrought great things through prayer.

But now some one says, "Does this not rob prayer as petition of all significance?" If nothing is accomplished through prayer except that which is in line with God's will, what is the use of praying? If prayer does not change God's will, does it not follow that nothing is accomplished through prayer that would not happen anyway?" No, it does not follow. When we say that prayer does not change God's will we do not say that prayer does not affect God's action. Prayer does affect God's action by enabling God to act as He could not otherwise act. Prayer is the co-operation of men with God in bringing things to pass that could not be brought to pass without that co-operation. God can not give us a blessing until we are ready to receive it. It is not a real blessing until our aspirations are in line with God's all-wise and all-loving will and until we are sufficiently in earnest about it to do what in us lies to

bring that thing to pass. We see this, of course, in our co-operation with God in material things. God may wish a field of wheat to spring up on this hillside down here to feed men, but God does not bring that wheat springing out of the ground until men co-operate with Him. And so it is in the matter of prayer. Illustrations will occur to you all from our dealings with each other.

Along this line I believe we can work out of that difficulty that prayer dethrones God or changes the will of God; while it does affect God's action and enables God to act as He never could act in the world without that prayer.

And now for a word on the difficulty of unanswered prayer which I know has disturbed some of you here. I suppose all of us have asked for things, and the prayer seemingly has not been heard or answered. Perhaps we have asked for material things, as is perfectly natural and right for us to do. If it is right for us to thank God for material blessings, then certainly it is right for us to ask Him for a continuance and an enlargement of them. We have asked for material things and perhaps not gotten them. Why? Perhaps James suggests an answer in his epistle. "Ye ask and ye receive not, because ye ask amiss." Let us never forget that God's interest in us as His children is that we should develop our finest and best character as spiritual beings. And there are times when we ask for things that might be temporarily pleasant but would militate against the building of character. Jesus said that if we should ask God for a fish He wouldn't give us a serpent, but Jesus didn't say that if we asked for a serpent God would be sure to give us a serpent. Serpents are not good things for children to play with.

But I know from conversation with one or two of you that the thing that has staggered faith in prayer has been the denial of our requests when we have prayed for the life of a dear one. It is right for us to pray for the life of a dear one. We are distinctly and openly encouraged to pray in that way in the New Testament. Why is it that God has not answered directly all of our prayers for the lives of dear ones? for let us not forget that God has answered many and many and many such prayers, perhaps in our own experience. But in this matter, as is true with so many of God's mercies, it is the exception which attracts our attention instead of the rule. Here is a family with five children and in the course of the year every one of the five is brought seriously ill. Prayer is offered along with wise and devoted care, and four of the five are raised up, but one passes on into the larger life. Isn't it true that we are apt to think of how prayer was not answered with reference to that one rather than to think how it was answered with reference to the four? "But there are special cases," some one says, and I know in my own experience that it is true. There are

times when it seems that one who is greatly needed might be spared, and this one has not been spared. What can we say? Well, there is only one thing to say, the thing which Jesus said in another connection, "What I do thou knowest not now, but thou shalt know hereafter." Can not we all look back on our childhood and remember clearly times when we asked our parents for things which were denied us, denied us to the wounding of our feelings and even to the questioning of their love; but now we are glad those things were denied us? We have come, as life has gone on and we have grown wiser, to see that if that request had been granted it would have been harmful to us and to them and to all concerned. We have come to trust in their wisdom and love. Well, if God is our Heavenly Father, surely it is reasonable for Him to ask us to trust in His infinite wisdom and love. He will give us the things that are best, and some day when we shall know as we are known, we shall see how all our life has been ordered, in so far as God has had a chance to order it,

in wisdom and in love. "If ye abide in me and my word abide in you," Jesus said, "ask what ye will." Ask, ask, persist in asking! Jesus would never have said that except for the fact that there is a great reality here, a great power for our own lives and for the lives of those we love and for the life of the world that can be brought to bear only through prayer. Men who are dealing with the physical sciences are discovering week by week and year by year how by putting themselves in harmony with God's will as it is manifested in national law they are able to bring forces to bear which immensely enrich human life. You and I as Christian people are set to deal with spiritual forces. There is laid upon us the responsibility for bringing spiritual power to bear in the world, and we shall bring it to bear and greatly multiply our usefulness in the building of the Kingdom if, taking Jesus at His word and setting ourselves to follow in His steps, we give ourselves to the release of spiritual forces through prayer.

Songs

The present number of THE BLUE RIDGE VOICE is largely representative of the College Woman's Conference—the first conference of the season—June 3 to 13. The two songs printed below are the first and second prizes in a song contest entered into by the various college delegations present at this conference. The songs were judged by their originality of words and music and by the inspiration that they conveyed in their rendition.

First Prize—Brenau College

Words by Edna T. Bradley
Music by Edna E. Sparks

Let us follow a star to the Land of the Sky,
As did the three Wise Men of yore,
To find in the glorious beauties there
The Master whom we adore.
Asleep in a manger? Nay, not now,
For He walks among us there.
He is whispering softly in words we know,
"Fear not, you are in My care."

The heavens declare His glory,
The mountains sing His praise;
The bubbling brook and the shady nook
Together their voices raise.
We come to the manger? Nay, not we—
To the feet of our risen Lord.
Our hearts and lives we bring as gifts
To the altar of His Word.

Second Prize—Agnes Scott College

Words by Janet Preston
Music by Ruth Pickle

God of the mountains eternal,
Lord of the windswept height,
Comrade of mist on the mountain,
Dawn and the starry night:
Give to us of Thy wideness
That we in our spirits may be
Filled with Thine ancient beauty,
Quiet and strong and free.

God of our glorious youth,
Lord of our high desire,
Giver of Life and of Truth,
Flame of our hidden fire,
Give to us of Thy patience,
Teach us in spirit to be
Tender and loving, kind,
Held in the heart of Thee.

God of the dreams that are born
Silently in our thoughts,
Lead us with purpose on
Till deeds of dreams are wrought.
Give us the mind of Jesus,
That His righteous will may be done.
Fashion us, heart and spirit,
Like to Thine own dear Son.



A Portfolio of
Magnificent Scenes in
"THE LAND OF
THE SKY"

Ideal Vacation Land, in the Western
North Carolina Mountains

HOME OF THE

Blue Ridge Association

FOR

Christian Conferences and Training

RAILWAY STATION: BLACK MOUNTAIN, N. C.

SOUTHERN RAILWAY SYSTEM representatives in all the principal cities will be glad to plan
your trip for you.

The Southern Serves the South

BUY BELLE MEADE SODA CRACKERS FRESH FROM
THE OVENS DAILY

IN PACKAGES OR IN BULK

TENNESSEE BISCUIT COMPANY

NASHVILLE, TENN.

"EAT THE BEST"

"EAT THE BEST"

A Book **Jesus in the Experience of Men**

Written By T. R. GLOVER, Fellow in St. John's College, Cambridge.

to Meet
a Need A book that in its sound scholarship, deep spirituality, and literary charm suggests the author's "The Jesus of History," which so many thousands of readers have learned to prize.

Cloth \$1.90

ASSOCIATION PRESS

347 MADISON AVE. NEW YORK
Publication Dept., International Committee, Y. M. C. A.

BROWN BOOK COMPANY

BOOKS, STATIONERY
SOUVENIRS

51 PATTON AVE., ASHEVILLE. N. C.

We invite you to make our store
headquarters when
in Asheville

WARD-BELMONT

For Girls and Young Women

Reservations for the 1921-22 session are now being made, and should receive the earliest possible attention in order that enrollment may be assured. Hundreds were turned away last summer for want of room.

Ward-Belmont offers a six-year course of study, embracing two years of college. Unusual opportunities are afforded for the study of Music, Art, Expression, Home Economics, and Physical Training.

Every opportunity for outdoor pastimes and physical development on a beautiful campus. Gymnasium and Swimming Pool.

For catalogue and book of views, address

J. D. BLANTON, PRESIDENT
Belmont Heights Nashville, Tenn.

M. V. Moore & Co.

Exclusive Ready-to-Wear
Luggage and Sporting Goods

11 PATTON AVE.

ASHEVILLE, N. C.

MEMBER OF THE

ASSOCIATION OF ARMY AND NAVY STORES



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

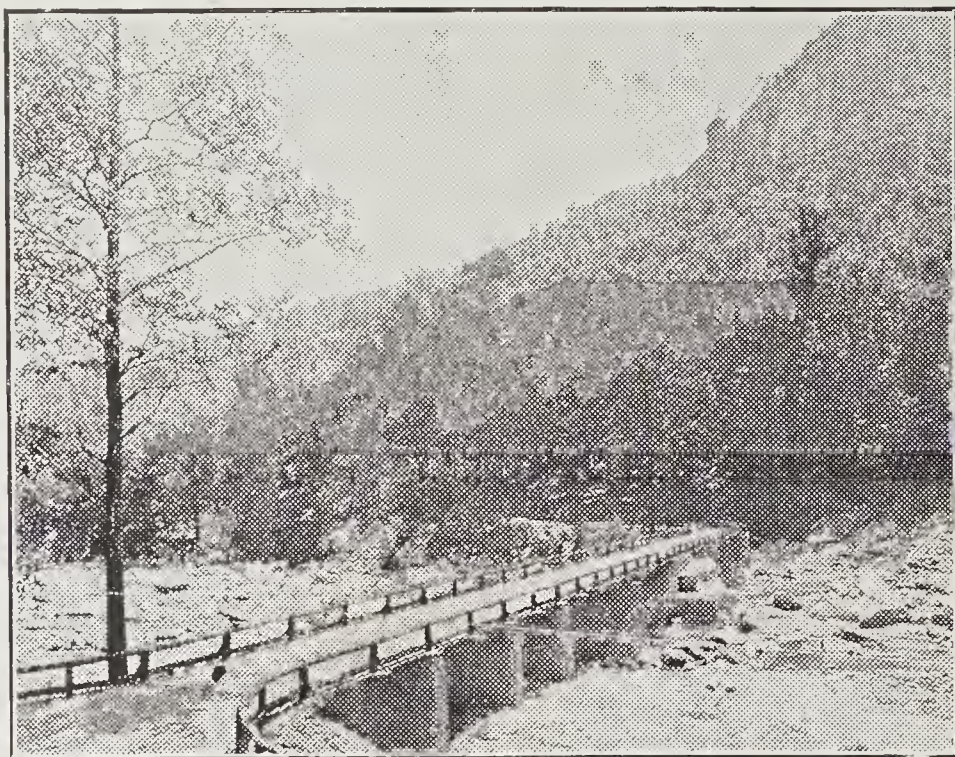
Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

**SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM**

THE PELTON STUDIOS
(Blue Ridge Official Photographer)
ASHEVILLE, N. C.



ENTRANCE BRIDGE TO CHIMNEY ROCK HIGHWAY

CHIMNEY ROCK

DON'T FAIL TO VISIT THIS GREAT
NATURAL WONDER

Ours is the authorized service autos for the Blue Ridge Y. M. and Y. W. C. A. Fare reasonable. Do not give up your baggage checks on trains but hold them and turn them in at the Blue Ridge office as it will save you time and money.

Office: Blue Ridge and Black Mountain,
N. C.

BLACK MOUNTAIN AUTO CO.

W. C. McCONNELL

J. H. McCONNELL

McCONNELL BROTHERS

Established 1884

WHOLESALE
FRUITS, VEGETABLES
CONFECTIONS

367 to 371 Depot St.

Phones 2400-2401

ASHEVILLE, N. C.

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE
CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

Milk Products are Concentrated Nourishment

ENGRAVED

Wedding Invitations—
Wedding Announcements—
At Home Cards—
Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

The Blue Ridge Voice



OCTOBER, NINETEEN TWENTY-ONE



AUDITORIUM



ROBT. F. LEE HALL



DINING HALL



COTTAGE



COTTAGE



ROOM WITH BATH



COTTAGE

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

1,391 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared.

Entirely non-commercial. Last summer 5,060 persons, representing every State in the South, were present at Blue Ridge, in ten different conferences of from four to six hundred delegates, each meeting there for ten days of special training along social and religious lines. Besides this, there were several special conferences which met for a shorter period. John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



PANORAMA OF COTTAGES



THE BLUE RIDGE VOICE

Volume III

NASHVILLE, TENN., OCTOBER, 1921

Number 1

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

J. J. KING, Editor and Manager

DR. W. D. WEATHERFORD, Consulting Editor

H. W. SANDERS, Assistant Manager

The Prepared Man

WILBUR F. TILLET

Dr. W. F. Tillett, Dean Emeritus and Professor of Christian Doctrine of the Vanderbilt School of Religion, was the unanimous choice for speaker on the occasion of the first commencement of the Southern College of Y. M. C. A. at Blue Ridge, August 29, 1921. His address follows.—EDITOR.

WHENEVER a work is to be done in the world, a man is needed for it, and must be got ready for it. And there is always and everywhere work to be done, and always and everywhere need for prepared men. However it may have been in time past, in our day a call to any vocation in life is a call to get ready for it. This is pre-eminently true of every form of social and religious service; and it is true now for women as well as for men. The unprepared man, the half-prepared man, the ill-prepared man is hopelessly discounted on the very threshold of life, and remains handicapped in the years that follow.

We are hearing much just now of the large army of the unemployed in our own and other lands. But have you observed that when you eliminate those who are unemployed because they are on a strike and will not work at the wages offered them, ninety per cent of the unemployed are the unskilled laborers—the ignorant, the ill-prepared, the unprepared? The thoroughly prepared man who is willing to work does not as a rule lack for employment at good wages in any country at any time.

My theme very naturally invites me to consider points like these: First, finding one's true vocation in life; second, the intellectual preparation and education needed for success; third, the moral qualifications necessary for efficient service; fourth, getting the vision necessary to see things sane and whole, near and far; fifth, the need of a stirred soul. Time will

permit but a few thoughts on each of these points, and they are so interlaced that it may not be desirable or possible to keep them altogether separate and distinct in the discussion.

I. FINDING ONE'S VOCATION

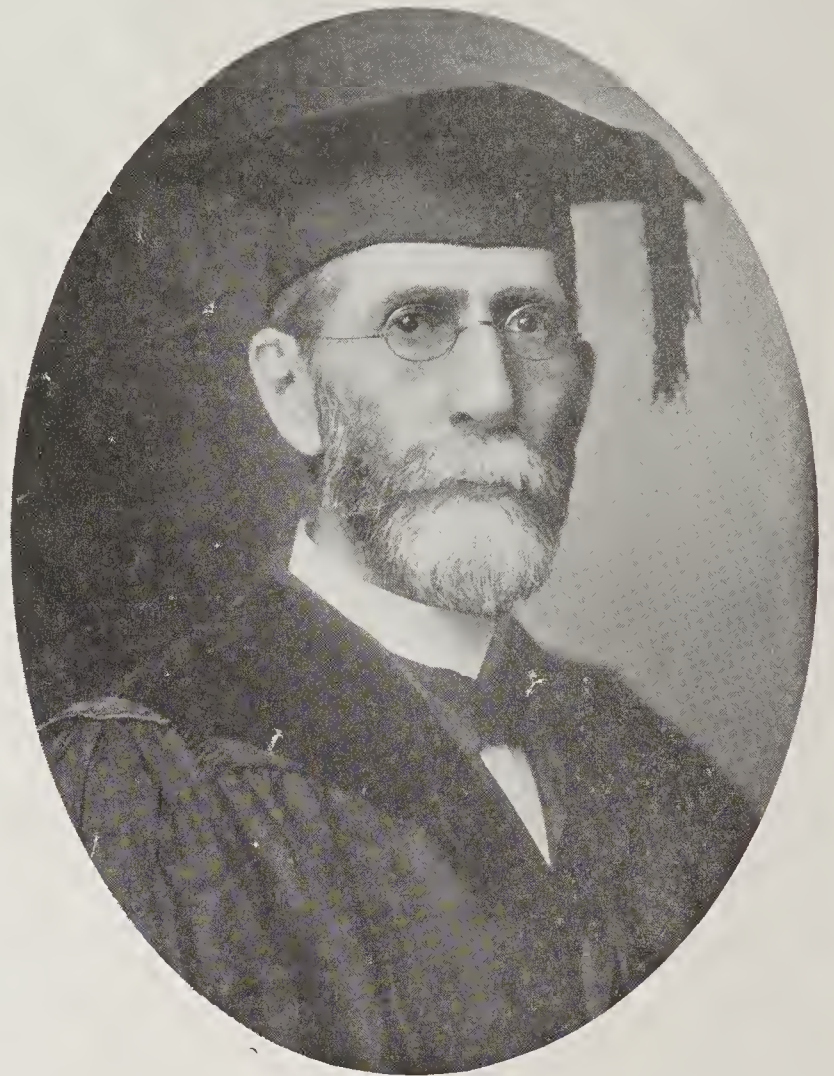
The theme of a great American preacher's greatest sermon is the statement of a great truth that needs to be often reuttered: "Every man's life is a plan of God." And if this be true, it means that the heavenly Father has in mind and purpose for each and every one of His children not "just anything," but something, something individual and definite. There is a sense in which every young man ought to be ready to go anywhere and to do anything; but that statement is true only in the sense that he ought to be ready to do anything and to go anywhere that God and duty may call. He should first ask with Paul, "Lord, what wilt thou have me to do?" and be ready to go anywhere and do anything that may come from his divine Lord and Master in answer to that inquiry. But the answer that comes to that challenge is not "Go anywhere, and do anything," but the answering Voice bids him go to a definite place, where he will be directed in due time to a definite work.

If, in the omniscient heavenly Father's great world-plan there is something specific and definite for each and every man to do, it behooves each one on arriving at the age of thoughtfulness and accountability to find out what his life work is. "Wot ye not that I must be about my Father's business?" said one youth when twelve years of age; and while his entrance then and there upon the "Father's business" involved many years of obscure and quiet preparation for what may be regarded as His great life-work, and while it was

God's will that this life-work in His case should cover only three years, yet that life became the divine pattern and model for all human life and those three eventful years have become an "eternal now" in human history. That model life proves that, after all, it is not how long we live, but how much we live that is the true measure of the moral value of a life. A man like St. Stephen can accomplish more for the world in one year than a man like Methusaleh in nine centuries. We do not mean that every one, or any one, can or should decide as to his definite life work when only twelve years of age; but we do mean to say that to every one who early in life seeks in the right way to know his Father's will and to do his "Father's business," there will come in due time a call to a definite and worthy work. "This one thing I do" became the life-motto of the man who began his new life in and with Christ by asking, "Lord, what wilt thou have me to do?" It is impossible to exaggerate the importance of a young man's finding early in life his true and providential vocation, and of his beginning early to get ready for doing, not just anything, but something, something definite, something worth while, a man's job.

The Scripture which reads, "Train up a child in the way he should go, and when he is old he will not depart from it," expresses a great moral truth; but there are some Bible scholars who say that it was meant to be a proverb rather of biological truth and worldly wisdom, and should be translated, "Train up a child according to his bent, and when he is old he will not depart from it." The thought in the latter rendering is that the divine Creator stamps upon the very nature of the individual the qualities and predispositions that incline him towards and fit him for the work he will be divinely called to do; and if this natural bent be duly considered and wisely followed in his training, he will not be changeful and fickle and continually shifting from one thing to another. Every community can furnish witnesses to prove that many men fail in life because they have nothing definite in view; they have never chosen any good and worthy vocation, and have never prepared themselves for any one thing. "No man, having put his hand to the plow and looking back, is fit for the Kingdom of God." Such a man is a failure, not only in the Christian vocation, but in all other vocations, both secular and sacred.

I like the thought in the mind and heart of that mother whom I met one summer day who said that she gave her children large liberty in choosing what they would play, but, having once made a choice, they must finish what they had begun. She turned the nursery and the playground into a training school for life, and made it teach the lesson of thoughtfulness and per-



DR. WILBUR F. TILLETT

severance. And when a little later I watched the boys and girls chasing the butterflies on the flower-dotted lawn, each one running first after this insect and then after that, it seemed that never a single lad would capture his prize. Yes, just one lad in all the group caught his butterfly. It was that boy who took more time than any other in the group to make his choice, but having once made it, he began his pursuit and never once took his eye off that flitting thing of beauty until the prize was in his hand. It was the boy whose mother taught her children to finish what they began in play. And the conditions of success in the great game of life are just the same, even though in life's game one must pursue something bigger and better than butterflies. Steadfastness and perseverance are the price that must be paid for all life's worthy prizes.

Every man should make thoughtful choice as early in life as may be of that vocation that seems for him the best in which to invest his life and serve his fellow-men; a vocation that is worthy of his best effort and of his steadfast devotion; a calling which he can not only believe in and love, but which can command his enthusiasm, and give to his life the inspiration of a great and noble cause. Such a vocation will make life not only worth living, but a thing of blessed privilege and of joyful achievement.

II. INTELLECTUAL EQUIPMENT.

There are now, and always have been, and doubtless always will be, some self-made men who attain to usefulness, success and honor in the world without the aid of institutions of learning. But it is becoming more and more true that the efficient men and leaders in all vocations are men who have taken advantage of the best the schools have to give them in the way of preparation. The theory and idea that have long obtained as to a liberal college education are that it is designed to teach a man something of everything and give him that general education and knowledge which every man needs, no matter what vocation he is going to enter. On the other hand, the theory and idea of the university and the professional school, where the student specializes, are that one should know everything of something—everything as far as it can be learned of the particular subjects that bear directly on the chosen vocation. To know something of everything, and everything of something in preparation for a vocation is of course an idea that can be only approximately and remotely realized. Instead of knowing something of everything and everything of something, we really can know something of only a very few things, and we can hope to know everything of absolutely nothing. Nevertheless, as a working hypothesis and theory of education, general and special, the idea stands for an important truth—that one should try to get some knowledge of everything, but a fuller and more accurate knowledge of something concrete and special. And one of the most important things for one to try to know fully is his own ignorance. He is a wise man who knows what he does not know!

The great purpose of education is to prepare men and women to do more work and harder work and better work than would be otherwise possible. Education is not a labor-saving device. Education, it is true, ought to save men from needless labor, seeing that the best results of knowledge and wisdom are seen when they enable one to accomplish the largest possible results with the least possible expenditure and waste of energy; but the energy thus saved is not to be spent in idleness but utilized for the accomplishment of other and larger results in the way of useful service.

If education, therefore, be of the right kind, preparation for service, the more one has the better will be the service. If John Wesley had left Oxford University as soon as he received his bachelor's degree, the great religious movement that bears his name would never have been inaugurated. He returned and did years of graduate work; he took the Master's degree, and was "some time fellow of Lincoln College." If he had never been a well educated and thoroughly prepared man he could never have done his work. Wesley, it is true, utilized unlettered laymen in his

religious work as no other great religious leader has ever done. But he would never have been able to do this so effectively if he had not been himself a thoroughly and broadly educated man.

That there is a very close connection between education and usefulness the history of the Christian church abundantly proves. Is it an accident that the two most powerful personalities and most influential religious leaders in all Bible history are the two best educated and most thoroughly prepared men of whom we read in the Old and New Testaments?—Moses, educated in all the learning and wisdom of Egypt, and Paul, educated in all the learning of the Greek, the Latin and the Hebrew tongues. We sometimes hear men speak of how the Lord took twelve ignorant fishermen and turned the world upside down with them, as if He did not need human learning and could show forth His strength best through human weakness and ignorance. Men of good mind and character, however limited their education, who could spend three years in the school of Christ, could be called "unlearned and ignorant men" only in a technical sense; such schooling as they had was a splendid education and preparation for their life-work. But, be this as it may, while Christ called to His service twelve "unlearned and ignorant men," He also called one learned disciple of Gamaliel, educated alike in Hebrew, Greek and Roman culture, and that one educated Roman citizen and Hebrew scholar, when soundly converted and baptized with the Holy Ghost, went forth in the power of his consecrated learning, and did more to spread the gospel of the Son of God throughout the world than all the twelve fishermen put together, so far as the New Testament records the results of their labors. And one needs only to read the lives of the useful and great men of history to find abundant illustration and proof of the vital connection between education and usefulness. Of well nigh all the great preachers and religious leaders of the Christian church, it will be found recorded by their biographers that they secured the best education that was possible in their day and country.

"I thank the Lord that I never rubbed my back against a college wall!" said one young preacher noted alike for his ignorance, his self-confidence and his high claim to piety and spiritual power. "Do you mean to thank God for your ignorance?" asked the presiding bishop who heard his declaration. "Well, yes, bishop," he said, "if you choose to put it that way. I am thankful that my lack of human learning gives God an opportunity to show His divine power in and through me!" "Well, my young brother," retorted the bishop, "if you are thankful for your ignorance and in proportion to your ignorance, I think you ought to be the most thankful man in this conference; and I think you are giving God about the best chance He ever had to show His power in the way you indicate!"

If God has no need of human learning, He has much less need of human ignorance. Consecrated learning is far better than consecrated ignorance.

Water boils at 210 degrees of heat, but it must reach 240 degrees before the blue steam comes that generates power. It is the last thirty degrees of heat added to the ordinary and common boiling point that gives the power to make things move. And so it is in the world of intellectual, moral and religious achievement. It is the extra and added knowledge and skill acquired by the specialist that gives him his supremacy and power. It was the finishing touches that Michael Angelo put on his great statue of Moses that made that statue a masterpiece among works of art and made the sculptor immortal. That statue talks to you as you look at it, and says: "Don't stop with the ordinary and the mediocre. Do your very best. Put on the finishing touches to whatever you do!" Only full knowledge can furnish the ability and the dynamic to accomplish great achievements.

In the artillery and navy the rule is that a gun shall be sixteen times as heavy as the projectile which it carries. In every human undertaking a man must be greater than his work in order to be equal to his work. Give a weakling a great intellectual and moral task to accomplish, and he will not put it over. Send forth a moral and intellectual weakling to deliver a great religious message, and he cannot do it. He goes into the pulpit and speaks like one who has to say something but not like one who has something to say. That is a weighty message that has been committed to you; it carries in itself the issues of life and death. A weakling cannot supply the moral and spiritual power necessary to make it accomplish its mission of salvation. You cannot fire a cannon ball out of a popgun. Your mission, young men, is not to shoot dogwood berries out of popguns, but the cannon balls of a great gospel. Be prepared for your task.

III. RELATION OF MORAL CHARACTER TO USEFULNESS.

I wish to speak next of the place of personal ethics in the equipment of the Christian worker. I heard a man say once that the value of every discourse delivered from the pulpit is the sermon plus or minus the character of the preacher delivering the sermon; that the man behind the message is the real measure of its effectiveness. That proposition in pulpit arithmetic arrested my attention. One day not long thereafter, I found myself worshiping in a church where I was a stranger. I heard a sermon of more than ordinary eloquence and oratorical ability; but it seemed to me to be making little impression on the audience. I said to myself such oratory as that ought to command better attention and influence and make a deeper impression than is the case. At the breaking up of the service I overheard comments like this: "Well, Mr. S. is an

eloquent man, but I cannot keep from thinking while he is preaching of how sadly he lacks a money conscience, and leaves unpaid debts wherever he goes." And then I saw what was the matter: It was the sermon with the minus sign.

Other comments of like character were made which recalled Emerson's famous comment on a certain preacher of his day: "What you are speaks so loud I cannot hear what you say."

But this is not all. I found myself again worshiping where I was a stranger, and I noticed that the sermon, which was neither learned nor eloquent, seemed to hold the audience in close and reverential attention, and I felt that I discerned a subtle power of the preacher over his audience that could not be accounted for by anything that was coming from the pulpit. When the service was over I listened again and I heard words like these: "Brother A. has not the learning or the oratory of some preachers we have had, but what a good man he is!" "Yes," said one, "I love to have him live in our town. He is a model citizen and neighbor in every relationship in life." "Yes," said another, "I love to have that man of God come into my home, and mingle with my family circle, and give my wife and children the benediction of his presence." "Yes," said yet another, "I love to have him drop in to greet me in my place of business, and I always feel when he leaves that I must be a better man." I understood the matter now: It was the sermon plus the man that preached it. Eloquence and learning are good, but moral manhood is better. And yet best of all is it—and do not forget this, young men—best of all is it to have both learning and eloquence and an unblemished moral character. Both are necessary in order to be well prepared and fully equipped for the work of the Master to which you are called.

But this arithmetic that is so true and good for the pulpit is just as true and good for the pew; and it is just as good for other vocations as it is for the Christian ministry. Surely it is good for the Association worker. The young man facing a life of moral service must never forget in the midst of his task, as the years come and go, that, however well he may be equipped for his work by education, general and special, and by natural gifts, the greatest single factor that will enter into the influence of his life and work for good or ill will be his own moral character. "Remember, young gentlemen," said Sidney Lanier once in addressing a group of students at Johns Hopkins University, "the judgments of time are inexorably moral." That was a fine thought which the Greeks endeavored to express in symbol when they constructed the temple of virtue and the temple of honor side by side; and made the entrance into the temple of honor to be through the temple of virtue. Only through the temple of a vir-

tuous life and pure character may any one find a rightful and permanent place in the temple of honor.

Some one has defined success as "doing what one wants to do, and being well paid for it." Viewed from the standpoint of Christian ethics and altruism, this is far from true; but success should rather be defined as doing the things that ought to be done, when they ought to be done, and as they ought to be done, whether one feels like it or not, and whether one is well paid for it or not. Ethics and altruism are indispensable qualities in any definition of a successful and great life, as God counts greatness—and every man, as St. Francis of Assissi has said, is just so great as he is in the eyes of God, and no greater.

How little Mount Sinai seems, said Heinrich Heine, when Moses is on top! And we may, with like thought, say: How little Mount Carmel seems when Elijah is on top! And how little the Mount of Transfiguration seems when Moses and Elijah are both on top! Yea, how little do Moses and Elijah and the Mount of Transfiguration all seem, when Christ, the Matchless Man and the Lord of life, is up there on top! Personality is the thing that towers aloft above everything else in this world. "Men do not spell church with as big a C as they once did," some one has said, "nor preacher and priest with as big a P as they once did; but they spell manhood and Jesus Christ in larger letters than ever before in the history of the world." There is nothing in this world so good and great, and nothing so truly respected and revered, as a man who truly incarnates Jesus Christ in his own character and truly interprets Him in his life. The very mention of the name of Robert E. Lee, though he was the leader of a forlorn hope and the hero of a lost cause, stirs within us a feeling of profound reverence because of the unblemished character, the modesty, the dignity, the nobility and the lofty personality of the man. When I stand in this building that right worthily bears his name, and look at that portrait on the wall there and remember how he, though possessed of nought but his name, refused to allow that name to be commercialized even though to do so would have made him a millionaire, something talks to me and says: "Be always and everywhere true. There are some things you may surrender; there are other things better than money or life that you must never surrender!"

IV. GETTING THE VISION.

Men of action must be first of all men of vision. And back of every great and useful life are two visions: First, the vision of God and things holy, of things ethical and spiritual; and, second, the vision of sin, of the world in its ignorance and idolatry, its social and moral needs. Look at the world's great religious leaders: Noah, Abraham, Jacob, Joseph, Moses, David, Daniel, Isaiah and all the great prophets—they all had

their visions of God and of sin before they ever became men of action. Peter, Paul and John, and all the great leaders of the Christian church have had religious experiences and visions of God and sin that were at once the starting point and the inspiration of the lives of action that followed.

We do not want visionary men, but men with a vision. A visionary man is a man with a vision but without a task. He is an impracticable man, a dreamer. A man with a task but without a vision is a drudge. It is the man who has both the vision and the task that achieves things. The temptation to the man of vision is to remain on the mountain top and indulge in the continued luxury of visions—to build a tabernacle there for himself and his Lord and abide up there far above and away from the sinful and suffering world below. And if he does this, he is but a visionary man, an idealist, a dreamer, an impractical theorist. But what saith the Master on the Mount? "Abide here on the mount of vision in tabernacles?" Nay! "Come," saith the Lord of life, "with me! Let us hasten down to the foot of the mountain, where the man possessed of the devil, sore vexed and tormented, awaits our coming to heal him." And this kind cometh not forth except by prayer and fasting and mastery over self. The mount of vision is not made for men to build tabernacles and dwell on, but for giving that high, clear, unclouded vision of God and all things high and holy—and that vision near and far of the lowlands where men live and toil in sin and serve gods of silver and gold, from whose thralldom they sorely need deliverance—that vision that will make him who sees hasten down to help and toil with and work for his fellow men to whom he owes a life of toilsome and self-sacrificing service. Before he got the vision he was thinking of how much the world owed him and how he could make his fellow men serve him. But now he is thinking of how much he owes the world and how he can serve his fellow men. If one gets the right uplook, and the right downlook, and the right inlook, the outlook of his life is sure to be radiant with far-reaching and glorious opportunities of service.

Surely the business of Christian institutions of learning is not merely to train men and women for service, but to give them the vision that will inspire them to service—such a vision and revelation as shall make it impossible for Christian culture and scholarship to settle down to a life of literary idleness and luxury and shut its eyes in selfish indifference to the crying needs of the ignorant and the poor, of the sinful and suffering, who are round about us everywhere. The call of Christ and the call of the world today alike to men and women of culture and to men and women of wealth, is to a life of altruistic service and loving self-sacrifice. We need to give to college-trained men

(Continued on Page 11)

Songs

The two songs printed below are the first and second prizes in a song contest entered into by the various delegations represented at the Community Conference of the Y. W. C. A., Blue Ridge, July 5-15, 1921. The

songs were judged by their originality of words and music and by the inspiration which they conveyed in their rendition.

FIRST PRIZE—NEW ORLEANS

O Mountain Top of Glory

Words and Music by Miss Florence D. Evans

O mountain top of glory,
Where God meets face to face
All those who wait His coming
With hearts made pure through grace.
Like Moses and the burning bush,
The ground whereon we stand
Is holy with God's presence.
We wait here His command.

Our eyes look toward the mountains,
From whence our help doth come,
For God is both the maker
Of earth and heavenly home.
Though we should like to tarry
Where man's faith ringeth true,
Yet in the valley waiting
There's work for us to do.

Then let us take the vision
Which God to us reveals,
Lest men and women perish
For lack of that which heals.
For this old world is needing
To know the gospel plan,
Where life with God the Father
Makes the Brotherhood of Man.

SECOND PRIZE—NASHVILLE

O Beautiful the Gift of Hills

Words by Miss Alleine Friday
Music by Mr. Arthur F. Henkel

Enthroned against the blue-domed sky,
As bulwarks o'er the green,
The mountains stand, like sentinels,
Above a timorous scene.
In quiet dignity and strength
They call us in this hour
To worship Him who clothes the earth
With majesty and power.

God of the hills, we too would rise
Above earth's sordid dust,
In calm confidence of faith
And simple, fearless trust.
Wisdom and light to see Thy way,
And hope that doth abide,
Spirit of Sisterhood we crave,
A kinship nation wide.

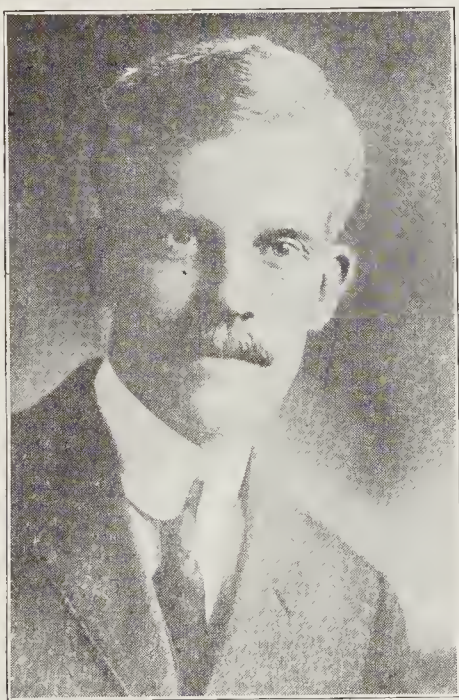
A love that's always pure and sweet,
A watchful, helping hand,
A kindly thought, a tender word,
A faithful, loyal stand.
Firm for the right—oh, beautiful
The gift of lordly hills,
That speak to man of faith in God
Whose world His presence fills.

The Discovery of God's Will*

DR. WILLIAM J. HUTCHINS



WISH to speak this morning upon the discovery of God's will. There are many facts converging to urge us to find for ourselves and to do the will of God. Of course, if we want to be followers of Jesus, we must do the will of God. It was Jesus' meat and drink to do the will of Him who sent Him. To the man who does the will of God, Jesus promises a relationship to Himself beyond all earthly relationship. "Who is my mother and who are my brethren?" He



DR. WILLIAM J. HUTCHINS

stretched forth His hands toward His disciples and said, "Behold, my mother and my brethren, for whosoever shall do the will of my Father who is in heaven, the same is brother to me, sister to me, mother to me." It was a friend of Jesus who said, "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." I am confident that the women here this morning are quite ready to share the spirit of Alice Freeman Palmer, who says, "If my Father wants me to go through college, I know that I shall go. If He does not want me to go, I don't want to." I believe we share the spirit of Abraham Lincoln, who said "Whatsoever shall appear to be the will of God I will do." At the present crisis, the man who does not want to do the will of God simply lacks ordinary common sense, and we who long to be the masters of life and the servants of man find imperious the

question, "How can I find for myself and do the will of God?"

"SEEK YE FIRST THE KINGDOM OF GOD"

Now to us with this question upon our hearts comes Jesus, saying, "Seek first the kingdom of God." If you want a career which shall be the realization of the will of God, then seek first the Kingdom of God. A theological professor of mine said to us men awhile ago (he had been teaching for twenty years), "Men, the ideal of the Kingdom of God has just got hold of me." You ask any group of freshmen what is the Kingdom of God, and ninety per cent of them will say, "Why, the Kingdom of God is heaven." Let us ask ourselves what is the Kingdom of God. Jesus never defines it. It has been variously called the civilization of brotherly men, the civilization of the friendly workmen of the world, the rule of the Father God in the hearts of men. May I venture my own definition or description of the Kingdom of God, bringing out the dominant aspects of the thought of Jesus Christ? "The Kingdom of God is a world-wide, world-embracing society of men, women and children who, through Jesus Christ, are bound to God in filial trust and to each other in fraternal love. This Kingdom is now upon the earth; it finds its consummation in the world of blessed spirits we call heaven." Shall we spend just a moment in trying to analyze that description? In the thought of Jesus I believe that the Kingdom of God is a world-wide society of men and women. Jesus stands by the crowded highway of life. He sees, jostling one another there, priests, Pharisees, Sadducees, Herodians, the prodigal going to the far country, the merchant seeking goodly pearls, the laborers standing all the day idle in the market place; and He sees them dividing into two processions, the one making its way to a wide gate easily found, the other toward a narrow gate. What does He mean? Let us lay our measuring rod for a moment down before the narrow gate and see how narrow it is. Are people shut out from the narrow gate by their race? You answer, of course, "No." When Jesus told the disciples that they were not to go into any way of the Gentiles or of the Samaritans, that was merely a matter of strategy. No praise ever fell from the lips of Jesus more redolent of salvation than the words of Jesus to the Syro-Phoenician woman, than His words to the Roman centurion. But are we right in saying that this world-wide society is as well a world-embracing society? That is to say, is the narrow gate wide enough to welcome every man, every woman, every child in all the world? Let us lay our measuring rod down once more before the narrow gate

*Stenographic report of an address given at the Community Conference of the Y. W. C. A., Blue Ridge, N. C., July 7, 1921.

and see. We perceive that the gate is wide enough to welcome men regardless of their poverty or their riches. Dives goes to the place of torment, not because he is rich. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," but not because he is rich. So far as we know, Zacchaeus never became poor. So far as we know, Joseph of Arimathea did not leave his riches outside the narrow gate. Again we notice that this narrow gate is wide enough to welcome men, regardless of their record, regardless of their reputation. A poor, sinful woman creeps up toward the narrow gate. She never dreams that she can enter. "Woman, go and sin no more," and the narrow gate opens wide to her. A poor, distrustful publican comes to the narrow gate. "God, be merciful to me, a sinner," and the narrow gate opens wide to him like the portals of a palace. The Prodigal Son knows that he has no rights at home. "Make me as one of thy hired servants." "Bring in the robe, the ring, the feast of forgetfulness," and again the narrow gate opens wide. The thief upon the cross peers, as it were, through the wickets of the narrow gate, never dreaming that he may enter. His record is bad, his reputation is worse. "This day thou shalt be with me in Paradise," and again the narrow gate opens wide as the portals of a palace. What then? Does that mean that the two processions in the thought of Jesus at last become one? Does that mean that the one great procession passes through the narrow gate to find it now wondrous wide? No. Did you ever hear these words of George Adams Smith? "Believe, then, in hell, because you believe in the love of God; not in a hell to which God condemns men of His will and pleasure, but a hell into which men cast themselves from the very face of His love in Jesus Christ. The place has been painted as a place of fires, but when we contemplate that men come to it with the holiest flames in their nature quenched, we shall justly feel it is a waste of ash and cinders strewn with snow, some ribbed and frozen Arctic zone, silent in death, for there is no life there, and there is no life there because there is no love there, and no love there because men in rejecting and abusing her have lost their power ever again to feel her presence." One of the gentlest poets of the last generation, old John Greenleaf Whittier, says:

"No word of doom may shut thee out,
No wind of wrath may downward hurl,
No swords of fire keep watch about
The open gates of pearl:

"A tenderer light than moon or sun,
Than song of earth a sweeter hymn,
May shine and sound forever on,
And thou be deaf and dim.

"Forever round the Mercy Seat
The guiding lights of love shall burn,
But what if, habit bound, thy feet
Shall lack the will to turn?

"What if thine eye refuse to see,
Thine ear of Heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail?

"O doom beyond the saddest guess,
As the long years of God unroll,
To make thy dreary selfishness
The prison of a soul!"

The kingdom, then, is a world-wide society, a world-embracing society, provided we recognize this fact, that any man who is excluded excludes himself.

THE KINGDOM OF GOD IS A SOCIETY OF MEN

Now this Kingdom of God is a society of men, women and children who are bound to God by filial trust. They feel that far down underneath, when all earthly props fail, there are the Everlasting Arms. I saw a little baby placed in the arms of his older brother and the baby cried for fright. The baby did not realize that both he and his brother were in the strong arms of their mother. I saw a letter awhile ago from one of the fairest women who ever graduated from an American college. She had been a missionary in one of the riotous cities of China. All of the schools had been burned, all of the business houses had been burned to the ground. She writes: "I am so glad to be left, now that it is all over, with no fear of the Chinese and no fear of going back; I have bought a return ticket on the steamer and I hope to use it."

The citizens of the Kingdom of God are bound to God in filial trust and are bound to all people in fraternal love. I hear a girl say, "Well, I see that I am out of it, for I can't love people. I try, but they are not of my class, of my set. I simply can't do it, and I might just as well call it quits now as later, for I can't love people, at least most people." Now it is quite certain that if you do not love people, these utterly different people, whatever their color, whatever their race, whatever their record, whatever their reputation, then you are forever excluded from all rights and privileges in the Kingdom of God. That is sure. But what I should like to ask you is this, Can you love people whom you can not like? The society of the Kingdom of God is represented in the New Testament by two different figures: one the figure of the family, and the other the figure of the body. Do two brothers, as a rule, walk arm in arm, chums through life? Are two brothers, as a rule, chummy? That has not been my observation.

On the other hand, let one brother be wounded in No-Man's Land, and the other brother, at the risk of life, will go through that awful hell of shells and bullets in order to find his brother and rescue him and bring him back. Take the members of the body. Is the eye always saying to the foot, "What a darling little foot you are! I certainly do like to associate with you"? No. But does the eye see a sharp stone in the highway, the eye directs the foot to avoid it. On the other hand, the foot takes the eye to the flowers, to the books it loves. The eye cannot get along without the foot, and, on the other hand, the foot has the humbly proud conviction that it is of service to the eye. Now there are plenty of people in this world that I do not like, but can we not love people whom we do not like? What is love? My dear old Dean Bosworth has given me a definition which has lasted me for a long while. "Love is invincible good will." Now, remember, that is something different from condescension. Love is invincible good will, and if you want to know further what love is, just turn to the thirteenth chapter of First Corinthians and you will find it. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not provoked, taketh not account of evil; rejoiceth not in iniquity, but rejoiceth with the truth." Love is invincible good will.

IT EXISTS NOW UPON THE EARTH

Still further, this Kingdom of God exists now upon earth. It expands as the forces of truth and grace win one after another to the filial and the fraternal life. Grace and truth; truth and grace. These are the weapons by which the Kingdom of God is expanded. Could there be weaker tools in all the world than truth and grace, weaker weapons? I thought that forty-two centimeter guns ruled the world. Those forty-two centimeter guns have turned upon the nation that used them with which that nation well-nigh committed suicide. I thought money ruled the world. How long has money ruled the world? How much money did Moses have; the man who tended sheep in the back of the wilderness and who has been giving laws to the generations and the nations? How much money did Paul have; the man who made tents in the midnights and who has been preaching to kings ever since? How much money did Luther have; the miner's son who set free the western world? How much money did Jesus have; the man who, "with His pierced hands, has lifted empires off their hinges, turned the stream of the centuries out of its channel, and still rules the ages"?

Truth spoken by a man's lips, truth spoken by a man's life. Could there be a more completely impotent weapon in all the world?

"The knights rode up with gifts for the king,
And one was a jeweled sword,
And one was a suit of golden mail,
And one was a golden word.

"He buckled the shining armor on,
And he girt the sword at his side,
But he flung at his feet the golden word,
And trampled it in his pride.

"The armor is pierced with many spears,
And the sword is breaking in twain,
But the Word has risen in storm and fire,
To vanquish and to reign."

Grace? What is grace? Let me give you a definition that was given to me. "Grace is fascinating kindness." Isn't that beautiful? Could there be a weaker weapon in all the world than grace? Has history taught us nothing, has Calvary taught us nothing? The Kingdom of God is a society which exists now upon the earth. It expands as the forces of truth and grace win one and another to the filial and the fraternal life. So much for a description of the Kingdom of God.

Professor King tells us that in a certain military academy the pious boys were called "hell-dodgers." Now, the members of the society of the Kingdom of God are not hell-dodgers. They are not trying to escape from the forest fires of hell, either here or hereafter, but with their fresh souls, with their younger hopes they are trying to extinguish hell here and now. There is the cause which will bind all the tasks of life together in the one great life-long task. Did you ever read that story called "A Certain Rich Man"? Here was a certain rich man who did many different things in the community. He could play the organ. He could sing in the quartet. As a business man he was a cunning machine devised to transmute the blood of men and women and little children into gold; a divided life, a defeated life. God says to that man at the close, "Thou fool." A cause that can bind all the varied tasks of life together into one great task, a cause, too, that can call out your highest enthusiasm from sunrise to sunset. Every now and then a man will be roused to great enthusiasm; on the ball field, and you know the reason, it's the cheers, the yells, the college songs and the rest. Now your football star graduates and takes a subordinate position in a shoe store, and it is lonesome; or he gets into the back office of a corporation lawyer, and it is awfully lonesome; or he gets into the Illinois legislature, and it is particularly lonesome. There is no hand on his shoulder and nobody to say, "Play up, play the game." Instead, there is many a hand tugging at his elbow and many a voice saying, "Play down, play down, get into the game; no use trying to pose as an Abraham Lincoln."

I was giving the women this morning the definition of the word "knight." A writer says that the word knight may come from one of two sources, from the word meaning "servant," or the word meaning "young man." The writer very beautifully suggests that a knight is a man who, with the enthusiasm and abandon of youth, gives himself to a life of service. Do you know any cause that can make a man a knight? There is only one such cause. It has no second and no competitor. It is the cause commended by Jesus Christ our Lord. It is the cause of the Kingdom of God. That cause can take a squat little uneducated man, whom I know well, who could scarcely talk twelve straight English sentences, transform him into a great evangelist whose name, Dwight L. Moody, is known through four continents and will be known through four generations. Some of you older men yonder may remember the story of the last days of Livingstone. James Gordon Bennett said to Henry M. Stanley, "Find Livingstone," and after incredible hardships he found him and asked him to return to England and to honor. But Livingstone said, "My work is not done." Stanley had to leave him. The rains descended as if they would never stop, food ran short, the little company was decimated by disease. At last the iron frame of the great man gave way. And yet he writes in his diary these words, "Nothing earthly shall make me give up my work in despair. I encourage myself in Jehovah, my God, and go forward." So with him, it was always forward, forward, until he could go no further forward. He died kneeling by his cot in the little grass hut of Ilala, Central Africa, the brave knight of God. God's glory smote him on the face, who with the enthusiasm of youth had given himself to a life of service. That is the cause of Jesus. That is the cause which He commends as the compelling ideal of life.

That cause can bind a man to all the friendly workmen of the world. You see those two old men walking down the street arm in arm. I wonder who they are. You say, "They are old cronies, to be sure." No, they met each other just fifteen minutes ago, but each man noticed that the other had on the lapel of his coat a little bronze button. "Whom did you fight with, comrade?" "I was with Lee, with Grant, in the wilderness." "So was I. Shake, comrade." Far and away, far and away, beyond the comradeship of which I speak is the comradeship of the men and the women who are bound to the cause commended by Jesus Christ. Why, Miss Holmquist is yours, Miss Cratty is yours, Miss Burner is yours, Sherwood Eddy is yours, my friend over in China is yours. I got a letter from a friend in Africa whom I had not seen for twenty years. She is yours. Any man, anywhere, who makes an honest pair of shoes to the glory of God and the good of his

fellow men; any man, anywhere, who builds an honest house to the glory of God and the good of his fellow men; any man, anywhere, who digs an honest ditch to the glory of God and the good of man; to him I will say, "Shake, comrade." The Kingdom of God, which binds us to the friendly workmen of the world, binds you to the friendly power behind the world. Do you know, if there is anything true in this world, it is this: that God is transforming this old chaos of a world into a cosmos, a fair and ordered and beautiful thing. Now the man who cuts the timber from the forests, or the man who lays the rails and the ties, or the man who holds the throttle as his engine makes its way across the continent, may be doing the same work in which God Himself is engaged, find himself working with the Great Companion. There is the great, the compelling ideal.

Professor Rauschenbusch says, "The Kingdom of God is the greatest fight for which men ever enlisted and the biggest game that was ever played." Did you know Rauschenbusch? You have seen him, haven't you? He died recently, to the great loss of the world. He went down on the West Side of New York in his earlier days. He became deaf, so deaf he had to have an apparatus about him to aid his hearing, but all through the years he lived the triumphant life, and he says this, the Kingdom of God is the greatest fight for which men ever enlisted and the biggest game ever played. The odds are always against you. It is just as if a football player, alone, should see the whole crowd from the bleachers pouring down into the field and lining up against him. Yet you know in your heart that you are going to win, for God is on your side and God has unusual staying powers. All who ever fought for the Kingdom of God know that there is a strange joy in it. There is even a stern sense of humor as you watch the crowd rolling down on you and you wait to be trampled on. There is the great, there is the compelling ideal.

Two suggestions as we close. When a man tries to do the will of God, he does not give up his brains. I have certain friends who imagine that when they surrender to the will of God, they have to give their brains an anaesthetic. They seem to think that surrender to God's will is the apotheosis of brainlessness. That is not true. Again, the transformation of life that comes through the attempt to do the will of God is a process and during the process we are going to make mistakes. I had a dear friend, a woman who was a doctor and a capable doctor. She became, at great sacrifice to herself, a Christian Scientist, and for three years she gave herself body and soul and mind to the study of Christian Science. By the way, she was a woman with far more brains than the average woman. After three years of conscientious service to the cause of Christian

Science, she surrendered her Christian Science, because she found it incredible. In the one case or the other she made a mistake; and we are going to make mistakes, I doubt not. It is not wise that God should obtrude His will at all times. Otherwise, we should lose our freedom.

"If I stoop
 Into a dark tremendous sea of cloud,
 It is but for a time; I press God's lamp
 Close to my breast; its splendor, soon or late,
 Will pierce the gloom: I shall emerge some day."

For us the eager pursuit of the Kingdom of God, for us the refusal to wear the world's livery; for God the miracle which He alone can perform, until at last we stand perfect and fully assured in all the will of God.

THE PREPARED MAN

(Continued from Page 5)

and women such a vision of the world's needs, and of their power and duty to meet them, as will burn like a fire in their bosoms and make it impossible for them to be happy while doing nothing with their knowledge to help their fellow men.

And may I say just here that I love to think of this institution and gathering place in the Blue Ridge Mountains as one of those rare places where young men and women can get not only the training of the lowlands, but the vision of the mountains—a place where the high mountains are a symbol of the high peaks of vision that young men and women need to stand upon ever and anon and get a vision of life—a place of intellectual, moral and spiritual vision so realistic and true to life that it will send them back to their life of labor in the lowlands with souls stirred to their deepest depths by what they have heard and seen. This is surely a part of its providential mission to the young men and young women of our Southland.

V. THE STIRRED SOUL.

And this brings me to my last point and leads me to say that visions fail to accomplish their purpose unless, along with and as a result of what is seen, men's souls are stirred. It was because the vision that Moses got at the burning bush so stirred his very soul that it turned the man slow of speech into the world's greatest legislator and the meek shepherd of the plain into the greatest of leaders, that the world has had a Hebrew nation and the church an Old Testament Scripture. It was because the vision that Isaiah got of the thrice holy God and of his sin-polluted nation that his

soul was so stirred and his tongue so touched with fire from off the altar that he said, "Here am I, send me," and became for all time the type of a soul converted and consecrated to the service of God and man. It was because the vision that Peter got on the housetop at Joppa stirred his very soul that we find him surrendering his narrow Jewish prejudices and flinging open the gates of grace and salvation to Gentiles as well as to Jews. It was because when Paul at Athens got that vision of cultured Greeks worshiping idols and unknown gods, his soul was stirred that his vision was turned into a burning passion that made him the greatest messenger and apostle that has ever carried the gospel of salvation to an idolatrous world.

There is nothing more needed today than to have educated and cultured souls stirred by a fresh vision of God and a true vision of the sins of men—and this vision should be not only of the idolatries and sins of men beyond the sea, but of the awful idolatries and sins of the people here in our own homeland. Here at the foot of our own Mars Hills and in our own cultured cities are sins and idolatries that should stir the souls and consciences of all cultured Christian men and women among us, and not until cultured Christian men and women are stirred to action with the passion of a Paul will these evils ever be brought to an end.

It is the stirred soul alone that can stir the souls of others. And how important it is that the souls of men shall be stirred by knowledge and not by ignorance, by truth and not by error, by faith and not by fanaticism. Young men, you are never going to stir the souls of others unless your own souls are stirred. But get the vision. Look and listen until your soul is stirred. Then hasten down to your people and your task; and souls will be stirred by the vision and the message which you bring them.

But a man may choose a worthy vocation, and have intellectual equipment, and be a good man, and have vision and a stirred soul, all, and yet be a failure, because, with it all, somehow or other he fails to get the grip on things and bring things to pass. That is the final test of success—not much and large preparation, but doing things, and this in the last analysis depends not on the preparation but on the man. You have got to be a *man* to do things, to bring things to pass. Your preparation will not do things; you have got to depend on yourself and not on your preparation to bring things to pass. But what a joy it is to see a real man, a well equipped and all-around man, on his job and doing it—doing it as it ought to be done. This is your goal, and you can make it if you will. Be master of yourself; be servant of all men. This is the Master's way to mastery, to leadership, to success, to honor.

It Will Be Worth Having

In this issue we are suggesting a partial list of our speakers with the subjects of their addresses as they were given at Blue Ridge during the summer. Most of these addresses will be printed in the VOICE during the coming year. We sincerely hope that the suggestiveness of these subjects and the names of the speakers who presented them will not only make you eager to have the publication yourself, but will also lead you to send the magazine to your friend. These addresses are only a part of the good things that are to appear.

"Jesus' Conception of Life," Dr. W. P. Keeler.

"Christianity Makes a Difference," Dr. J. L. Kesler.

"The Attractive Christ," Dr. E. C. Dargan.

"The Age of Criticism," Bishop Theodore Bratton.

"The Terms of Discipleship According to Jesus," Dr. E. M. Poteat.

"The Christian Character in Cross Section," Dr. E. M. Poteat.

"The World Challenge to Christianity and How to Meet It," Dr. W. W. Pinson.

"The Prepared Man," Dr. W. F. Tillett.

"Orientation," Dr. T. B. Ray.

"Education In the 'Y'," Dr. H. H. Horne.

"The Cross in Personal Experience," Dr. W. D. Weatherford.

"The Cross in World Reconstruction," Dr. W. D. Weatherford.

"The Cross in Social Experience," Dr. W. D. Weatherford.

"Modern Standards of Industry," Mr. B. E. Geer.

"Our Shadows," Dr. Dunbar H. Ogden.

"The Son of Man at His Task," Dr. Carey E. Morgan.

"The Sovereignty of Good Will," Dr. Carey E. Morgan.

"Home Missions," Mrs. J. H. McCoy.

"The Adventure of Faith," Dr. Ryland Knight.

"An Old Power—New in Industry," Mr. John Leitch.

"The Discovery of God's Will," Dr. Wm. J. Hutchins.

"Prayer," Dr. Wm. J. Hutchins.

"Immortality," Dr. Wm. J. Hutchins.

"What the New Age Demands of the Association Secretaryship," Mr. R. E. Lewis.

"Power," Miss Susanna Cocroft.

"Victory," Dr. James I. Vance.

"A Man and a Brook," Dr. James I. Vance.

"The Growth of Education in the South," Hon. P. P. Claxton.

"The Present Challenge of the Industrial Order," Sherwood Eddy.

"The Need of New Men for a New World," Sherwood Eddy.

"Spiritualizing Industry," Dr. George Stoves.

"The Fight for Idealism," Dr. Edwin Mims.

"The Social Aspects of Literature," Dr. Edwin Mims.

"Our Prospects of a World Peace," Dr. O. E. Brown.

Among other speakers at the various conferences were Miss Oolooah Burner, Major R. R. Moton, Mr. Chas. Towson, Mrs. Arch Trawick, Dr. S. C. Mitchell, Rabbi Sternheim, Dr. W. S. Rankin, Dr. John A. Hutton, etc.

Dear Reader:

We hope you have been enjoying the VOICE. Won't you help us make it a greater success by sending it to one or more of your friends? One dollar will send it anywhere for a whole year. Please *obey that impulse* today and fill out the attached slip and mail it to us.

Cut this out and mail to

THE BLUE RIDGE VOICE, Nashville, Tenn.

Enclosed find \$1.00, for which send the VOICE for ONE YEAR to:

Name

Street

City State.....

Sent by

With Southern College of Y. M. C. A. at Blue Ridge, N. C.



NE of the unique features of the baby of the trio of Association colleges is the summer quarter, giving full courses and securing credit recognition therefor.

The summer quarter of 1921 began June 14 with an enrollment of sixty-three students, of whom thirteen were matriculates in the nine months' session at Nashville. Twelve were college girls on the working staff at Blue Ridge, who desired to take special courses given in the summer quarter. (It might be said that thirty out of a working staff of one hundred and ten are student volunteers.)

The others were largely college men, a number of them teachers, who were taking the summer work for its particular benefit to them in the organization of play, athletics, games and sports. All, however, took full courses, none less than twelve term hours, and a few as high as eighteen. When it is appreciated that approximately two hours of outside study is required for each hour of class work, it will be seen that the summer term of the Southern College Y. M. C. A. contains work as well as ozone and play. These men received not only the work which had attracted them to the school, but the Association viewpoint as well, and not the least byproduct of the summer session has been the service rendered the State Committees through the new vision of these school-teachers located where there had been no Association work. One of the State Secretaries gives much of the credit for a recent and highly successful Older Boys' Conference in his state to the fact that during 1920 there were a number of high school principals in attendance at the summer quarter of the Southern College at Blue Ridge, who understanding the spirit and genius of the Y. M. C. A. movement,

not only co-operated in general, but not a few of them led groups of boys personally to the conference.

A number of Associations of the South are appreciating the value of more training for their younger men to the extent of giving a leave of absence with pay, so that these same junior secretaries may have the advantages of the three months' standard term of college work. Several getting the vision in this extended trial will enroll in the college courses this fall at Nashville.

One would go a long ways to find a three months' term richer in content or stronger in faculty, which, coupled with the delightful environment and bracing air of the North Carolina mountains, fills a college term with all around values.

The courses and members of the faculty for 1921 were as follows:

Association History, J. J. King; Applied Anthropology, Dr. W. D. Weatherford; Studies in Prophets, Dr. O. E. Brown; Physical Education, Dr. T. P. Ballou, assisted by Mr. J. H. McInnis; Mass Athletics, Games and Aquatics, Mr. J. B. Harris; Major Sports, A. B. Miles and J. V. Dabbs; History of Education and Pedagogy, Dr. H. H. Horne; Advanced Association Science, Dr. W. D. Weatherford; Christian Internationalism, Dr. O. E. Brown; Industrial Economics, Dr. S. C. Mitchell; New Testament Problems and Social Interpretation of Christianity, Dr. J. L. Kesler; Vocational Guidance, W. P. Cunningham; Advanced Composition and Mathematics, Mr. Bland Roberts; a full term on Association Experience, containing thirty hours of lectures with outside quizzes was participated in by the following Association leaders: Messrs. G. K. Roper, R. P. Kaighn, C. R. Towson, E. G. Wilson, C. B.



THE 1921 SUMMER QUARTER OF THE COLLEGE AT BLUE RIDGE

Loomis, C. C. Robinson, H. H. Hubbell, assisted by other leaders.

Aside from the regular work given by the faculty the students had the rare privilege during the three months' session of hearing the leaders of Association



R. C. BEATY

and other religious and educational thought, who were in attendance upon the Student Conferences, the Missionary Educational Conference, the Y. M. C. A. and Y. W. C. A. Conferences, the Industrial Conference, and others, as well as speakers like Dr. J. I. Vance, Dr. W. H. Hutchins, Prof. George Lang. All of the various conference sessions were open to the student body.

The students were housed in cottages conveniently located, were grouped at special tables, and thus main-

tained a splendid esprit de corps, without regard to the changing personnel of the succession of conferences. The R. E. Lee Literary Society, the Southern College baseball team (which lost but one game during the season) and the Y. M. C. A. Red Cross Life Saving Corps created particular groups around which were gathered interesting events, adding to the delight of the season.

The 1921 summer term was unique in that also it contained the first commencement of the youngest training school in the Association movement, held at R. E. Lee Hall, August 29. The first and only candidate who had completed all of the required work was Mr. Robert C. Beaty, a graduate of Mississippi College and who had also completed his master's degree work at Vanderbilt. He was awarded the first degree of Southern College of Y. M. C. A., namely, that of master of arts.

Mr. Beaty took as his thesis subject, "Negro Boy Life in the South," and his extensive research work in this line bids fair to be of extreme value in interracial service.

Two others were expected to have received their degrees at this memorable commencement; Mr. J. W. Bergthold, that of B.A., but who was called to Europe to serve on the Student Commission of the International Committee on August 1, thereby failing to complete the entire term's work, and Mr. R. E. Layman, a graduate student of Washington and Lee and also holding the master's degree from Vanderbilt, who was unable to complete all of his Southern College "Y" M.A. thesis requirements in time, though having completed all of the academic work.

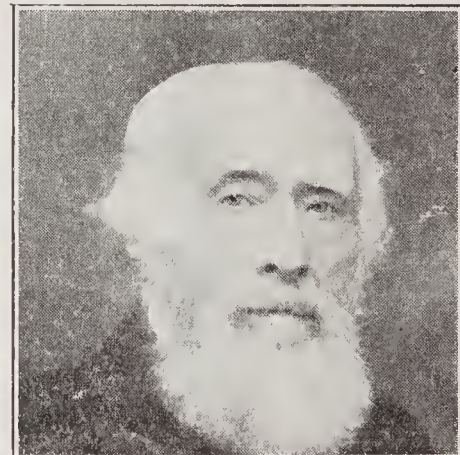
The close correlation of the Southern College of Y. M. C. A. with Vanderbilt University and Peabody College and the graduate standing of the young college makes a strong inducement for college men to enter its courses, when otherwise inspired for Christian service.

Dr. W. F. Tillett of the Vanderbilt School of Religion, an inspirer of young men, gave the commencement address on "The Prepared Man," which will be found printed in full in this issue of BLUE RIDGE VOICE.

SIR GEORGE WILLIAMS

FOUNDER OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION
BORN OCTOBER 11, 1821

The centennial of whose birth will be celebrated all over the world on the eleventh of this month. The Association was organized seventy-seven years ago, and today is found in practically all of the countries of the world, numbering 9,000 organizations with 1,483,000 members and with property valued at \$143,000,000.



A High-Grade Seven Per Cent Investment

OFFERED BY THE
BLUE RIDGE ASSOCIATION
\$80,000 FIRST MORTGAGE BONDS

IN AMOUNTS OF
\$100, \$250, \$500, \$1,000

COUPONS PAYABLE SEMI-ANNUALLY, SEPT. AND MARCH 1
AT THE
INDEPENDENCE TRUST COMPANY, CHARLOTTE, N. C.

WITH SEVENFOLD REAL ESTATE SECURITY.
WITH THREEFOLD FIRE INSURANCE PROTECTION.
WITH THE MORAL AND FINANCIAL SUPPORT THROUGHOUT
THE ENTIRE SOUTH

THE \$80,000 BONDS

now offered for sale are secured by Deed of Trust to the Independence Trust Company, of Charlotte; the said deed of trust covering the property of the Association, which has cost to date over \$400,000, so that the security is more than fourfold on basis of cost, or sevenfold on replacement value, now estimated at \$600,000 by representatives of the insurance companies.

The property is insured for \$295,000, and this insurance held as further protection to the bonds.

THE BONDS

are offered at their par value, and are issued for ten years, but with privilege to call after three years at par and accrued interest.

All orders should be sent, with check enclosed, to

F. C. ABBOTT, Treasurer,
212 Trust Building,
Charlotte, N. C.



“THE BLACK MOUNTAIN AUTO COMPANY”

The Authorized Service Cars for All Incoming and Outgoing Conferences
Fare 50 Cents Each Way

OFFICE AT
BLUE RIDGE AND BLACK MOUNTAIN, N. C.



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

BENSON PRINTING COMPANY

COLLEGE ANNUAL EXPERTS

SCHOOL WORK OUR SPECIALTY

136 FOURTH AVE., N.

NASHVILLE, TENNESSEE

Asheville, North Carolina

"Land of the Sky"

BATTERY PARK HOTEL

Enjoy the Home-like Atmosphere of this World-Famous
Commercial-Tourist Hotel

AMERICAN PLAN

WILBUR DEVENDORF, *Manager*

A Book **Jesus in the Experience of Men**

Written By T. R. GLOVER, Fellow in St. John's College,
Cambridge.

to Meet A book that in its sound scholarship, deep spir-
a Need ituality, and literary charm suggests the author's
"The Jesus of History," which so many thou-
sands of readers have learned to prize.

Cloth \$1.90

ASSOCIATION PRESS

347 MADISON AVE.

NEW YORK

Publication Dept., International Committee, Y. M. C. A.

M. V. Moore & Co.

Exclusive Ready-to-Wear

FOR MEN, WOMEN AND BOYS

Luggage and Sporting Goods

Special Club Prices on Uniforms and Equipment

11 PATTON AVE.

ASHEVILLE, N. C.

"CAROLINA SPECIAL"

Superior Milk Products

Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

CONFIDENCE AND QUALITY

IF THERE IS ANY BUSINESS TODAY THAT NEEDS CONFIDENCE AND QUALITY INJECTED IN LARGE QUANTITIES
IT IS THE WHOLESALE GROCERY BUSINESS. SQUARE DEALINGS AND THE GIVING OF QUALITY BE-
GETS CONFIDENCE. THE TABLE AND BOOKSTORE AT BLUE RIDGE ARE
LARGELY SUPPLIED BY OUR LINE.

ROGERS GROCERY COMPANY

WHOLESALE

ASHEVILLE, NORTH CAROLINA

ENGRAVED

Wedding Invitations—

Wedding Announcements—

At Home Cards—

Calling Cards, Etc.

Write For Samples and Prices.

WILLIAMS PRINTING COMPANY

NASHVILLE, TENN.

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR TERMS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
TERM WITHOUT HANDICAP

FIRST TERM—SEPTEMBER 27 TO DECEMBER 22

SECOND TERM—JANUARY 3 TO MARCH 21

THIRD TERM—MARCH 22 TO JUNE 2

Held at Nashville, Tenn.

FOURTH TERM—JUNE 13 TO AUGUST 28

Held at Blue Ridge, N. C.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing fifteen million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

Southern College of Young Men's Christian Associations

NASHVILLE, TENNESSEE



Wesley Hall, the present home of the Southern College.

The Blue Ridge Voice

Library
Univ. of N. C.
Chapel Hill, N. C.



NOVEMBER,

1 9 2 1

our best and fittest young life to the shambles for wholesale slaughter.

"Jurists, statesmen and legislators also make their distinctive contributions. They insist that world peace can come between the nations, only as it has measurably come between individuals, by the organized action of those who are peace-loving and law-abiding. For world-peace, nations must unite to establish international law, courts of justice and boards of arbitration; and these must be supported by the moral sanctions and enforced by the united power of the co-operating nations. These authoritative spokesmen have already devised the social and political machinery. They are saying to the nations: 'This is the way, walk ye in it.'

"The churches, in so far as they are the voice of Jesus, declare that men of every nation and race are brothers, children of the heavenly Father; that above all nations is humanity; that men and peoples of every land and race have inalienable rights; that justice, fair treatment and good-will between peoples and races are inescapable obligations, immutable moral laws ordained of God; that their violation is sin and brings terrible disaster and if persisted in, final destruction.

"'Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies and pray for them that persecute you.'

"'Be not overcome of evil, but overcome evil with good.'

"'What doth Jehovah require of thee but to do justly, and to love kindness, and to walk humbly with thy God?'

"Hate, fear, suspicion, greed, selfishness vanish, and the spirit of brotherhood, justice, good-will, service, take their place in the hearts of those who become Christian—who become true followers and disciples of Jesus.

"It has become clear that no merely intellectual messages, however cogent, no appeal to the 'enlightened

self-interest of mankind' can establish a warless world. Men's hearts must be changed. There must come into the life of millions of men the spirit of good-will, of fair play, of justice. *Deeds* of good-will and service can alone disarm suspicion and fear. Spiritual disarmament must precede physical disarmament. Not until nations stop hating and fearing and suspecting each other, not until they develop confidence in each other's good intentions can we expect any very sweeping reduction of armaments. 'A sound and wide view of national interests,' says Lord Bryce; 'teaching peoples that they would gain more by co-operation of communities than by conflict, may do much to better those relations. But in the last resort the question is one of moral progress of the individual men who compose the communities.'

"The unique message and work of the church then is to insist that *our* people shall possess the right spirit; that we shall have a spirit free from greed, prejudice and arrogance; that ours may be a spirit of brotherliness and good-will and sincerity, a spirit of unselfish service and comradeship in the great venture of international and interracial life.

"Mankind has come to another crossroads in its fateful history. To the left, controlled by the spirit of pride, arrogance, selfishness, greed and ambition, lies the road to conflicts, to armaments, to wars, to destruction.

"To the right, controlled by the spirit of good-will, of justice, of truthfulness, of co-operation, lies the road to harmony, to disarmament, to social welfare, to peace.

"The church holds in its hands the keys of life and death. Its work is to create in men and in nations and races that spirit of justice, of brotherliness, of unselfish service, of co-operation. This is the way of life for men and for nations, and the only way. This spirit must dominate our nation if the conference is to reach any large degree of success. To secure this ought to be the distinctive contribution of the church."

Among the many complimentary and appreciative letters which have come to us since the last issue of the Voice, I quote from one:

ROLLINS COLLEGE
WINTER PARK, FLORIDA

Nov. 8, 1921.

"I read Doctor Tillet's article and hope to have it published in our school paper. It is the finest thing that I have read in many years."

R. W. GREENE,
Director of Student Activities.

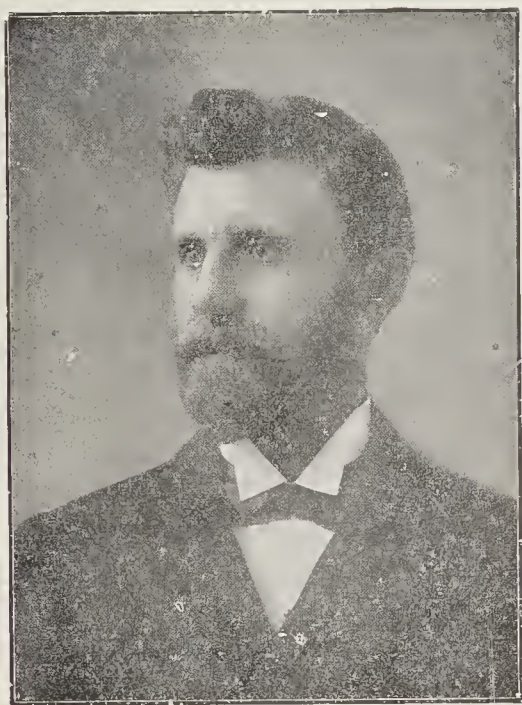
The World Challenge to Christianity and How to Meet It*

DR. W. W. PINSON



WITH so great a theme at such an hour and in the presence of such an audience any man would be unworthy who would not feel a very deep sense of responsibility in trying to meet such a demand, and I assure you that I do feel a great sense of responsibility. Speaking to these fine young people, to these leaders and teachers in Isreal, I feel quite like asking that you will quietly, in your hearts, pray while I try my best to talk sense for awhile.

You noticed in the passage I read that St. Paul discovered an altar with the inscription on it, "To the Unknown God," and that furnished a text for him to preach to the learned people of Athens in the first century. I am sure that if we could look into the heart of



DR. W. W. PINSON

the world today, we would find that history repeats itself and that the Bible is still a very modern book, for we should see in the heart of the world an altar and inscribed on it in letters of fire, if not of blood, "To the Unknown God." We have in this missionary century that is just now a little passed, in these modern years, three stages, roughly speaking, of missionary development. The first was that of an indifferent church and of an antagonistic world. That was the period of closed doors and of small results. Then came the period of an awakening church and an indifferent world, a period when the doors were just beginning to be a little ajar and the church beginning to rub her

eyes and see a vision of her responsibility. The third period just passed was the period of an awakened church and a welcoming world, the period of what we're pleased to call "the open door," when there were no longer any closed doors or any doors at all. We are in the habit of saying that they were taken off their hinges.

Now we are standing within the fourth period and the greatest of them all. We were ushered into this period to the crimson chorus of the guns. We passed over its frontier in the midst of storm, whirlwind and agony and blood and tears, and we are standing now just off the frontiers of that new world into which we have entered that is different from the world that we came out of. It has the same old sins and many of the same old needs and habits and the same old unbeliefs, but there are many ways in which it is a new world and requires that we understand its message and interpret our relation to it as a Christian people. That world brings to us what I am pleased to call a challenge. I submitted a subject like this some time ago to a program committee, and they put it "summons." I do not mean that the world is bringing a summons to Christianity. I mean the world is bringing a challenge to Christianity. A challenge means a test. A challenge means to show what you can do. A challenge means to approach you with a proposition that has a doubt, a risk that you are taking as to whether you can measure up to that call, and I believe that the world today is bringing to Christianity for the first time a real challenge. It is not any longer a question of whether we have vision or not. It is not any longer a question of whether we have good motives. It is not any longer a question of whether we have good intentions toward the world. It is a question of whether we have an adequate program and whether we have the power and resources and courage to carry it out. That is what the world is asking. In other words, in this new world in which we have entered we are now to be put to the acid test of efficiency.

IS CHRISTIANITY REALLY EFFICIENT?

Can it do what it has been saying for several centuries that it could do if it just had a fair chance? In other words, as they say in the streets, it is put up to us to make good on what we have been claiming for ourselves.

If you look into its heart a little bit, you will see that it is a broken and a beaten world. It is a world that has come to the end of its strength. It has lost confidence in the things in which it has been trusting. There is no longer that bumptious satisfaction in

*Stenographic report of an address at the Missionary Education Conference, Blue Ridge, North Carolina, June 26, 1921.

science and learning and diplomacy, in the bulk and bigness of material things and in the greatness of the human brain and the civilization that it has wrought out. It has all gone to smoke and ashes, and men are now standing about all over the world in the midst of the ruins of these things in which they trusted heretofore and they are asking from above these ruins of their hopes in all the things of the past, "Who will show us any good?" It is a badly beaten world. It is a world that everywhere is acknowledging that the things in which they hid themselves in the past are utterly insufficient to shelter them in the future.

Not only so, but it is a sad world. It has many a scar on its heart, and those scars are still unhealed. I have looked upon the battle-scarred landscapes. I have seen the cities razed to the very dust, scarcely, in the language of Scripture, "one stone left upon another." I have stood in a city in northern France that was formerly a beautiful city of sixty thousand, in which I have said, "I don't believe a dog could find shelter here for a night." I have seen its gashed and treeless and scarred landscapes looking like the fair cheek of a maiden smitten with a sword slash. I have seen its great army of starving children, with their pinched cheeks and their dull eyes, all a prophecy of a speedy return to the God that gave them to the world. I have seen, with heart that ached, their twisted bodies, their bent limbs that will never be straight and that will never go along the happy path of wholesome childhood. I have seen these people standing amid their wavering frontiers, standing above their crosses, row on row, grim, sorrowful. I have seen them amid their ruined homes, and I seem to hear them asking themselves, "Who is going to bring us something that will better our lives, something that will relieve us of our distresses, something that will show us a better way?" And so we are standing in the presence of a world that realizes its need, deep down in its heart it realizes its need, and it is trying to get its hands on some source of power that is more than human, in order that it may steady its feet upon the earth that has become exceedingly unsteady beneath its feet.

CHANGED ATTITUDE OF THE WORLD TOWARD RELIGION.

Now, I grant you, that while the world feels the need of something, it has not all turned Christian by a good deal; but it has assumed a new attitude toward religion. Just overnight the world shifted and the church has its inning as it never has had since the first century, because of the fact that the world has shifted its attitude toward the church and toward religion in general. If you read the magazines and the newspapers, and you do, you know that it does not matter where the message comes from, what part of the earth it may have its origin in. The messages that you read from day to day are messages of a desire and

a feeling after God, if haply men might find Him. I heard Gilbert K. Chesterton say a short time ago that in the future men might be anything in religion—theosophists, spiritualists, devil-worshippers—but for one thing certainly they would never be agnostic any more. He said, "We are done with that for all time. Men are obliged to know about the Unseen; they are obliged to get in touch with the powers that lie beyond. The danger is," he said, "that people will want to know entirely too much about the Unseen instead of claiming to know too little." The danger is they will obtrude into it with the crude fashion of their superstition instead of a wholesome and a righteous and an intelligent faith. And you remember that Mr. H. G. Wells and his type of men have ceased to be perfectly satisfied with their irreligious notions. They have ceased to occupy a negative attitude practically altogether. There is almost nobody now that denounces religion as such. There is almost nobody that sneers at it. There are people who differ with your interpretation and mine, but the whole world has come away down deep in its heart to want to know something about that which lies over the line of the Unseen. And so, how it is hunting in every possible direction to find somebody, somewhere, that has a message that comes from beyond the stars! They are not satisfied with the mumblings of science any longer. They are not satisfied with the mere negations of infidelity and atheism any longer. They are not satisfied with the findings of materialism any longer. They have had enough of that. Now there is a great deep hunger in the heart that is crying out from every quarter of the globe to anybody, anywhere, no matter who he is or what he is, so he knows how to pray and how to find the Infinite and how to tell other people the way to find Him.

Mr. Wells, as I started to say, has come into the class of religious teachers. It is true that the God he found (and he says he found Him. He tells about as good a religious experience as I have ever heard. He says he found God and he knows Him. He does not need any one to tell him there is a God; he has found Him for himself.) is a youthful God and a little bit inefficient and not quite on to the job yet, but He grows with the race and He will come to it after a while. He is a real God and youthful, just like the race, and He will grow with the race. And Mr. Wells keeps on writing religious books. It is a wholesome sign when a man that thought like he did before turns around to say, "You religious people are fundamentally right. You have got to have a Bible. You have got to have a God. You have got to find Him, young or old. The world cannot any longer get along without a God; we are bound to have one."

Now, I grant you, that these men that talk that way, many of them, do not mean as much by it as you

do. They are looking for somewhat a utilitarian God. They want a God that can feed the hungry, a God that can regulate the exchange of the world, a God that can give us more clothing for less money and more food for less money and at the same time give the producer more for what he produces; a God that can regulate the things that pertain to this life very largely, I grant you. It is not the Christian God altogether that all of us are seeking after; but the very fact of what I have been saying just now is vindicated by the rallying of the effete religions of the old world and the religions that have been almost shelved. The prophets that have been for a long time silent and their followers for a long time discouraged have been taken down from their dusty crypts and are beginning to marshal their followers to enter these wide open doors and seek to capture with the teachings of Confucius and of Mohammed and of Grahm and of Buddha and the other prophets of the old world the heart of the nations hungry for some sort of a prophet. In Siam the king is telling the young men of his country that the time has come for Buddha to take the world, and I understand he is a graduate of Yale University. Over in India they are saying that the reason why we had this war was because men were rushing about in automobiles and not taking time to meditate, that if you do not want to have any more bloodshed you must sit down on a prayer rug. I think there is something in that, but I would rather select the prayer rug. From everywhere the people that have a message are trying to find a way to bring a remedy to the heart of the world so smitten and so beaten and so terribly desirous of something better than they yet have.

CHRIST THE HOPE OF THE WORLD.

Now I think all of this constitutes what I called in the few words of introduction a challenge to the church of Christ. For one thing, there is not any other prophet that can meet the situation but the Prophet with the pierced hands. There is not any other but He of Galilee that can speak the prevailing word at this great hour. There is not any other voice that can make this stormy sea grow still except the Voice that spoke to the raging Galilee. It is only the Christ we know that is to save the world, if the world is to be saved, and pretty much all the world knows that except a few misguided followers of those ancient prophets of whom I have just now spoken. You hear them say, men who could not believe in Christ as you believe in Him, that if Christianity fails the world, there is not any hope for it. I read the other day that the judge advocate in Canton, speaking to his people, made just three points in his address to the young men of that city. He said, "Christ is the hope of the world; Christ is the hope of the nation; Christ is the hope of an individual." And I heard one of our missionaries from

China the other day saying that just last fall in the midst of all this hubbub and stir and discouragement, one of the three greatest young scholars in China, one of the promising leaders for China, had written an article in which he said, "What China needs for the cure of her ills is the heart of Christianity at the heart of China." Then he went on to say what the heart of Christianity was. He said, "The heart of Christianity is Christ," so that for the ills of China, according to this young leader in China, the one thing necessary is to have Christ at the heart of China and that will straighten out her politics and make honest her leaders and cure her national ills. Not long ago Mr. Israel Zangwill exclaimed, "The missionaries are becoming Christian," and then he went on to say, "Nothing is going to save the world but an apostolic zeal and devotion." He did not say exactly that it must necessarily be a Christian zeal and devotion, but what else could he mean when he spoke of an apostolic zeal and devotion but a Christian devotion? That other great Jew that represented our Government and traveled all about over the Near East and saw the havoc and ruin and cruelty, came back to say that Christian missions are the hope of the world and there is not anything that is going to meet the need but Christian missions. So it is from statesmen, from publicists, from warriors, from great leaders like Woodrow Wilson, and President Harding, and Sir Douglas Haig, and Lloyd George and President Masarik of Czecho-Slovakia, one of the greatest rulers of this time, who said that you may talk of education and of political organization, but both of these things are on the surface and the only thing that goes to the heart of the question of the nation's best interest is religion, the religion of Christ.

And so we are standing today, I say, where the witnesses everywhere are throwing their whole responsibility on the Christian church, and that constitutes a challenge. Why, it seems to me sometimes that it is like the Forty-second Psalm, in which the psalmist with a bitter cry says that his heart is heavy and that his tears are dripping night and day while the heathen continually say unto him, "Where is thy God?" in scorn and deep derision, because the Israelites had lost their power. Their God had failed them in the eyes of the heathen, and the taunt was, "Where is the God that you boast of, the Lord of Hosts and the God of Battle?" I feel like we are standing in the turn of the road now where the world is going to hurl that taunt at us. It is not doing it yet. It is giving us a chance—and let me say now that I believe if we do not now grasp this situation in some worthy way and answer this challenge in some worthy fashion, Christianity will not recover from the blow of her own neglect of this great opportunity and of this great challenge in another fifty years! It will be like a physician that has come to a

patient and for years and years told him if he would give him a chance he would heal him, and finally the patient gives his confidence and says, "Come on and try all of your remedies. I know I am sick. Come on and see what you can do." And then the physician rubs his hands together and turns away and does nothing for the patient. The patient will say, "Out with you. You are a quack just like all the rest that tried to treat me," and the world, if the Christian church goes on in the same old way that it went before, if it turns away and is careless in dealing with this awful challenge that has been brought to it in these modern days, I tell you it is perfectly logical and reasonable that the world will say, "Away with you. You did not mean what you were saying fifty years ago when you were begging us to open our hearts and doors to you. We are turning over everything to you now and we have told you that if you have a message for us we want you to bring it to us. If you know anything about God, for heaven's sake come and tell us, and you have failed us like the rest." I tell you we are facing just such a crisis and just such an issue as that this hour here tonight. O, young people, what a meaning that has for us. What a meaning it has for the church in the future. What you and I do today and tomorrow is going either to block the way or open it up for the chariot of the King in the future. It is going either to make it easier for our children and grandchildren to complete the task, or make it harder. It looks to me like God was flaming upon us one great last opportunity to do the big thing for Him in a very short time if we would only try.

IS THE CHURCH SUFFICIENT?

Now I want to discuss how to do it. First of all, it is going to take more daring than the church has ever been putting into this Christian enterprise. It is going to take a daring that risks everything. It is going to take a courage like that of those that went over the top in the Great War through which we have just come. What is faith anyhow but the great venture? What is it but taking the risk? I tell you that it appears to me if the church is going to meet this situation today, it is going to take a daring that casts everything into the venture and that takes all the necessary risks in the doing of it. I was in Poland when the Soviets broke through at Kiev last summer. We expected in a few days they would be in Warsaw and certainly take that city and overrun that country. Nothing but a ragged, half-starved, half-clothed army to meet them, boys fourteen and fifteen years old and some women in the ranks of the Polish army. I left Warsaw before they got there. I was on a peaceful mission and I did not want to hurt anybody, so I got out and went another way. You know that they never got to Warsaw. Why? Why, because those Poles went out on a beau-

tiful square in Warsaw and lifted up their hands to heaven and swore that the Russians should never again pollute that city under their unhallowed feet and that they would all die before they would allow it, and they crossed the river and went out armed with such implements as they could gather and they never did stop until they got way over the line and pushed the frontier of Polish territory farther back than the Peace Conference gave them, and they did not stop then until Woodrow Wilson said they had better not go any farther into Russia. *They dared.* Their city was exposed to conquest and to ruin. They knew what masters the Russians were, because they had been the masters of Poland for a hundred and fifty years. They wanted no more of it. They cared and they dared. They did not ask if it was easy. No more did we when we went into the World War. No more did the French when the German guns were belching fire almost onto their beloved Paris. They simply dared and did their best. Well, somehow I think the church of God now has to feel that its hour has come, that it has retreated long enough, that it has been going an easy-going gait long enough. Now we have got to come over our breast-works and out into the open and dare everything for one great rush on the kingdom of darkness. I think somehow we have never just realized our strength and our possibilities.

IT MEANS SELF-DENIAL.

Then I think we have got to have a spirit of self-denial such as we have never known before. I do not think we have ever realized what Christ wants of us, or ever measured anywhere half way to what we are capable of, because we have been too self-indulgent. If we do this thing, put the money into it and the forces into it that it is going to require to meet this challenge and save the church from discount and from the loss of its own self-respect and the loss of the smile of the Lord, then we have got to get a style of giving and doing things that we have not yet measured up to. As I heard Dr. James Denny say more than ten years ago, "We have got to be willing to sit on pews without cushions," or like a church in Virginia was willing to do, put off the building of a Sunday school room until they could build a church in Kobe; where the stewards themselves agreed that if they could not do both, they would build the church where it was needed worse than they needed the Sunday school room. We have got to be willing to wear less jewelry and wear our clothes longer and have a little fewer beefsteaks if necessary. We did it for the sake of our patriotism. Shall Christ, who bled for us and who, risen, now leads us and calls us for a desperate endeavor for Him and His Kingdom—shall we dare do less for Him than we did for the war lords? If you do, I do not know you, and you are not my crowd like I thought you were. And we are

going to come to it. We will roll up our sleeves and strip ourselves for the fray and go in with an uncalculated devotion that the world will recognize. It has a meaning and it makes upon it a stamp of the blood that was shed upon the cross. You know how the people of the church of the first century met the cruelty and the power and the opposition they had. They just met cruelty with forgiveness. They met the fire and the dungeon with the gentleness of Christ. They met the lash and the scourge and the cross with the patience of saints. They trampled on despotism and crushed thrones under their feet, because they were strong in the patience and in love and in devotion of the saints of God.

Now the time has come when we Christians have got to take these great forces that reside in the saintly heart of a real Christian and bare our bosoms to the storm of this world's selfishness and greed and show them a better way, until they will see it and be compelled to believe that there is something in this business we are doing that they have never got hold of in all their philosophies and in all their wisdom.

I think we have got to have a spirit of corporate sacrifice. I know you preachers preach sacrifice to your people, but do we preach it to churches? I think there are people who are willing to leave home and country and friends and everything to go to the heathen lands that will not sacrifice one strand of the traditions that make up their denominational shore lines; that will not sacrifice the least syllable in the shibboleth of their church, or of their special forms and their denominational interests. I think the time has got to come when a Methodist will risk a little bit of his supremacy in a community, or in the world, for that matter, for Christ's sake, and where a Presbyterian has got to have something bigger in his thinking and in his heart than the building up of the Presbyterian church, and I know a lot of them around me that have something a great deal bigger. In other words, I think that all of us have got to get our eye on something far above and away beyond our poor little denominational shibboleths and our little neighborhood churches and all that, and, friends, we have got to learn that the church is not an end. It is a means, an instrument to an end. It is not the fundamental thing. The Book tells us that there is going to come a time when there will not be any temple. You will not need it. God can get along without a church. But you have got to make the world right by having the right kind of a church in it. Your churches are in it, and there is only one use for them in the world, and that is that they are to be made the instruments that are welded by the spirit of Almighty God in order to bring in that great time in the future when you will not need any churches or argumentations of this kind.

A SPIRIT OF DARING AND OF SACRIFICE NEEDED.

We have got to have a spirit of daring and self-sacrifice such as we have never had before if we meet this issue; and, in the third place, I think we have got to make haste to set up and vitalize points of Christian contact with the sick world. You know the world is growing very small and it has been growing smaller for a hundred years. We have been in contact with each other and we have been in the habit of saying it is a neighborhood. We have made it into a neighborhood. We have sent our traffic into the backward nations of the earth. We have done a thousand things that have injured the reputation of our country, and the points of contact that have been set up have created so much friction that writers of books say we have got to fight. These war lords tell us that when politically or in the way of commerce our interests conflict, there is not any other way for us to settle these quarrels except at the point of the sword; just as if there were no moral powers at all and no way for human beings to settle a question except as two tigers would. Christ showed us a better way, thank God. He found a world full of points of contact of unbrotherliness and malice and hatred and all those things, and He came saying, "Now if you have a brother that is thirsty, give him a cup of water." If you give a man water, he is going to think better of you ever after. "If you have a man in jail, go and see him. If he is sick, visit him, and if you have two coats, give to somebody else that has none." Give him one of yours and then you will each have a coat. If you have only one, then keep it yourself; but if you have two, that is more than you want to wear, so give him one. When you give a man a coat, a cup of water, you have set up a point of contact that gives the spirit of God a chance, because you have set up a point of contact that represents brotherliness. I saw in Europe that our Government had utterly failed. Christianity is the only hope for this land in which we are living. In the capital of Silesia, I saw the English, the French, the Italians and the Japanese trying to arbitrate between the Poles and the Czechs about that plebiscite you have read so much about, and there was not an American in the bunch. Here was the only nation that could have said the disinterested word without wanting a clod of earth, conspicuous by its absence. Then I went into other sections and what did I see? I saw the Gray Samaritans. A lot of women from New York City that rode on freight cars, that wore their gray uniforms, went into the fever-smitten districts, went hungry, took all sorts of risks and dangers in order to minister to those people. I saw the daughter of Judge Frye, the English representative in the Hague Court, the kinsman of Elizabeth Frye, who taught the world this lesson of service. This Miss Frye, without a salary, was working night and day,

carrying food to the hungry and comfort to the starving and the stricken. I saw colonels wearing the uniform and marching under the Stars and Stripes, honoring Old Glory more than they had ever honored it on the field of battle. Why? Because they were wearing that uniform in service of the King of kings and Lord of lords, giving bread to the hungry, and I said, "Thank God, America is living still in the heart of Europe." I agree with Herbert Hoover, who said, "I would rather have the Stars and Stripes printed upon the hearts of fifteen million European children than to have it planted over any battlement in Europe." They could not have had life but for the generosity of America; and more people came out to greet Herbert Hoover in the city of Warsaw than they did for any king that ever visited that city. Why? Because he was lavishing American money and means to feed the hungry. And so it is, my friends, that we are setting up these points of Christian contact that are atoning for the lack of our political contacts.

When you open a school, a hospital, a mission, you do not simply relieve somebody's need. What do you do? You tie that people to the best there is in America. You furnish them a new example of the altruism and brotherhood of our Christianity, and you are making it more possible, every time you send a new missionary and set up a new mission center, for the Holy Spirit to pour the mighty tide of His purifying power along the line of contact you have set up. We are to make haste and do that.

One thing more. We must find afresh the sources of our power. We must save our souls. O, I am more concerned about the soul of the church. I am more concerned about its spirituality and about its spiritual power than about anything I have even tried to say yet. "What shall it profit a man if he gain the whole world and lose his own soul?" said the Master. What shall it profit a church if it gain the whole world and lose its soul? If it lose its faith, its self-respect, its Christ, if it lose its soul, what doth it profit? I am concerned that the church shall rise up and claim its heritage and find afresh its sources of power; tarry at Jerusalem until it be set afire with a splendor from on high. That is what I am concerned about, and I am closing with that great poem, to my mind, the most beautiful written during the war—"The Searchlights," by Alfred Noyes:

"Shadow by shadow, stripped for fight,
The lean black cruisers search the sea.
Night-long their level shafts of light
Revolve, and find no enemy.
Only they know each leaping wave
May hide the lightning, and their grave.

"And in the land they guard so well
Is there no silent watch to keep?
An age is dying, and the bell
Rings midnight on a vaster deep.
But over all its waves, once more
The searchlights move, from shore to shore.

"And captains that we thought were dead,
And voices that we thought were dumb,
And visions that we thought had fled,
Arise, and call us, and we come;
And 'search in thine own soul,' they cry;
'For there, too, lurks thine enemy.' "

NOVEMBER

November ought to be a most significant month in the calendar of every reader of the BLUE RIDGE VOICE.

I. It is the month in which the 150,000 churches of America are called upon for special prayer, self-examination and supplication for God's blessing on the International Conference on Limitation of Armament—for prayer that superhuman wisdom, love and power may dominate the proceedings and determine the decisions of this coming together of the leaders of the nations.

II. Coming in this month also, as has been the custom since 1866, is the call from the International Committee to the 9,000 Associations embraced in the World's Alliance of the Young Men's Christian Associations in the observance of the week beginning Sunday, November 13, as a week of prayer for young men. What may not this concert of prayer by Christian men of all nations and races mean if characterized by reality, intensity and unity!

III. Armistice day, November 11, will be fittingly observed throughout the nation. Washington will honor the unknown dead. On this day, from 12 noon to 12:02, America will cease its hectic rush; factory wheels will stop; trains will stand still; and a nation will bow its head in prayer against repetition of a tragedy like the World War.

IV. As we approach Thanksgiving Day, on November 24, may our fullest thought and deepest prayer be that of gratitude to God for His favor to us as a nation and to us as individuals, and shall we not pray as we have never prayed before that out of this coming conference of the representatives of the various nations of the world there will come an influence that will tend to establish peace on earth and good-will to men—such as will make war to be no more.

Jesus' Conception of Life*

REV. WILLIAM P. KEELER

FOR a number of years I have hoped for the privilege of attending the Blue Ridge Conference. I am glad I am here, as I am sure you are. I have already learned that Blue Ridge carries the palm for beauty of location and I am entirely ready to believe that Blue Ridge carries the palm of all the conferences in its spirit.

Years ago the Apostle Paul wrote to some Christian friends in Corinth that his desire was not to have dominion over their faith but to be a helper of their joy. I am sure that I speak, not merely for myself, but for all the leaders of the Conference in saying that those words precisely express our aspirations and our hope in this Conference. We do not desire to have dominion over your faith. There is nothing we are here to tell you you must believe. There are many things which we in our own experience with God in Christ have found to be believable and have been greatly blessed in believing. We would like to bear our testimony, we would like to tell you what some of these things mean to us, but we would rather say they are believable and you may believe them, than say you must.

CHRIST'S ABILITY TO ASK QUESTIONS.

The ultimate mark of a great teacher is the ability to ask great questions—to put before other minds inquiries which are at once so comprehensive and so penetrative that in thinking out answers the pupil will reach some great truths of life. In His teaching Jesus manifested this ability in the superlative degree. He asked questions which the best thought of the human mind has been busy ever since seeking to answer. One day He asked this question: "What doth it profit a man to gain the whole world and forfeit his own life?" That is the way it is translated in the best translations. "What doth it profit a man to gain the whole world and forfeit his own life?" Now that is one of the most searching questions that has ever been propounded. If any man thinks that question through to the end and answers it by clear decision of his mind and resolution of heart, he thereby fixes on a certain standard of life that henceforth will affect his conduct. But this question, like a good many of Jesus' questions, has missed its practical force in the life of men and their thinking, because it has been so grievously misunderstood. Notice in the first place that Jesus does not ask what doth it profit a man to gain *this* whole world and forfeit life in the next, although that is the way, isn't it,

that this question has very often been interpreted? It has been a favorite passage for quotation by those who feel that there is an essential incompatibility between having a good time here and having it hereafter. You know there are people who feel that you just have to choose, that if you are to gain in this world, you are bound to lose in the world to come. You just have to take your choice. I remember an illustration that I heard in a sermon in my boyhood, illustrating this interpretation of this text. I remember it very vividly. A man climbing through the mountains sees a cluster of beautiful flowers on the face of the cliff. He determines to secure them. He makes his way with difficulty to where they grow and plucks them and holds them before him. He feasts his eyes on their beauty. He inhales their fragrance. Then, suddenly, his slender foothold gives way, and he is hurled into the canyon below. What has it profited him? He had enjoyed the flowers for a moment, but had forfeited the years of life that he might otherwise have enjoyed. "Just so," this dear old preacher said, "it is folly to grasp pleasures of this life and thereby run the chance of forfeiting all the delights of the world to come." That is what he thought Jesus meant when he put this question. But that isn't at all what Jesus says or what He is talking about. All the verbs here are in the present tense. He isn't setting one world over against another world. What *doth* it profit here and now to gain the whole world and forfeit one's life? Indeed, nowhere in Jesus' teaching is the idea set forth that an anæmic life here insures a full-blooded life hereafter, and vice versa. The caterpillar has to live for a time as a worm before it gets wings, but Jesus never taught anywhere that man had to pass through any such caterpillar experience. There is absolutely nothing of the worm philosophy in Jesus' teaching. On the contrary, Jesus was constantly saying such things as this: "I have come that ye might have life and that ye might have it more abundantly." No one ever catches the meaning of Jesus' gospel who thinks that life here must be narrow, cramped and confined in order to gain a life hereafter.

Well, then, does Jesus mean this? Is He urging men not to wear themselves out physically when He says, "What shall it profit a man to gain the whole world and forfeit his own life"? Is He thinking about a man, or a girl, wearing himself or herself out getting things? We see a man striving night and day in a feverish desire to get wealth. We say, "Why, how foolish! What is the use of killing yourself? Suppose you get this wealth and then have used up your

*Stenographic report of address given at the Y. W. C. A. Student Conference, Blue Ridge, N. C., June 4, 1921.

life?" Does He mean that? No. In the context you will find Jesus talking there about giving up this earthly existence by finally going to the cross and being crucified, and Peter takes Him and rebukes Him. That isn't Peter's idea of life. "Be it far from thee, Lord. Save thyself." Jesus says, "Peter, thy advice is well intentioned, but you talk like a man and not like God, for whosoever seeketh to save his life in the way you suggest shall lose it." There is something better than saving your physical life. It is very evident that Jesus' use of the word life here is not synonymous with existence either in a future world or in this world. It is something infinitely larger and richer and higher and deeper than that. I believe Jesus' use of the word life is the key to His teaching, so let us see if we can get into our minds His meaning of the word life as distinguished from existence. Here is a rock that lies in the bottom of the ocean. It has existence, but no one would say it had life. But clinging to it is a sponge which, though it resembles the rock, differs from it by its possession of animal life. The sponge breathes, eats; there is life there. But is this the fullest meaning of the word life? No. It is the life of the sponge, the narrowest, meanest, poorest form of life we know. It is not the life of a fish, which has freedom of motion, sight; it is not the life of a bird in the heavens above that has flight and song and the joys of mother love. It is not the life of thousands of other creatures to whom God has given life. That is to say, the word life takes on a new meaning with every rise in the scale of being, and the forfeiture of life is a different thing in each case. If that sponge should lie functionless like the rock, it would forfeit its life; if that fish should lie motionless like the sponge, it would forfeit its life; if that bird should never spread its wings, or open its throat in song, it would forfeit its life. Now Jesus' question is this: "What doth it profit a *man* to gain the whole world and forfeit his own life"? the distinctive life of a man as over against that of a sponge or a fish or a bird or anything else. We see that the question drives us to ask another.

WHEREIN DOES A MAN'S TRUE LIFE CONSIST?

First of all, Jesus has told us wherein it does not consist, and unless you young women are very different from the young women I know North, it is worth your while to pause a moment and listen to Jesus' negative answer to this question. "A man's life consisteth not in the abundance of things that he possesseth." Why we thought it did, didn't we? A man has twenty-five thousand dollars, but his life isn't very full and satisfactory—but, if he could get one hundred thousand, or say a million, ah, then he would live! A family has a Ford. The family life doesn't seem absolutely complete and satisfactory, but if it only could get a great touring car or a limousine, or perhaps both, ah, then

they would live! Did you ever feel like that? Have you ever thought that if you could get a few more *things* then you would begin to live? And have you any idea where you would stop? Have you any idea you would reach a place where you would say, "Now for fullness of life. I have got it all, because I have got things"? I don't know how it is with you, but I know that in the North this is the bane of our civilization—this idea that fullness of life comes from an abundance of things.

" 'Tis life of which our nerves are scant,
More life and fuller that we want."

That is the cry of your heart, the cry of mine and of men everywhere. More life, fuller, richer life! And inasmuch as fullness of life seems to come from abundance of things, then the goal of endeavor, the *summum bonum*, must be to get more things; more houses and land and jewels and clothes and automobiles; more things, until life resolves itself into that wild scramble for more things that leaves us no time for enjoying what we have. That covetousness that drives us into a fever of acquisition and tosses us on beds of restlessness—that covetousness of things which Paul says is idolatry. Now Jesus would say this is all a pitiful mistake. It is right for you to long for life; that is no mistake, to long for a richer, fuller, more abundant, more joyous life. You never can long for as rich a life as God wants to give you, but Jesus would say you are on the wrong track. You never get fullness of life in this way, for a man's life consisteth not in the abundance of things that he possesseth. And if we should stop long enough in our mad rush after things to think it through, we would see how true this word is. I know in the North a man who a few years ago built a beautiful new home. In that home he built a beautiful wainscotted room for a library—panelled oak, a beautiful room. He went down to a publisher in his city and said, "I want you to send me up two thousand books for my new library. I want such and such a size to fit my shelves, and such and such bindings to match my walls." The bookseller said, "Yes, sir, now let's make a list of books that you will want." "Oh, suit yourself. I shall never look at a one of them." That man had two thousand books in his library, and his life wasn't enriched by one of them. It would have been the same if he had had fifty thousand. John Bunyan in Bedford jail had two books, the Bible and Fox's Book of Martyrs, and he lived a more intellectual life in a week than that rich man would in a year, because a man's intellectual life consisteth not in the number of books in his library. I know a man in New York who financially controls an orchestra, and in the winter he and his wife give a series of recitals in their home, and this orchestra plays the masterpieces of the greatest musicians the world has ever known, and this

man moves on the edge of the circle and confesses to his friends that one piece gives him as little pleasure as another. On the other hand, not long ago I ran across a little Italian girl, about nine years old, who lives with her father in a wretched little room. Her father has an old, cracked violin which he plays in the evening at the end of the day's work, and this child sits on the edge of the bed, the only place to sit in the room, already rapt in anticipation as her father tunes up this violin, and soon she is far, far away from that wretched tenement—blissfully flying through the Palace of Music that the rich man has never entered. For a man's æsthetic life consisteth not in the number of musical instruments he controls. This is enough for you to see what I mean; that life for a man is never ministered to by things that are simply on the outside—that a man's life is never really enriched by the things that minister to his body, but only by those experiences that minister to his soul. There is where the man differs from the fish, the sponge, the bird and all the lower creation. The essential thing about you is that you are a spirit. You are mind and feeling and will. You are personality. Now a man's life must consist in things which minister to his personality and to him as a spiritual being, and this is what Jesus tells us is the case.

THAT WHICH MAKES LIFE ABUNDANT.

This is Jesus' positive answer to the question, Wherein doth a man's life consist? "This is life eternal," Jesus said, and when He uttered the word "eternal" He did not refer merely to the extent of life, but He referred to its content. He didn't refer merely to the length of life, He referred to its depth and its height and its breadth. It is life that is full and rich in all directions. "This is life eternal," Jesus said, "to know Thee the only true God." Now I can see some girls just sinking back and saying, "Well, here we are. I thought we were going to get something real, and now Mr. Keeler is going to tell us that eternal life after all is in knowing theology." No, I am not going to do anything of the kind. I am sure if I did some one would say, "I know a very wise theological professor, and he doesn't impress me as one having richness and fullness of life. I wouldn't like to be like him." Well, of course, theology isn't knowing God, it's knowing about God. Jesus isn't talking about knowing about God. He is talking about knowing God. There is a vast difference between knowing about God and knowing God. I have known about these mountains here for years. Friends of mine have come back wildly enthusiastic about the beauty of these mountains, and I have known about it, but I have never known it until a few days ago when I came down into this country, and now I can be as enthusiastic as anybody. I know from my own experience. I have known about mother

love all my life. It was mother love that cast a glow about my early days just as it did about yours; but coming down on the train the other day there was a woman sitting near me who, from her conversation with her companion, evidently had been ill and had been away from her home for weeks or months, and I heard her ask as the train drew into a station: "I wonder if he will bring her down?" When the train drew in, this woman, scarcely able to wait another minute, exclaimed with joy when she saw a man with a little girl on the platform, and she rushed out and clasped the child in her arms. She stood clasping the child as long as the train stood there. I realized I hadn't known or never could know mother love in that way. I know about it. That is to say, the word *know* in the New Testament means that knowledge which comes from first-hand experience, and the eternal life that Jesus talks about, that comes from knowing God, is the knowledge of the experience of entering into the very life that God Himself has. Is that possible? Of course, we never can enter into God's life in its completeness, but we can enter into God's life really, and only as we do so shall we enter into the life that you and I might all have and which alone is the life abundant. I think I can show this to you in just a minute. There are three little definitions of God in the New Testament which I like to use, because they are so short and so simple and so clear. There are only three words in each one. The first is this: "God is Spirit." He is not body. This world that we see is His making, and He manifests Himself through it, but that isn't God. If God were body, we couldn't know Him; but He is spirit, and you are spirit, and I am spirit, and we get to know one another because we are spirits, and we can know God because we are spirits and God is spirit, and we do get to know God just to the extent that we live the life of the spirit. That is to say, to the extent that we live not for sensation but for inspiration, to the extent that we live in the realm of the ideal, in the realm of ideas, in the realm of the true and the beautiful and the good, to the extent that we live there on that plane rather than down here are we entering actually into the life of God. And Jesus says that this is the life abundant; that the life of sensation, the life that has to do merely with bodily interests, is a lower kind of life; that the abundant life is in the realm of thought, beauty and goodness. I think that some of you girls will prove this in your own experience in the next ten days. Here you are gathered together where you don't have to think about anything that concerns your physical comfort. You are here where you are giving yourselves to thought and to the ideals of life and giving yourselves to truth, to goodness, and when you go from here, if I am not very much mistaken, you will be saying, "I never lived so much in ten days as I have in these ten days at Blue Ridge." It will be be-

cause you have been living here in the realm of the Spirit.

Here is a second definition. God is Light, and in Him is no darkness at all. There is an outlook on the character of God; perfect in holiness, spotlessly pure; and in so far as we live the life of character, of moral integrity, of truth, of purity, of honor, in so far as we live there we enter into the life of God. We live the very life that God is living; and here again let me say, simply as a testimony from my experience, that the life of character is as a matter of fact the only life of durable satisfaction. I think sometimes young people get the idea that moral law, moral convention and proprieties are simply barriers that keep them out from something. Oftentimes in riding through West Chester County, where my home is and where there are many beautiful estates, we say, "Well, let's drive out through such and such an estate today." But when we come to the entrance to the estate, we find a gate locked and we are irritated and disturbed. I think oftentimes young people get the idea that the moral law is simply a series of barriers against the estates that would be very beautiful to live in. That isn't what it is really. A few days ago I was in the mountains of Tennessee, and when riding sharply around a curve I noticed a cement wall had been placed there. It is a very unusual thing to see, and I remarked on it to my friend. He said, "Yes, we leave most of our precipices unguarded, but so many people have gone over here that the county built a wall." I didn't become irritated because that wall was there. That is what really the moral law is. It isn't a gateway to shut us out from fine, beautiful estates of life. It is a protection to keep us from going over the precipice where so many lives have been lost, so many have been mortally wounded, and as you come along in life you will discover this for yourself. You will find that after all Jesus' way of life and the way that God has set before us, is the only way of life that keeps us from ruin and from loss, and that the moral law is simply a safeguard or a guidepost on the highway. This is Jesus' point—that life eternal, life which is full and rich, is the life of character.

Finally, this is the third definition: God is Love. There is an outlook on the disposition of God, the disposition of love, of good-will toward you and toward

me and toward everybody. Now in so far as we live the life of love, in so far as, that is to say, we live the life of good-will, wishing others to have just as rich a life as we ourselves—in so far as we live in that realm of good-will we enter into the life of God. This is what it is to know God. It is not to know theological terms; it is to enter into, in our own life experience, the life of the Spirit, the life of character, the life of good-will. In so far as we enter into that life we find that we are in the life of the eternal. Sometimes when I read the Gospels and see how beautiful is the life that Jesus lived, that he sought so earnestly to have men live, and then think how many of us are wasting it all, giving ourselves to the mere details of physical existence, going off like rebellious children this way and that, away from the will of God just because we are so foolish and so silly, it seems to me infinitely sad.

A number of years ago I was returning from a trip into the Rockies, and we were coming down out of the great mountains across the foothills. We came toward evening one day to a foothill which was the last from which we could get a good view of the Snowy Range. We stopped our horses and turned around and looked back at the mountains, the setting sun touching them with every color, lighting them up with a wondrous glory and majesty. At the foot of the hill we found a cabin and stopped for a drink of water. A tired looking woman came out of the cabin and we thanked her for the water, and I said, "It must be a great thing to live where by climbing that hill you get such a wonderful view of the Snowy Range." She said, "I haven't seen the Snowy Range in four years. I am so busy washing, getting meals, I never see the Snowy Range." It seemed to me a very pathetic thing that this woman should settle down content in the shadow of a foothill when she might now and then get something of the exhilaration of the majesty and beauty of the great mountains. And yet I don't know that she is so different from many, many, many women who give themselves to the details of existence, merely physical sensations, to the lower, petty interests of life, and never climb to where they could get the inspiration and the exaltation of life. God keep us from it! God make real to us this truth that Jesus uttered, that this is life, full, rich, abundant, here and now and forever, this is life—to enter into the life of God!

IN the last issue of the VOICE we presented a list of the addresses which were given at Blue Ridge during the summer and mentioned the fact that most of them were to be published during the year. In this issue, for the sake of those who have been inquiring, we are indicating some of the outstanding addresses which have appeared in the back numbers of the magazine. Many of the back numbers are available, should you desire them. Price, 15 cents each.

"The Gospel and the New World," Robert E. Speer.

"Moral Gains of the War," Robert E. Speer.

"Service," Robert E. Speer.

"The Church in the New World," F. S. Brockman.

"Does Christianity Work?" Fletcher S. Brockman.

"The Secret of Success," Fletcher S. Brockman.

"Faith," Fletcher S. Brockman.

"Prayer," Dr. O. E. Brown.

"The True Freedom," Dr. O. E. Brown.

"The Challenge of the Hour," Raymond Robins.

"How to Find Your Life Work," J. Campbell White.

"Women and the World's Morals," Dr. Eleanor Bertine.

"Decision of Character," Dr. E. M. Poteat.

"Pagan-Mindedness," Dr. E. M. Poteat.

"Singleness of Aim," Dr. E. M. Poteat.

"The Human Factor in Industry," Chas. R. Towson.

"The Kingdom of Heaven," Dr. Thos. Graham.

"Spirituality," Henry Sloan Caffin.

"Prayer," Rev. Wendell P. Keeler.

"How the Other Half Lives," Dr. Richard Hogue.

"The Challenge of the Church," Dr. Richard Hogue.

"The Sacrificial Element in Life," Dr. Edwin Mims.

"The New Chivalry," Dr. Winfield Scott Hall.

"The Challenge of Christianity to Young Men," Dr. J. L. Kesler.

"The Need of Fellowship," Dr. Chas. Gilkey.

"The Good Samaritan in Modern Industrial Life," Dr. Chas. Gilkey.

"Religion and Our Fullest Selves," Harry Emerson Fosdick.

"Immortality," Harry Emerson Fosdick.

"How Are You Building?" Harry E. Fosdick.

"A Call to Service," Dr. W. L. Lingle.

"Is Not This the Carpenter?" Dr. M. Ashby Jones.

"The Faith of Childhood," Dr. M. Ashby Jones.

"Something More," Sherwood Eddy.

THANKSGIVING AMONG THE PINES

By ELLENE RANSOM

Member of the Blue Ridge Working Staff, 1921

The pines lift up their silent arms of prayer
Across the beauty of a sunset sky,
And in the whisper stealing thru the air
I catch a soft "I thank Thee!" flung on high.

The pines are glad. They too regard the day
Of thankfulness. They praying stand
As if they know the presence of the Lord
In yonder kindling cloud, and feel His hand.

What Is Your Christmas Problem?

SEE PAGE 16

Dear Reader:

We hope you have been enjoying the VOICE. Won't you help us make it a greater success by sending it to one or more of your friends? One dollar will send it anywhere for a whole year. Please *obey that impulse* today and fill out the attached slip and mail it to us.

Cut this out and mail to

THE BLUE RIDGE VOICE, Nashville, Tenn.

Enclosed find \$1.00, for which send the VOICE for ONE YEAR to:

Name

Street

City State.....

Sent by

The Problem of Y. M. C. A. Leadership



OCTOBER 11, 1921, marked the one hundredth anniversary of the birthday of the young man who was the founder of the Young Men's Christian Association. Throughout the movement the day was appropriately observed, most conspicuously, perhaps, in Chicago, where in the presence of over three hundred of the leading laymen and secretaries, a great banquet was spread and where President Weatherford of Southern College, Y. M. C. A., gave the address on the founder of the Y. M. C. A. In Southern College chapel, too, Professor J. J. King, Department of Association History, gave a most interesting resumé of the life of Sir George, which was followed, fittingly, with two addresses by Dr. Gossard, Student Secretary of the Southern Region, on his impressions of Europe, based on his recent tour of inspection of student and economic conditions there. It was an object lesson in the development of a great institution, in interest, program and world opportunities.

It is with grateful hearts that Y. M. C. A. men look back to the instituting of the first Association in 1844, with its volunteer leadership, small scope of work and membership of twelve, to the present development to a world-wide institution, a million and a half members, nine thousand Associations, property valued at almost one hundred and fifty millions of dollars. That such growth can take place in the span of less than two generations is indicative of the God-given vision put into the heart of one man who loved his fellows and worked with them to a purpose.

The efforts of the Y. M. C. A. have been crowned with transformed lives, utilized talents, bettered human relationships, conserved spare time transmuted into intellectual accomplishments, scriptural understanding and good health. The results have been only in proportion to the *vision* and the *preparation* of the secretaries who have organized the volunteer and employed forces for community service, through transformed individuals.

Far more could have been accomplished had there been more envisioned and prepared secretaries. In many instances present Association organizations are weak, lacking force and prestige because of a lack of virile, foresighted and farsighted trained secretaryship. On the other hand, when the territory, unoccupied and waiting for development, is compared in extent with that which is being served, even inadequately, the need and the opportunity staggers the vision for service and the faith for its accomplishment.

Mr. S. Wirt Wiley, General Secretary of the Minneapolis Association, Chairman of the Conference on Association Profession, states in his recent report:

"The most serious problem confronting the organization now, and one we must set about aggressively to solve, is to *secure* and *maintain* a sufficient number of *competent* employed officers.

"For twenty years or more there has not been any difficulty in securing *enough* men. The applications far exceed the demand. The problem is, and has been, to *get the right kind of men—to properly train them*, and then to keep them in the secretaryship until they have rendered their full measure of service."

During the past ten years the number of employed officers has almost doubled, increasing from 2,915 to 5,173, but, says Mr. Wiley, "We are likely to be grossly deceived, however, as to the significance of this total of 5,173 employed officers. Two thousand have been in the service less than three years (and who are participants neither in the Insurance Alliance nor Retirement Fund.—Editor). From past experience we may expect nearly half of this group to drop out within the next three years. Another thousand are deficient in experience, training or native ability to such an extent that they are capable of carrying no large responsibility. Our real profession consists of only about two thousand men."

During the past ten years, 12,064 men have entered the Y. M. C. A. service and during the same period 9,986 have left the service. It is appalling in contemplating this shifting personnel to consider the waste involved; the expense of recruiting, loss of time in adjustment, impracticability of service with the impossibility of vision or farsighted program.

It may be interesting to note the sources of supply of the recruits for 1920:

Entered from business.....	49%
From school or college.....	26%
From teaching	10%
From pastorate and other religious work	6%
Miscellaneous	9%
	<hr/>
	100%

Let us compare with the above a corresponding set of figures for those leaving Association work in 1920:

Entering business	51%
Entering school or college.....	13%
Teachers	7%
Entered pastorate and other religious work	10%
Army and navy.....	9%
Miscellaneous	10%
	<hr/>
	100%

Significant is the emphasis now being placed on the kind of men needed for the Association ministry or secretaryship; that the recruiting shall be tintured with the necessity for establishing the profession as a life work. The Retirement Fund is but one of the many indications of the deep conviction of the brotherhood of the paramount issue for stabilizing the employed staffs. If for no other reason, the tremendous turnover and its cost is waking up members of the boards and general secretaries alike.

Twenty-three and one-half per cent of the employed officers of North America left the work last year. Of those leaving:

31% had served less than one year.

57% had served less than two years.

87% had served less than five years.

Dr. John R. Mott in his address to the Employed Officers in convention, held at Lake Geneva, stated that one of the most serious grounds "of concern is the clamant need of *more first rate men* in the secretaryship. We must admit that the *average standard is much too low*. The growing magnitude and complexity of the Association and the multiplied grave problems which press upon the leadership of the Association demand stronger personalities, men better furnished and better trained, men with a fixed purpose to devote their lives to the work. We must lay stronger hold upon the ablest, all-round college men, and we must be more thoroughgoing in trying them out. The recruiting must be more on a selective basis. The call of Almighty God to enter the work should become the great factor and without it men should hold back from entering the work. . . . The failure of leaders to invest their own time, thought and intercession in finding and coaching candidates and in making personal friendships with promising young men is one of our gravest failures. The General Secretary and senior members of his staff must find their chief glory in working and living through their younger men. The mistaken economy of Boards of Directors in paying inadequate salaries to the younger men and to men who do not bring monetary value to the Association must be corrected. We must back our training agencies to the limit. The Association colleges were never more worthy of our generous support."

The success of the Association movement, then, depends, first, upon the right personality; second, a life career motive, and third, upon adequate preparation or experience. It is a truism that the longer the preparation for a given service the longer will be the years put into that service. Of all the factors in the leaving of the Association work, two stand out: the one, the lack of vision as to the Association being worth putting a life into it, showing no life motive upon enter-

ing; the other, the impracticability of rendering the service because of incompetence and lack of knowledge or experience as to the requirements.

The standard of training for employed officers as set forth by the International Convention is a full Association College Course. If there is lack in some quarters, perhaps the reason may be found in the fact that scarce twenty per cent of the entire group of Association secretaries had had college training, and this includes the four per cent who have graduated from our Association Colleges. Statistics show that the largest portion of secretaries having the longest and most efficient years of service are college-bred men. Those who were in the forefront of organization during the recent World War were largely from the foreign field, where not only college training is required, but life motive, executive ability, ability to train others, broad thinking along international and interracial lines, courtesy, sympathy, poise and co-operation with those of differing tongue and habits of thought. One great denomination has announced that "All great missionaries have been trained men." One Christian statesman has written, "The Association must have trained leadership, or cease to talk about being a great religious movement."

When General Secretaries and members of Boards of Directors begin thinking in terms of efficiency, programs for five or ten years, a service to a whole community, instead of from week to week to particular groups, planning for real achievement and not being hindered by the break of the beginning of the summer season just ahead, then the goal set by the Conference of Employed Officers, for at least half the employed officers in the next decade to be college men and not less than twenty-five per cent to be Association College trained men, will not be far away.

The local Association has the contacts, it has the knowledge of men, can check up on the full life interests of potential leaders and must concern itself with the recruiting of high-grade young men for its own staff and for the brotherhood at large. It must also look to the future and concern itself with backing the Association College in its region and support it with money and with men. On the other hand, it should demand from the college a full measure of service in assistance with local problems of training and in research work along definite lines.

Southern College of Y. M. C. A. is seeking to perform its task. In vision, in religious fundamentals, in technique, in supervised practice, in standards of study and service, the brotherhood will find it measuring up. That strong men are attracted to an institution of purpose is evidenced by the fact that at Nashville this year one-third of the student body are college men doing graduate work for the Master's degree.

Asheville, North Carolina

"Land of the Sky"

BATTERY PARK HOTEL

Enjoy the Home-like Atmosphere of this World-Famous
Commercial-Tourist Hotel

AMERICAN PLAN

WILBUR DEVENDORF, *Manager*

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

M. V. Moore & Co.

Exclusive Ready-to-Wear

FOR MEN, WOMEN AND BOYS

Luggage and Sporting Goods

Special Club Prices on Uniforms and Equipment

11 PATTON AVE.

ASHEVILLE, N. C.

"CAROLINA SPECIAL"

Superior Milk Products

Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS
(Blue Ridge Official Photographer)
ASHEVILLE, N. C.

The Christmas Problem Solved

Send the Blue Bidge Voice to your friend or relative for a year! If you will fill out the blank on page 13 and mail it to us by December 15 we will gladly notify that person by Christmas eve, telling him or her that you are sending it as a Christmas greeting—to be enjoyed for a whole year!

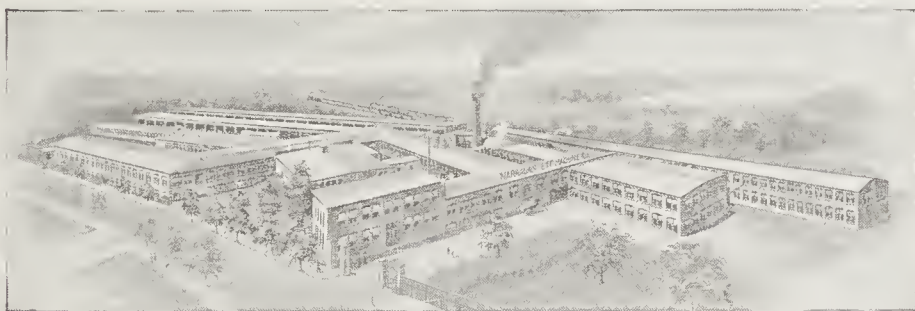
DO IT TODAY!



“THE BLACK MOUNTAIN AUTO COMPANY”

The Authorized Service Cars for All Incoming and Outgoing Conferences
Fare 50 Cents Each Way

OFFICE AT
BLUE RIDGE AND BLACK MOUNTAIN, N. C.



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co
PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

BENSON PRINTING COMPANY

COLLEGE ANNUAL EXPERTS

SCHOOL WORK OUR SPECIALTY

136 FOURTH AVE., N.

NASHVILLE, TENNESSEE

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR TERMS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
TERM WITHOUT HANDICAP

FIRST TERM—SEPTEMBER 27 TO DECEMBER 22

SECOND TERM—JANUARY 3 TO MARCH 21

THIRD TERM—MARCH 22 TO JUNE 2

Held at Nashville, Tenn.

FOURTH TERM—JUNE 13 TO AUGUST 28

Held at Blue Ridge, N. C.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing fifteen million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

Southern College of Young Men's Christian Associations
NASHVILLE, TENNESSEE



Wesley Hall, the present home of the Southern College.

The Blue Ridge Voice

Library
Univ. of N. C.
Chapel Hill, N. C.

"Good morrow is glad Christmas Day,
To you my happy greeting;
All Yuletide blessings with you stay,
E'en though the year be fleeting.
May you know health and happy days,
Throughout the year that's dawning,
And walk in pleasant ways
Until next Christmas morning."

"A bright New Year and a sunny track
Along an upward way,
And a song of praise on looking back
When the year has passed away,
And golden sheaves, nor small, nor few!
This is my New Year's wish for you!"

DECEMBER, NINETEEN TWENTY-ONE

The First Christmas Anthem

JAMES PEELE PARKER

Judean Night had wrapt with silence round
The pastured hills near Bethlehem,
And timid flocks, a safe repose had found,
As prayerful shepherds guarded them;
When angel hosts, a chorus flung, from out the starlit sky,
Startling all that silence into holiest melody.

The shepherds listen'd, and their hope grew strong;
Listened with abated breath,
To catch that first great Hal-le-lu-jah Song
Of Love's full victory over death—
Of Peace, on this old war-scarred earth by sin defiled—
To come through faith in Mary's God-Begotten-Manger-Child.

That they might prove with eye and questioning
The blessed song their ears had caught,
Those shepherds hasten'd to the village inn,
To seek the Child that Heav'n had brought;
Hasten'd wondering to that lowly rock-hewn, haloed stall,
And found the prophesied Messiah, the Lord of All.

No watchful shepherds now their vigils keep
On sad Judea's deserted hills,
But o'er them the sorrowing angels weep,
While Prophecy its word fulfills;
Methinks our Savior, too, now looks through tears on Bethlehem
As once He did, long years ago, on proud Jerusalem.

But the music of that Heav'nly Anthem,
Which rang the first glad Christmas in,
Swells forth today o'er Earth's remotest hem,
Making Jew and Gentile brethren;
So now 'tis ours, to carry on, beneath that Sweet Refrain
Until it breaks in holy joy o'er Bethlehem again.

Black Mountain, N. C., Christmas, nineteen twenty-one.



THE BLUE RIDGE VOICE

Volume III

NASHVILLE, TENN., DECEMBER, 1921

Number 3

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

J. J. KING, Editor and Manager

DR. W. D. WEATHERFORD, Consulting Editor

H. W. SANDERS, Assistant Manager

The Sovereignty of Good Will*

DR. CAREY E. MORGAN



HE text to interpret the theme of the morning is a word of our Lord recorded in the eighth verse of the twenty-third chapter of Matthew's history: "One is your Master, even Christ, and all ye are brethren."

What is the supreme task of our times, the plural task, if I might put it so, of Christian civilization? Would you answer in terms of agriculture? Some important truth might appear. In terms of commerce? Of manufacture? Of industry? In terms of science? None of these is to be thrust aside. In terms of invention? It seems to me we must answer in terms of religion, and we must say that the supreme task, the plural task of our times, is to make good will authoritative over the life of the world.

We have had a recent exhibition of what hate can do. We have seen the world torn apart. We have seen a deep gash cut in its side. We know how sore wounded it has been and that it has not yet recovered from its wounds. We stood by and watched hate fetch war out of the underworld, out of the submerged past, cut of the buried centuries, fetch it out again and turn it loose on the world; a tornado of terror, a whirlwind of wickedness, a maelstrom of madness, a broom of brute strength, a conflagration that water could not quench, that only blood could extinguish, a flood that threatened to drown the world, whose turbid current could be dammed only with the bodies of our dead. We stood by and then we were driven in and we saw what hate could do and we know what it can do again if it is left to have its way in the world.

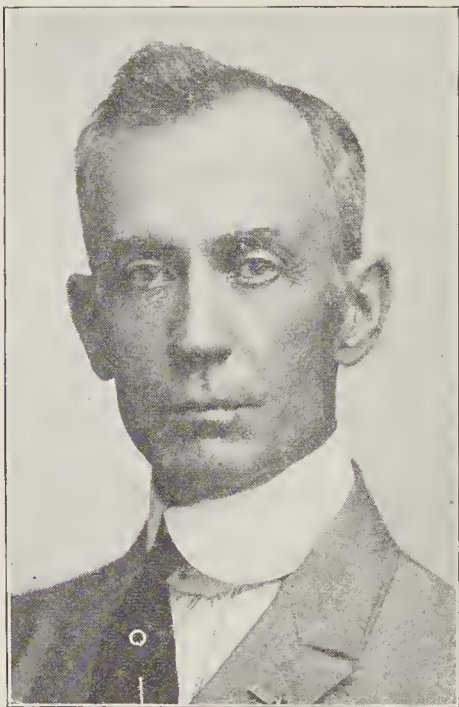
HUMANITY AND BROTHERHOOD

Max Miller, an authority on language, said that the Son of Man gave two new words to the world's speech; these words are humanity and brotherhood. It is for this generation and the generations that follow to emphasize and interpret these words and to translate them into life.

There is that word "humanity." There is a song in its syllables. It is a prophetic word, foretelling that day of God when nations shall beat their swords into plowshares and their spears into pruning hooks and when they shall learn war no more. It is a word that carries in the very heart of it the idea of the unity of the race, an idea that is easier for us to comprehend than in times long gone. The world is one world now. The world is just one neighborhood now. The world is a small world now. It was always a small world to the man who had a big heart. God made it as small as He could to make it as big as He did. He made it round. Modern inventions, the telegraph, the telephone, the wireless, the cable, the railroads, these are just so many great girths that are being drawn taut and so are compressing the earth's compass. The steamships that ply to and fro are just shuttles that weave the continents together. Islands have come to be stepping stones on which good will may stride across the seas. The world is just one world now. Did not America feel the pain of Europe? Did not the whole world bleed from the wound in the side of France? The world is just a whispering gallery now, so that we of the West can hear the hunger cry of the mothers and the babes in the Far East, can hear and can send our answer as if it were a wireless answer by way of the throne of God. That word carries in its heart the idea of the unity of

*Stenographic report of an address given at the Southern Summer School for Social Service and Christian Workers, Blue Ridge, N. C., August 14, 1921.

the race, an idea to which we are friendly now, friendlier surely than in the past. We can comprehend more readily what the word of God means which says that He "hath made of one flesh all the nations of the earth" and "the whole family on earth is named in Him." So humanity is our word—not provincialism, not sectionalism, not racialism, not nationalism, though no one shall go before me in the emphasis of patriotism; not class, nor sect, nor party, but humanity—our Lord's word. We are to have wide horizons. We are to have elbow room for our thinking. We are to have outstretching distance for our friendships.



DR. CAREY E. MORGAN

And there is that twin word "brotherhood"; also our Lord's word. I like that word. It throbs on my tongue. I can feel its heart beat. It has a full pulse. It is alive, alive with love. It is crowded with sympathy and it is a crowned word too, because it belongs in the royal speech of the King of kings.

Now it may be difficult to think or say, but I believe that the idea of brotherhood is yet to be regnant over the life of the world; that it will annul the law of tooth and claw; that it will abrogate the law of the jungle, and will ultimately conquer the sometimes conquering forces of the mailed fist; that the great doctrine of brotherhood will yet be builded into social fellowships, into industrial relationships, into international recognitions and obligations. Middle walls of partition will be broken down. National animosities and provincialisms must ultimately give way to wider sympathy. Race antagonisms must ultimately yield to the larger love, manifest in the good will and the good news of the gospel of the Son of Man. Surely that day of God comes on apace, that day of God and good will. "Out of the night the world rolls into the light. It is daybreak." Is it not daybreak? Daybreak! The first

hint of the morning which you get from the summit hill in this mountain land! "Daybreak everywhere!"

In spite of the recent out-of-date outbreak we have made progress in this idea of brotherhood even among nations. Do you realize that there was a time when there was no such thing as International Law? That means that there was a time when no nation recognized any obligation in law or equity to any other nation. If Rome made prisoners of war, they were chained to chariot wheels or they were sold into slavery, or they were fed to wild beasts to make a holiday. We have come a long way in the right direction since those days, and better and bigger days are just ahead. I find what I hope you will let me call "fields of brotherhood," as if they were big gardens of good will. I find them in many places. I find them in the church. I find them in the basic democratic principles of the public school. I find them in legislation against child labor. I find them in increasing emphasis of justice in industry. I find them in fraternal organizations—little gardens of good will, fields of brotherhood. These fields of brotherhood will multiply in number and increase in size just as clearings in the American wilderness increased in size and multiplied in number until the whole wilderness blossomed like the rose. This day toward which we look may be delayed by social ostracisms, by snobbery in the schools, by schism in the church, by treason against God even in so-called Christian nations, but it is the "one divine event toward which the whole creation moves," and God will have His way.

COMMON ENEMIES OF HUMAN LIFE

Now this sense of kinship requires that we shall combine to conquer the common enemies of human life. There are four great units of civilization: the home, the school, the church, and the state. There are four great enemies of civilization: disease, ignorance, poverty, sin. The enemy of one of these units of civilization is the enemy of all of them, and all of these enemies are destructive. And so these constructive agencies—the home, the school, the church, and the state—must come into a greater Quadruple Alliance, a recognized, authoritative, militant, binding alliance to conquer these common enemies. The enemy of one is the enemy of all. Disease is not only the enemy of the home; it is the enemy of the church, the school, and the state. Ignorance is not only the enemy of the school; it is the enemy of the home, the church, and the state. Poverty is not only the enemy of the state; it is the enemy of the home, the church, and the school. Sin is not only the enemy of the church; it is the enemy of the home, the school, and the state. There ought to rise up prophets of God who shall call in tones that are trumpet-like for an alliance, a recognized alliance of the home, the school, the church, and the state to conquer these common enemies.

We must combine to conquer disease. We have made a beginning. Do you not see how the church and the state and the school have lined up as mighty allies of the home in this one-time unequal battle? We have made a beginning because we have come into unity of effort. The time was, you know, when the blind were left to their own devices. Their pitiful perils made little appeal to a pitiless world. Now we go back of their birth to help them. We teach their mothers how to keep these windows of the soul clean, so that the light of God can come through, and we teach the fathers that if they poison their blood with sin and its accursed diseases, they are likely to become the fathers of blind children. The time was when the mentally sick were left to wander among the tombs as if, God pity, they were trying to find one in which they might have rest from mental torment; poor wrecks of men, with the light of reason in partial or total eclipse. They were left to the pitiless ministry of the storm or the bitter charity of the open field. Not so now. We have built shelter for them. We have trained nurses to guide them and physicians to treat them, in the hope that they may be brought back from mental chaos to orderly thinking again. We have made a combined effort in this fight against disease. There was a time when each man stood guard as best he could in his own doorway. Now whole cities and states and nations even combine to conquer these spectral allies of Death. We have conquered yellow fever and smallpox and we are getting the victory over typhoid fever and, ultimately by this combined plan of attack and defense, we will get the victory over tuberculosis. But do you not see that back of every sanitary regulation, back of every health board, is the social conscience, the conviction that we are members one of another, that we are our brother's keeper, that no man liveth unto himself, no man has typhoid fever unto himself, no man dieth unto himself; a recognition of the fact that selfishness, separate individualism, is social and civic and economic suicide?

So this alliance of which I speak, militant, authoritative, recognized—the home, the church, the school, and the state—must come into open warfare against ignorance. More than ever the home and the church and the state must be the stout allies of the school because ignorance is dangerous; it is passionate, it is irresponsible, it is inflammable, it is anarchistic, it is full of dynamite. It is the thing that threatens the world today in a supreme fashion. The time was, you know, when it was thought it was nobody's business if a father wanted to let his child grow up in ignorance. We know now that we have the same right to demand that he care for the mental health of the child as to demand that he keep his premises clean. His open cesspool is dangerous to me. So is his ignorant off-

spring. We must emphasize the truth that illiteracy is a civic, a social, and economic question having to do with law courts and fiscal balances. We have long had our public schools. We are now having free text books in many states, and free medical attention. We are passing compulsory education laws and laws against child labor, so that a child may have a chance to straighten his back before the load settles, and we are saying to shiftless fathers, you shall not allow your child to grow up illiterate and so become a burden upon us and fill our eleemosynary institutions.

So we must combine against poverty. O, brother mine, this battle must not be left longer to widows and orphans, to the mentally and physically unfit and other *Les Miserables* which have been wounded and left half dead by this arch enemy of mankind. You and others like you must engage in the battle for them. The best minds of the age must plan the campaign. Here is a battle worth while. Here is a crusade to be approved; not a crusade to capture an empty tomb, but a crusade to keep a myriad tombs empty that will be too soon filled by the peril, the pain, the pinch, the grind of unnecessary poverty. If you ask me how this thing is to be done, I may not be able to outline the method. I doubt whether the method has yet been proposed, but I can point out the motive, and the motive precedes the method. If it is compelling enough, we will find the method. We have solved other difficult problems, and I believe as much as I believe anything that we will find a way to solve this problem of involuntary poverty. I am not talking about the shiftless, the ne'er-do-well, the phlegmatic soul, the indifferent, the lazy, but those who try. You and I and others like us must plan this campaign, and the home and the school and the church and the state must conquer involuntary poverty.

Most of all, we must combine to conquer sin. As a minister of the gospel of Jesus Christ I cry to you who are of the homes today and to you who are of the schools, and to you who represent the law, if you are here, I cry unto you. If I could I would put the note of a soul in anguish into my cry. I would cry unto you to see to it that the home and the school and the state are lined up with the church in its battle against sin, for sin is the enemy of all these units of civilization; that thing that has in its name yet the hiss of the serpent, so that you can not speak its name but that you hear that ancient sound; that thing that bends every baby's cradle and blows its hot breath in every baby's face; that thing that crouches at every man's doorway with drawn up, hidden claws and velvet padded foot, like any other beast of prey, waiting for yours and mine; so that fathers and mothers scarce dare to teach the child to walk lest his little legs shall carry him within reach of this wild beast, the thing that turns

(Continued on page 15)

The Attractive Christ *

DR. E. C. DARGAN

YOU will recall the picture given us of our Lord at the feast during the last days of His earthly ministry. There came certain Greeks among those who went up to worship at the feast, who found Philip, and Philip found Andrew, and they came and told Jesus about it. The record does not tell us that Jesus said anything to the Greeks—one of those strange omissions that our curiosity, our interest, would like to have remedied if it were possible. Was Jesus glad to see them? Did He bid them welcome when they were introduced to Him? John does not tell us. He says,



DR. E. C. DARGAN

"Jesus answereth, saying, the hour is come that the Son of Man should be glorified . . . except a grain of wheat fall into the ground and die, it abideth alone." And then he goes on later to say, "My soul is troubled, and what shall I say?" (Jesus in perplexity.) "And there came a Voice out of Heaven that comforted Him, and the multitude thought that it had thundered, but Jesus said, This voice came not because of me, but for your sakes. Now is the judgment" (and the Greek word there is one which we have borrowed and have used in another sense, "crisis"). Now is the *crisis* of this world—it was a solemn hour in history. "Now is the crisis of this world: now shall the prince of this world be cast out." The dominant force for evil is questioned and his

fall begins now. The crisis of this world is on between the Christ and the devil. The prince of this world has come to his critical hour when Jesus was about to die; not to his triumph but to the first premonition of his defeat. In contrast to Satan's defeat, Jesus says, "And I, if I be lifted up from the earth, will draw all men unto myself." These are the words of our text for the evening, the wonderful words of the Master.

THE SOURCE OF JESUS' ATTRACTION

When Jesus said this it was prophecy, but for nearly nineteen hundred years (for the twentieth century has just begun) it has been history. There are three things in these wonderful words of Jesus to which I wish to direct your attention. Let us call the subject which the words bring to mind "The Attractive Christ." Let us think first of the *source* of His attraction, and then of the *condition* of the attraction, and last of the *range* of the attraction. Get that clearly in your minds; the source, the condition and the range of the attractive power of Jesus. The source of the attraction is Himself. The condition of the attraction is the cross. The range of the attraction is all men.

Jesus was the most intensely personal person that ever lived. If you chose to think of it reverently, not flippantly (God forbid), you might dare to say that Jesus was the supreme egotist of history. It is true that He humiliated Himself to become man at all and being found in fashion as a man, He accepted the lowly place of a servant, and when He came to His greatest work, He hid not His face from shame and spitting, and was the lowliest of the lowly. But on the other hand, His self-assertion was sublime, and the very power of His attractiveness was this self-assertion. Our text begins with "I" and ends with "myself": "And I (and it is an emphatic I), if I be lifted up from the earth, will draw all men unto myself." Jesus is the supreme attraction Himself. Dear friends, we miss it sometimes in our Christian thinking and acting. We talk of other things about the Christian religion that are attractive, and there are many other things, but, O, let us never become confused or bewildered and miss the plain path and the main principle. Jesus is the center, and when something else substitutes or misplaces Him, the great thought and purpose of His life and of His power are missed.

What makes Jesus the person so attractive? That He is Himself the main attractive power is shown in His life and teachings and influence. Why does the personal note sound out so? Let us begin on the edge as we answer this question. What attracts one person to another? It is what he does. It is the doing man

*Stenographic report of an address given at the Social Service Summer School, Blue Ridge, North Carolina, August 7, 1921.

John 12:32. And I, if I be lifted up from the earth, will draw all men unto myself.

that gets a crowd of onlookers. Nobody will turn his head to look at a man lying down in the shade in the summer time, or in the sun in the winter time. It is the active man that attracts attention. It is what a man does that calls attention to himself. It is not the man who waits, but the man who is awake and working who calls for notice. And so the wonderful works of Jesus, the things that He did. "He went about doing good," says Peter. The records of His life are wonderful in their display of His constant activity. He was tired sometimes and rested, went to sleep in the stern of that wind-rocked boat on Galilee. He was tired sometimes, and I suppose sometimes he was utterly put out and heart sick with folks and their ways and wanted to get off by Himself with God in the cool of the morning or at the quiet midnight hour, or all night in prayer with God upon the dewy mountain side. And yet it is not His seasons of repose, but His seasons of intense activity that chiefly call us to think.

The most wonderful things that anybody ever did He did. The most winsome and attractive series of works recorded of a single historic character belong to Him. Of all His miracles only one was not immediately beneficial to somebody, and I suppose we should not even make an exception of that, for on the second day after He had withered the fig tree, He called the attention of His disciples to the fact and drew a wondrous object lesson, and so even the purpose of that seemingly useless miracle was hidden at the time in the breast of Jesus; it was to teach us how to pray in faith and work for God. All the rest were deeds of kindness; sometimes but a trifling kindness, sometimes but a little deed of mercy; and sometimes wondrous acts of kindness, when a broken hearted mother looked upon the still face of her dead son and saw the coming flush of returning life at the word of Jesus; and when parents bent over beauteous maidenhood, sweetly asleep in death's embrace, and broke their hearts over their twelve-year-old child. (How beautiful is a twelve-year old girl, as well as a twelve-year-old boy of whom I spoke this morning.) "Talitha cumi," He said—little girl, get up. But I can not spend time about that. Anybody who cares to look upon the life of Jesus as it is portrayed in His wonderful miracles will understand the wonder of his works. As to the question of miracles we will not now discuss that, but the point is they blazoned the deeds of the loving, kind Christ. These are the things that draw attention to Him.

But I can not dwell longer upon that. Along with His wonderful works we must consider His even more wonderful words, His teachings, the things He said, the truths He uttered, the phrases He employed, the undying words that ring in the minds and loving memories of mankind for centuries. Never man spake like this Man—the most wonderful speaker, the most wonderful teacher, the inexhaustible teacher who affords illustra-

tion and inspiration for teachers evermore; the one Man of all others who knew how to bring the truths of God home. Now it is simple parable, now it is illustration borrowed from the field or the fireside; now it is gathered from history, now from prophecy, now from faith, now from hope and now from love, and now from everything! The wondrous art of teaching; the greatest Teacher of the world. That wins.

And then we must remember His personal character. He was the preacher who practiced what He preached. He was the teacher who lived what He taught. He was the doer who did nothing for Himself and everything for others. His personal character, His flawless unselfishness, His perfect purity, His wonderful self-abnegation, His being able to tell the world, "Take up thy cross and follow me," come after me as the supreme example of what human life ought to be; who could look His carping critics in the face and say to them, "Which of you convinceth me of sin, who can put his finger upon any flaw in me from babyhood to age?" He who could lift a stainless face up to the face of the Holy God and declare without a tremor of conscience or a sting of remorse, "I do always those things that please Him," and could hear on more than one occasion in His human life the speaking word of Divine approval that clove the rifted sky and came like gentle dew from God's own refreshing Spirit upon the weary spirit of His Son: "This is my Son in whom I am well pleased." The perfect character of Christ! Our Sidney Lanier in "The Crystal" sings of how he must see and forgive some faults in the greatest poets and thinkers one and all, and these he names with just appraisal of their virtues and with regretful word for their faults. These he names: Shakespeare for his vulgarity; Homer who nodded; Socrates, whose life was a contradiction to his precepts; Buddha, who had only half a message; Dante with what drawbacks of description or of phrase; Milton, Aeschylus, Lucretius, Aurelius, even à Kempis, Behmen, Swedenborg, Langley, Caedman, Emerson, Keats, Tennyson. Then of Jesus he says:

"But Thee, O Poet's Poet, Wisdom's Tongue,
But Thee, O Man's Best Man, O Love's Best Love,
O Perfect Life in perfect labor writ,
O all men's Comrade, Servant, King, or Priest,
What if or yet, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor tattled by an enemy of inference loose,
Whether in torture's grasp, or sleep's or death's,
O what amiss may I forgive in Thee,
Jesus, Good Paragon, Thou Crystal Christ?"

Now let us think of the wonderful mystery of Jesus' personality. He was the strangest man that ever was. Nobody has solved Him. He is the problem of the ages. He is the debate of the centuries. He is the interrogation point among human personalities. No rules of psychology can define him. No investigations of science, no

inferences of philosophy can measure the height or sound the abysmal depths of His grandeur. The most mysterious man that ever shook the world with His presence or dazzled it with His genius, or comforted it with His sweetness or loved it into some faint recognition of Himself by the might of a personal self-sacrifice. After all, dear friends, it is Jesus himself who attracts. You may put an unattractive thing on an eminence, and it will not attract.

THE CONDITION OF HIS ATTRACTION

That brings me to the second point. You may put even the most attractive thing away somewhere out of sight, and it fails to attract. Therefore, we come to think of the second thing which Jesus said. With all the attractiveness that was wrapped within Himself, there are conditions to the exercise of His power. There was an "if" that met Him. "And I, myself, (what?) *if* I be lifted up, *if* I be placed where my attractiveness will catch attention and win." Christ himself hidden away from the conspicuous place to which He was lifted could not have exercised His attractive power. The condition that confronted even Him in all the wondrous make-up of His personal being was that He should be lifted on the cross. You must put the magnet in position before it can draw the iron to itself. Some years ago the Central Railroad of Georgia established its great shops in Macon, and a friend of mine took me there to show me the big magnet. What a wonderful thing it was as it played back and forth upon its trolley! It moved from place to place, and I watched it, watched it when it came into position and the current was turned on and those wonderful ends reached down toward the earth until they came over a pile of scrap iron of every kind—old wheels and bars and twisted pieces of iron that had been cast aside to rust, but when it got into right position everything under it that was iron jumped from the earth, leaped to the call of the magnet and stuck there, because the magnet was in position to exercise its power over the iron beneath it. I do not know how many tons it lifted and held to itself before the wondering eyes of the spectators. The magnet must be in position to draw, and Jesus said, "If I be lifted up, if I be placed where what there is in me to draw shall be seen in all its power and winsomeness"—and that was it. "This He said, signifying what manner of death He should die," and if all the attractiveness of His perfect character and works and loving deeds and all that of which I spoke be placed where? Not upon a throne, not upon a pinnacle, not even on Hermon's dewy height, not in any great capital of the world to be flaunted forth; but lifted whither? On the Cross! Lifted into the observation of men by an act of supreme self-sacrifice for the love of God and the salvation of mankind. "And I, if I be placed where the winsomeness of me will catch the

eye and warm the heart of lost humanity, I will draw all men unto myself."

What is it in the cross that wins? O, it is the tragedy, the pathos of it, that He of all men should have died such a death; that He, the best character of history, should have been nailed upon a cruel cross at the behest of vindictive spite, by a cruel and soulless governor. The pathos of it, the unspeakable sorrow of it! We feel like old Clovis, the half mythical king of the Franks, who, when the monk was telling him of the suffering of Christ and trying to win those freebooters of the Mediaeval time to such Christianity as that poor monk knew, drew his sword and shook it and said, "If I and my brave Franks had been there, we would not have let them do it." Somehow we feel like that. We feel like that when we see Him hanging for our sins upon the tree and wish it might have been otherwise. Why should He suffer, the just for the unjust, the guiltless for the guilty, the Best Man that ever lived for the worst man that ever lived? Why? The pathos of it! We can not see a child suffer without tears. We could not see a criminal go without a tug at the heart, but He, Humanity's Ideal, Humanity's Perfect Representative, Humanity's Soilless Soul, He for you and me!

And then there is the wondrous mystery of it. O why? He is the problem of the ages—on the cross. He is the unsolved mystery of God's infinite love—on the cross. "For God so loved the world that He gave His only Begotten Son that whosoever believeth in Him should not perish but have everlasting life." The most amazing thing in the universe is the patient love of God. The supreme thought of mankind is written in three words, "God is love." Here the wonder of it comes to view what God, as Watson sang, "When God the Mighty Maker died for man, the creature's sin." This strange mystery of the cross abides there.

And then the wonderful doctrine of it, the meaning of it. What was it for? When the ark was made in the wilderness, according to the directions which God gave to Moses, upon its beautiful golden lid there was a central spot hovered over by the approaching wings of the golden cherubim, upon which their molded faces looked down, a vacant spot of golden beauty, and that was called the Mercy Seat. There the sacred ray of God's glory descended when the sacrifices for sin were offered, and the High Priest once a year, not for himself alone but for all others too, with his tinkling robe, went in to tell that God was meeting in forgiveness the penitent sinners there. That very word which describes the mercy seat Paul uses in the third chapter of Romans in that wonderful portrayal of the doctrine of the Atonement, where he says, "Through whom we have now received the reconciliation, or the Atonement." It was the mercy seat. It is there. O, whatever the theory, whatever your doctrine, the fact stands

that on the cross of Jesus Christ the loving God and the penitent sinner come together again, and sins are forgiven while God is still glorified, and the heart of man finds its resting place not under the punishment but under the forgiveness of God. That is the doctrine of it and that is what draws to the cross.

And the effect and power of it too we must think of; how when men have once come to look upon the cross, to look upon Him who died, and realize that He died for them, they have found the joy of life, even the salvation of the soul. Few of us forget the reading of the "Pilgrim's Progress," how when Christian had got through the Slough of Despond and was going his upward, painful way, he clambered up the Hill Difficulty, and at the top there was a cross, and there somehow the great burden that was fastened to his back broke of its own accord and rolled down and down until it was lost in a sepulchre at the foot of the hill. The immortal dreamer tells us that Christian was "light and some easy," for that his burden had fallen away. "At the cross, at the cross where I first saw the light, and the burden of my heart rolled away." There saints of all ages have found their perfect peace and lifted their sin-washed souls up to a favoring and welcoming God. There through all ages the songs of praise rise from the cross of the Crucified Redeemer who gave His soul an offering for sin that we through His stripes might be healed.

THE RANGE OF HIS ATTRACTION

And lastly, I must speak briefly of the range of that attraction. Who is drawn by the attractive power of the cross of Christ? His own personality, how far does it reach? He says "All men." Of course, he did not mean every individual man either in his own time or other times. There were man scorers, those who wagged their heads and said, "He saved others, Himself He can not save." And all through the ages he has still been despised and rejected of men, a Man of Sorrows and acquainted with grief. He did not mean every man, everywhere, always. Let us see what He means.

The men of all races. In our time it has about come to pass. Is there any language, is there any place, is there any people on earth that have not heard of the cross of Christ? Is there any spot of earth where men live and dwell and work and toil and sin and die anywhere that they have not heard of the Christ? Perhaps in the remote places in China and Tibet, but these are being penetrated still, and men of all races have gathered around His cross and owned Him as their King. There is no tongue in which His praises have not been writ. There is no race whose heart expresses itself in any language known to men that has not somewhere been lifted to the cross of Jesus Christ.

He has drawn men of all times. Not only in His

own day, but in our day, now, the most winsome thing of a spiritual sort in the world is the Christ on the up-lifted cross, and there is nothing else that can draw the yearning hearts of men to God as does the cross of the perfect Christ. He is winning in every day and every race and in all ages and times men unto Himself. And then it means men of all classes. Not many years after Jesus died, and in His own country of Palestine, a young philosopher who wore as his badge, as his diploma of the philosophic schools of that day, the philosopher's cloak, was walking on the seashore not far from Nazareth, along about Mt. Carmel. He was puzzled in brain and soul. He had studied all the philosophies of the Greeks and of the ancient lore and had dipped perhaps a bit into Oriental mysteries of religion, but little did he know. Broken hearted and weary, as he walked by the sea he wondered if there was anything that could give the human mind rest in its perplexities, and the human soul assurance in its doubts. He saw an old man, a peasant, clad in the humble coarse garments of the poor, gathering up drift wood to take home to make his fire and cook his humble meal. He saw something sweet and winsome in the face of this old man and approached him and with a smile and gentle answer the old man engaged him in conversation. By and by he said, "Old man, what is there in your heart that shines so in your face?" and the old man said, "I have found the secret of life." "And what is that? I have been searching all through the schools and through my thought." And he told him the story of the cross, and the proud philosopher learned at the feet of that old man the way to Jesus. He is known in history as Justin Martyr, who gave his life for the truth and was one of the earliest apologists or defenders of the Christian faith against the attacks of unbelief.

And so, in many and many another way like that he has drawn all sorts and classes of men. The rich have found him: Nicodemus and Joseph and the family at Bethany, and Zaccheus, the little man who went up a tree to see Jesus pass by, and Jesus found him and said, "Come down, for I am going to sup at thy house today." For my part I think Zaccheus was converted between the tree and the ground, and when he got down to *terra firma*, he said, "This day I give the half of my goods to the poor and restore fourfold," and Jesus said, "To-day doth salvation come to this house." So the rich have found Him, and the poor. I have sat at the bedside of the poor. I have seen the wealthy pass away with a smile of recognition to God, for nothing they had made in life could they carry with them in their lustrous flight to the realms of glory. And I have seen the faces of the poor light with the smile of joy with the recognition of the coming blessings. Those that had known no softness or richness were at last at rest in the presence of God.

All sorts and conditions of men, and of all ages. Dr. Hatcher used to tell of an old man who one day when a little lad was won to Christ and went forward to make his confession and be received into the church, came up and took his seat upon the bench with him—an old man, a poor man. He was a member of the church, and when he saw that little boy go forward he said to himself, "That little fellow must be lonesome," and he came and sat down by the child and put his arm about him and said, "My boy, I don't know much, but we will just be partners." And so the old and young, the uncultivated and the cultivated, find Christ together. One day in Calvary Church in Washington, when the lamented and revered Samuel H. Greene was pastor a few years ago, Mr. Justice Hughes of the United States Supreme Court, now our accomplished and able Secretary of State, presented himself for membership and came forward when the invitation was given, and along with him a Chinese laundryman came that day and was received. When Dr. Greene looked upon the two, Mr. Justice Hughes of the Supreme Court and a Chinese laundryman, to whom he gave the hand of fellowship and welcome into his church, he remarked, "Brethren, the ground is level at the cross."

O, our Christ draws all men unto Him, and you has

He drawn unto Himself. "You in this mingled audience, listening to the old, old story. And tonight as it warms your hearts you are recalling the time when you gave your life and love to Him. We have thought of it together in this hour. We have found Him our soul's delight; and how much do we love Him? The attractive magnetism of His gentle presence called all in us that could answer to God and we came. Are we grown indifferent? Have we become enmeshed in the tangles of worldliness and sin? Do we need once more to clear the way and find our humble station at the cross of Jesus Christ, the wonderful magnet that should draw us away from all worldliness and pride and selfishness and sin and keep us close to Him in His beauty and His love? Come back, O wandering soul, O doubting mind, and find at the feet of Jesus once more the loving, winsome, drawing power that keeps your soul steadfast and makes your life worth while. And is there one here tonight who has not yet found Jesus, the Saviour of the soul? To you I would say look upon the wondrous spectacle of a perfect man giving his life for you. Turn from your wilfulness and your sin and give your heart to Jesus, for He is the lovingest of the loving, the best of all the good, our Saviour, our Lord, our Light, our Life. Master, keep us Thine evermore!



THE RHODODENDRON ROADWAY TO BLUE RIDGE

My Appreciation of Blue Ridge

(This was sent in to us by one who was at Blue Ridge during the month of August, 1921. She asked us to withhold her name. —Editor.)



STORY was once told of a group of women who attended a Pan-Presbyterian Congress in a large city. In getting to the place of meeting they had to cross a bridge. When they reached it they found a sign on which was written: "Do not cross this bridge," but the bridge looked perfectly safe to them and in their eagerness to reach their destination they started to cross. About half way they met a policeman who said rather gruffly: "Did you not see the sign?" "Yes," they replied, "but we are Pan-Presbyterians." "I don't care," he said, "whether you are Pan-Presbyterians or Pot-Presbyterians, but I know if you cross this bridge you will soon be deep water Baptists."

It is a great thing that at Blue Ridge we can lose sight of the fact for a while that we are Presbyterians and Baptists and Methodists and can enter into that broader spirit of Christian fellowship.

It is said that somewhere in the upper air there is a point where all sounds are blended and become as one. It may be the ringing of a bell, the song of a bird, or the laughter of a child, but as the sound reaches this point above, these sounds are perfectly harmonized. There is something beautiful in that thought, I think, and it applies to Blue Ridge. We may come from different homes, different towns, different states; we may talk differently and think differently; but we can come together here with a common love for our Savior and a common purpose in serving Him, and the closer we get to Him the nearer we are to one another.

It is very difficult to express adequately our appreciation of Blue Ridge. It is like the embarrassment of riches. It is not a place that one would "rave" about, for a deep spiritual joy cannot but be touched with solemnity, and yet Blue Ridge is more than satisfying. One finds here the beautiful trails and mountain brooks, the bracing air which is like new wine to the tired body, and the view from the front veranda is like a fresh gift from God each day. To stand and look out upon a scene of quiet peace and beauty as far as the eye can reach one feels like exclaiming with the Psalmist: "All of Thy works shall praise Thee!" At Blue Ridge one finds herself, or himself, in a company of intelligent, refined, friendly Christian people that one is glad to meet and know, and yet there is not a "goodness" about the place to overawe one, for Blue Ridge is certainly a place where laughter and fun abound. While they believe at Blue Ridge in letting

(Continued on page 15)

What Did You Get For Christmas Last Year?

You Probably Don't Remember.
Stop and Think.

Most of the presents have long since disappeared and you have forgotten the gifts and the givers.

But if last Christmas you had received as a gift a year's subscription to "The Blue Ridge Voice," it would still be coming to you and you would be reminded of your friend that sent it.

Haven't you at least one or two friends or relatives to whom you would like to send the magazine as a Christmas present?

Cut This Out and Mail Today

The Blue Ridge Voice, Nashville, Tenn.

Enclosed find \$1.00 for which send the Christmas card and "The Blue Ridge Voice" for one year to:

Name

Street

Town and State.....

Signed.....

Address.....

(Be sure and sign your name and address)

Democracy in Europe

J. W. BERGTHOLD

For a number of years Mr. Bergthold was an efficient member of our Blue Ridge working staff. During the past two years he has been a student in the Southern College. Had he remained at Blue Ridge during the summer he would have received his degree along with the first graduating class of the college. But instead, he accepted an invitation to become a member of the commission sent out by the International Committee of the Y. M. C. A. to investigate the conditions of student life in Europe. Since his recent return he has been engaged as Student Secretary at Auburn, Alabama.—Editor.



SEVEN weeks' tour of ten European countries is too hurried to give one accurate information of the actual conditions. It does, however, give one a general impression which is definite, whether accurate or not. Since the German language, or branches of it, has been for years the language of central Europe, much first hand information can come to one who knows this language if he uses his opportunity to ask questions and listen to the information which seems to be unstintingly offered everywhere.



J. W. BERGTHOLD

While most of central Europe is former "enemy" country, we were given a very cordial reception by all classes with whom we sought contact. We found that even the traveler and the man in the street have little else but high admiration for the American. Even my status as an American of German descent did not in any way seem to arouse prejudice.

Europe is in the position of the man who, in toasting "The Ladies," said: "There is no living with them and there is no living without them." It is almost unbelievable to one who is used to the vast stretches of our country that "the continent" is composed of as

many nationalities as there are little states in Europe. The smallest of all European states—Switzerland—is further divided into three very distinct racial or at least language sections, each as separate as if seas divided them, although all under one government. The French, the Italian and the German Swiss are all Swiss, and although the nation itself occupies an area slightly greater than one-third of Virginia, each section speaks its own language. It is an example of the general condition of Europe. They live so near to each other that they cannot get along without each other and yet they cannot get along with each other.

Furthermore, these countries seem to forget that they cannot make progress by crushing their neighbors. Each one seems to think that its advancement depends upon the retardation of the other. They need so much to learn the lesson of our civil war—that we must either stand or fall together.

The principle of "self-determination of peoples" has worked too well in Europe. It has been applied to a degree almost as if the various racial sections of New York City were to demand national integrity and self government. The new nations each thinks only of good to self and not of the international good. Americans may insist for America upon freedom from "Entangling Alliances" and Europe may scorn us for it, but the real reactionaries and recluses are the European nations themselves. One who sees Europe at this time must be amazed at the thing accomplished by our war president in inaugurating a system of co-operation between European nations in the League of Nations. Also such a one appreciates the fact that the League of Nations has a long, hard road to travel, whether with or without America's participation.

But Europe has come a long ways, even at that, from her position in 1914. True, the present condition is little less than "substance without form and void," but the soil is at least broken up so that cultivation can begin. The ideas and ideals of democracy, though indescribably difficult for a monarchistic people to fully understand, have been planted and are here and there sprouting. Who knows but that owing to the difference in soil and climatic conditions, the result, after years and decades of growth, may be a more truly democratic society than even we in America can boast.

That is of course the hope of Europe and of the world—growth. No adopted political regime is a democracy until the constituent elements of society are democratic. No outside force, military, economic, political or social, can at once produce a democracy. There must be first the seed, then the leaf, then the ear, then the full corn in the ear and then the ripened grain.

That is why many of the older people in central and eastern Europe will die with their spirits crushed by the overthrow of the monarchy, and without knowing it they will by their death advance the growth of the democracy. That is why democracy, if she does grow to maturity in Europe, may at first be very different in form from what we call democracy in America.

Monarchy had its rules and its officials and these produced results. They were monarchical results and they were startlingly machine-like in their efficiency. But there was order and there was plenty, plenty of that which the monarchy had educated the people to want and to need. The European republics are constructed on the plan of a democracy, but the people still have the wants to which they were educated by the monarchy and which only a monarchy could supply. They are therefore disappointed with what they see of the new form of government. Where there was efficiency there is now waste; where there was regard for officials there is now disrespect; where there was unquestioning obedience to orders there is now chafing at suggestions. The rank and file of people still have not the "thought vocabulary" of a democracy. They still feel deeply that they are so constituted that they must have a "king by divine right" in order to be happy.

England is a good example of the tenacity with which the monarchist idea holds when it is simply left alone. England could long ago have rid herself of her superfluous king had she years ago simply insinuated the idea and left it to grow. Now she still thinks she cannot get along without the king, though she is the truest democracy in the world.

But as I have said, the idea of democracy has been planted and is sprouting in some quarters in Europe. Sprouting only, however, and it is not far enough along for us to see what shape its leaf is going to take and what color its stem, nor what the fruit will be like. If we believe in the principle of democracy, however, we can do no less than to encourage its growth and ward off blighting influences from the tender plant.

The section of the population which gives most hope of developing something real and lasting along democratic lines is, of course, the student class. This is true for at least two reasons. First, the students are still in the stage of life when they can easily adjust their thinking and when they are looking for new fields to conquer, and second, European, like American, students have always claimed the right of being a "law unto themselves."

With the break-up of the monarchies the students, who were the pets of the government, were hardest hit economically. Since they had from their ranks supplied the government and military officials, they had been subsidized by the government and the tradition had grown up that, not only did they not have to work,

but it was actually a disgrace for a student to do manual labor, or, as a matter of fact, anything to earn part of his living. Labor, on the other hand, was so organized into unions and guilds that only bona fide laborers or apprentices could belong. Former students returning from the war felt the need of educated men in government positions, even though these are temporarily in the hands of the proletariat. They returned, therefore, anxious to prepare themselves by finishing their courses, to take the leadership when the chance came to them. This was often done at the cost of greatest suffering and deprivation. The new government, in most cases, consists of the proletariat and the educated man is not too highly valued, especially because of his former close relation with the old order now in common disrepute.

Naturally the difficulties are staggering. As a rule living conditions are now, three years after the armistice, far worse than we ever dreamed of having them in America during the darkest days of the war. Bread is black and soggy. It is not well to inquire too closely into the materials used if one has to eat. Coffee is available, made of parched grain and "other ingredients" and, to put it charitably, indifferent in taste and in its appeal to the appetite. Sugar, as well, is very expensive and scarce, though of very poor quality. White bread in small French loaves, about like a bun, and Mocha coffee is available for the tourist or the "Schieber" (pusher or profiteer) who has money. They are out of reach of the ordinary citizen. Clothing is at best shoddy. The average looks rather ragged. Uniforms are still in evidence, though they too are threadbare. One seldom sees a silk stocking in Europe outside Paris.

With such conditions prevailing, students are put to it to continue their education in preparation to serve their countries in civil leadership. But their unusual loyalty to their countries drives them on, though in thousands of cases at great costs in suffering. Their former government support gone, their parents having given all in the war, they were compelled to look within themselves for the wherewith to continue. They saw two things—first, that in order to open the way for their participation in the governments they must make themselves indispensable by the most thorough preparation and they must gain the confidence of the proletariat, and, second, they must develop resources within the student population wherewith to accomplish this.

In each of the countries of Europe this task has been undertaken in a slightly different way as to detail, but all plans are fundamentally similar in that students are launching great moves on their own initiative, and everywhere the keynote is "co-operation."

In Poland the "Bratnia Pomoc," or "Brotherly Help," a voluntary organization of students, has 25,000 out of a possible 31,000 members. Its purpose is co-

operative handling of the housing, feeding, clothing and text-book problems of that newly born, or at least newly revived, country. The members pay a small monthly fee for its support. Local organizations investigate all applications for relief by individual students and recommend to the relief organizations, such as the A. R. A. and World's Student Christian Federation, what kind of relief shall be furnished. The Polish government has shown its approval of the organization and contributed to its maintenance by making available old army barracks which the students have with their own hands renovated and equipped for dormitories. This organization is conducting its own shoe and clothing repair shops, messes, dormitories, etc., obtaining their supplies largely through relief organizations and by buying in large quantities co-operatively.

It is the policy in all these countries not to give away outright the supplies sent over, but to charge a nominal price for them, according to the student's ability to pay. This preserves the student's self-respect, distributes relief to the worthy, and provides a small fund for reinvestment in further supplies.

In Germany the organization is slightly different, though its objects are the same, and here it is done with characteristic thoroughness. Here it is called the "Studentenschaft" or Students' Union or "guild." The government has given the students permission to exact a tax of themselves for the carrying on of this work. Every student who registers in any of the universities or technical schools, therefore, automatically becomes a member of the Studentenschaft, whether he desires its benefits or not. The small fee, varying in different schools, goes partly to the national organization and partly to the local.

The national organization has a number of different departments, including the following: Purchasing, Legal, Labor, Social, Housing, Feeding, Clothing, etc. Through these supplies are arranged for and distributed to the locals which distribute locally. Students here too have undertaken to earn as much of their expenses as possible and the labor unions are opening the way for them. Some of the students, former army officers, have gone into the mines and performed the ordinary labor, as well as into other industries. They have thereby not only won for themselves the means to pursue their courses but also the respect of the laboring classes as well. At a national conference of the various local organizations they adopted last summer a policy to urge every student to spend at least one year out of three in actual work in the industries. This is destined to bring students and labor closer together, giving the former the best possible chance to learn the needs of labor and giving labor an opportunity to see that the educated man is no longer a snob and an oppressor of labor as before the war when he was the military and government official.

In Germany there are 120,000 students, of whom 80,000 live on an "existence minimum" scale. 40,000 have less than the existence minimum available, and must, therefore, have help from some source if they are to live through the winter.

In Czecho-Slovakia the World's Student Christian Federation has made a demonstration among the students of the fact that nations can work together for the common good. Here in the "Studensky Domov" or Students' Home, there meet daily at the table and in the social rooms representatives of practically all the European nations. Here Czech and Slav, Austrian and Hungarian, Russian and Magyar, German and Jew all live and work side by side in peace.

In this little new country, under its big-hearted and democratic president, Masaryk, problems are being worked out that may be a lesson to the world. The Letna Colony is a system of wooden dormitories, unique to Americans in architecture and construction, but interesting and useful to the highest degree nevertheless. In this colony the principal part of the construction was done by the students themselves and only those participating in this work will have the chance of living in them. Few students who can in any way manage to do so miss the opportunity of helping. For, plain and simple though the quarters are, they are as heaven compared to the cold attics, the bleak abandoned churches, the filthy and vermin infested barracks and other places in which students are compelled to live otherwise.

In the students of Europe lies the hope of democracy for Europe and perhaps for the world. They have tasted of the stimulating draft of self-government and this they have found exhilarating. They will become democrats, though the old monarchists must die off before democracy can function unhampered. But it is a bitter first against heavy odds for the next year or two. No means, no national backing from their mature elders, depending for stimulation upon far away America, characterized as revolutionists by their own former leaders, but bright-eyed and courageous, though pale and wan from hunger and cold, this student generation faces with determination the promised light that shall come with the new day after the dark night of the present winter. And therein lies the hope of Europe.

While writing in my room in a student hostel in Berlin there came floating up to me the strains of the song, "Hold the Fort for I am Coming." It typifies in a way the attitude of so-called Christianity of Europe. They look for miraculous intervention to relieve them of their almost unbearable burden. But they express a truth greater than they realize, for while they are "holding the fort" relief is coming. Not in miraculous form as they expect, but in the form of aid sent by the

(Continued on page 15)

Who's Who in Your Community?

W. P. C.



HE King is dead, long live the King." For a little while puppets in place of power, surrounded with tinsel, held sway, but today, as in the days when kings first came to be, the king, the real leader, is again the man who can. Not merely the playing of a star part, but who by his understanding of people, their needs, aspirations and opportunities, can serve his generation, his community, his state and nation and lead them into a fuller achievement of any or all of these.

The more complex the community, the more diverse its interests, the more heterogeneous its population, the broader must be the culture and training of the one who shall seek to be of any real leadership or helpful influence, providing he does not "lose the common touch."

In spite of the fact that the open country and the wonderful natural resources of our nation have made possible great opportunities for the clear headed and hard working man, bringing more than competencies to many, without large resource in culture and training, yet from the beginning of our history the kingship that lies in broader training has been recognized.

Even in the constitutional convention fifty per cent of the framers were college men, and of the relatively infinitesimal portion of our population who have been college bred, yet more than half of our presidents, members of the cabinet, vice-presidents and members of the Supreme Court have come from this smaller group.

The college trained man is now pre-empting the ranks of business, in which only a few years ago the man of personality and clear head without particular experience found his greatest opportunity.

The prophecy of Frank Vanderlip, given at Girard College twelve years ago, is becoming startlingly fulfilled in these days of mass production. Even in the late war there was hardly a leader who was not a college man in spite of the many cases of personal heroism upon the part of those with lesser educational opportunities.

Said Mr. Vanderlip, in part: "The mental equipment of a business man needs to be greater today than was ever before necessary. The enlarged scope of business is demanding *better trained men who understand principles*. There has been introduced such complexity into modern business, that the young man who begins without the foundation of an exceptional training is in danger of remaining a mere clerk. Commercial and industrial affairs are conducted on so large a scale that the neophyte has little chance to learn broadly by observation or experience. He is put at a

single task; the more expert he becomes at it the more likely it is that he will be kept at that task unless he has had training in his youth which has fitted him to comprehend in some measure the relation of his task to those which others are doing.

When one reads the successive issues of the publication, "Who's Who in America," giving short sketches of the men and women who each year are rendering service worthy of record, he will note the increasing proportion of those who have had the advantage of broader training as against those who have not. The proportion of leaders without college education but including high school education, some twenty years ago ran about twenty per cent of the whole. Eighty per cent were college trained and this eighty per cent was chosen from less than one per cent of the population who had had such training. With an increased population, there is hardly a greater proportion of college graduates today, and yet the number of leaders rendering noteworthy service continues to multiply from this group so that the chances of the man in the rank and file, without special training, becomes more and more negligible.

Even on the great prairies in a Western state, where all the advantage would appear to be the other way, out of five hundred names turned in in reply to a query as to community leaders, including lawyers, teachers, bankers, journalists, merchants and manufacturers, almost three hundred had had at least two years of college training, and had the physicians been included the percentage would have been materially increased.

Big business has recognized the college standard for a long time, and each year the colleges are visited by scouts seeking the services of the graduates to enter corporation schools for specialized training on salary.

Who's who in your own community? In spite of the smallness of salary, testifying to the reality of the motive behind his service, the pastor as a community leader is steadily showing his power of leadership in all round training. In 1890 twenty-two per cent were college graduates, twenty years later sixty-six and five tenths per cent were college graduates, and if partial courses were included, the number of college men would be swelled to 83.4 per cent.

The standard of the teacher, especially in the secondary schools, is being raised, and many of our cities have already stipulated that every high school teacher must be a college graduate and in not a few the principal holds a M.A. degree.

Few communities can now boast of a leading lawyer who is not a college man, and of course there can be no

physician who is not a trained man in his profession, consuming for the most part from six to eight years in preparation.

The engineer—city, highway, sanitary or country—if he be trusted for large and competent service will be found to have graduated in Engineering somewhere.

Your corporation representative, executive, sales manager, or publicity man will be found to be, as a rule, not only a college man, but one who has had some technical training as well.

Into these same communities and to take rank with these same leaders of men, the secretary of the Young Men's Christian Association must go. Whether he be general secretary, with a community to work in, a building to direct and an organization to finance; as adjuncts to associating men for Christ and Christian service, or physical director to have part in the community health and recreation, as well as to direct groups of right minded young men into clean, wholesome and right ideals of living, or the head of any other phase of activity within the scope of the Young Men's Christian Association, the community is the unit within which he must serve. The same need of broad training and culture and specialized training for his task obtains with the secretary for the bigness of his plans, for the breadth of his influence, for the continuity of his service, as pertains to the pastor, the lawyer, the physician or any other leader.

And in common with the pastor and the other leaders of his community, he represents an organization which now has a body of principles and practice, the which with his college training he may stand up and know and do.

If the business of today be too complex for mediocrity, if the professions to make good in the community be expected to have training, if the pastor realizes the value of training in companionship with right motive, how much surely does the Young Men's Christian Association secretary need training when in the same community he must not only handle folks, but manage buildings, finance and co-operate with all of the other forces in the community.

Says Mr. Raymond Kaighn of the International Committee of the Y. M. C. A.: "The lawyer is admitted to the bar, the teacher must secure a certificate, the minister is ordained, the accountant is certified. The days before us demand that we shall have a higher type of employed officer. Every effort should be made to establish such standards as shall attract men of demonstrated leadership. Association records should distinguish between the employed officer who thinks of his service in terms of a life work and who has qualifications for growing leadership, and the man who does not give promise for real leadership or who is merely engaged as a clerk."

The association seeking a secretary, either as chief

or departmental head, within the next few years, would do well to discover the right type of young man and send him to the Association College.

The expense would be far less than the turnover now involved and the value to the community far greater in terms of life service.

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS, NASHVILLE AND BLUE RIDGE

The third year of service and opportunity has opened to the Southern College of the Y. M. C. A. and marks of progress are distinctly visible. The dream of its founders is being fulfilled, at least in part. Strong men are being attracted to the college and are training for the great service of the secretaryship of the Young Men's Christian Association movement.

Three of its alumni are in strategic student positions—Georgia Tech, the University of Alabama, and the University of Kentucky. Another is doing no less important work in the Department of Boys' Work at Danville, Va. Men are looking upon the association work as a life work, worthy of a thorough preparation.

The small man may become lost in the details of a bath towel and counter service. Only he, with a vision enhanced by training in the history, spirit and practice of the brotherhood, acquaintance with men, the Bible and the great fundamental verities, the broader culture, can hope to rise above the routine and the detail and find in all things and by all ways the goal of associating men for the Master and the upbuilding of the kingdom through men.

At Southern College the paramount issues are stressed, and with the collaboration of the Vanderbilt School of Religion, a faculty second to none in the country has been made available. Nor is the practical overlooked, for with supervised practice work, Y. M. C. A., community, Church, Sunday School and institutional, a varied experimental opportunity is given, with special courses in efficiency, adapted to the field in which most of our men will labor.

The college program as outlined is as follows:

To train men through its college courses, leading to B.A., M.A. and D.P.E. degrees for all phases of the varied needs of the secretaryship, particularly for the Southern region.

To co-operate with the local associations in their own problems of training men who may not be able to take full courses in the college, but are looking forward to the work as a life calling.

To make the summer term of three months at Blue Ridge of special value to secretaries who may not be able to get away for the full session at Nashville, but who may, in a series of summer quarters, enlarge their capacity for service.

To co-operate with state and local associations in the discovery of men of the right calibre for service as Y. M. C. A. secretaries and to secure for these young men courses of training in the Southern College of Y. M. C. A.

To set up with the local and state associations programs for vocational information, with emphasis on life work callings, so that the young man of the community may find his forte and adequately prepare for it.

MY APPRECIATION OF BLUE RIDGE

(Continued from page 9)

joy be unconfined, it is also a place where work is put upon a high plane, and the boy or girl is honored who is willing to pay the price in service for the privileges offered there.

But the true spirit and soul of Blue Ridge finds its expression in the Conference programs, covering every phase of Christian work, and conducted by some of the ablest and most consecrated men and women of our Southland. It is truly "a feast for reason and a flow of soul," and one cannot estimate the good done in mental stimulation, spiritual uplift, and in far-reaching eternal results.

As Mr. Dooley says: "I'm fur it strong!"

A GUEST.

Blue Ridge, N. C., Aug. 6, 1921.

THE SOVEREIGNTY OF GOOD WILL

(Continued from page 3)

men's firesides into little graveyards, so that everything in the home, every holy thing lies dead—love dead; peace dead; hope dead, happiness dead—so that the mother, when she goes about her morning tasks trips over the low mounds, and the father stumbles over them, and the children, they plunge over them into the abyss. Ah, friends, surely the home should be conscious of the church, and the school will be conscious of the church and the state, and the church will know that it must have the help of these great allies. So, brethren and friends, this is the task for our time, the task of good will. This is our horizon, and it is as

wide as the world. This is our objective, to put these great units of civilization under a unified command, the command of Him from whom Lee and Jackson and Foch took orders, the Captain of our great salvation.

CHRISTMAS

"I wonder if the Christ should come
To earth again this year,
To bring unto this saddened world
A welcome song of cheer;
A song like that the wise men heard
In Bethlehem afar,
When they were guided to His birth
By following His star;

"I wonder would the angels sing
In joyous songs again,
Of joy and peace and righteousness
'On earth, good will to men.'
And by their singing lift the hearts
Of men engaged in war,
From scenes of hunger, strife and death
And point them to His star.

"Why wonder, the Christ is here
This joyous Christmas tide—
With vision of sword in plowshare beat,
And peace with men earthwide.
Yea, Lord, let thy presence show
The truth, the life, the way,
The upward path through brotherhood,
The dawn of thy new day."

DEMOCRACY IN EUROPE

(Continued from page 12)

students of America through whom God is working His work in this day. "Wave the answer back to heaven, by Thy grace we will."

The American students will not stand by and let them fight it out alone. They are battling for democracy against their own flesh and blood. For us they are stemming the tide of anarchy which is still beating in from Russia. We must furnish at least the necessities of life to help them carry on.



“THE BLACK MOUNTAIN AUTO COMPANY”

The Authorized Service Cars for All Incoming and Outgoing Conferences
Fare 50 Cents Each Way

OFFICE AT
BLUE RIDGE AND BLACK MOUNTAIN, N. C.



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co
PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

BENSON PRINTING COMPANY

COLLEGE ANNUAL EXPERTS

SCHOOL WORK OUR SPECIALTY

136 FOURTH AVE., N.

NASHVILLE, TENNESSEE

Asheville, North Carolina

"Land of the Sky"

BATTERY PARK HOTEL

Enjoy the Home-like Atmosphere of this World-Famous
Commercial-Tourist Hotel

AMERICAN PLAN

WILBUR DEVENDORF, *Manager*

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

M. V. Moore & Co.

Exclusive Ready-to-Wear
FOR MEN, WOMEN AND BOYS
Luggage and Sporting Goods

Special Club Prices on Uniforms and Equipment

11 PATTON AVE.

ASHEVILLE, N. C.

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS
(Blue Ridge Official Photographer)
ASHEVILLE, N. C.

The Christmas Problem Solved

Send the Blue Bidge Voice to your friend or relative for a year! If you will fill out the blank on page 9 and mail it to us by December 23 we will gladly notify that person by Christmas eve, telling him or her that you are sending it as a Christmas greeting—to be enjoyed for a whole year!

DO IT TODAY!

A High-Grade Seven Per Cent Investment

OFFERED BY THE
BLUE RIDGE ASSOCIATION
\$80,000 FIRST MORTGAGE BONDS

IN AMOUNTS OF
\$100, \$250, \$500, \$1,000

COUPONS PAYABLE SEMI-ANNUALLY, SEPT. AND MARCH 1
AT THE
INDEPENDENCE TRUST COMPANY, CHARLOTTE, N. C.

WITH SEVENFOLD REAL ESTATE SECURITY.
WITH THREEFOLD FIRE INSURANCE PROTECTION.
WITH THE MORAL AND FINANCIAL SUPPORT THROUGHOUT
THE ENTIRE SOUTH

THE \$80,000 BONDS

now offered for sale are secured by Deed of Trust to the Independence Trust Company, of Charlotte; the said deed of trust covering the property of the Association, which has cost to date over \$400,000, so that the security is more than fourfold on basis of cost, or sevenfold on replacement value, now estimated at \$600,000 by representatives of the insurance companies.

The property is insured for \$295,000, and this insurance held as further protection to the bonds.

THE BONDS

are offered at their par value, and are issued for ten years, but with privilege to call after three years at par and accrued interest.

All orders should be sent, with check enclosed, to

F. C. ABBOTT, Treasurer.
212 Trust Building,
Charlotte, N. C.

Ep 24712

The Blue Ridge Voice



JANUARY, NINETEEN TWENTY-TWO

THOUGHTS FOR THE NEW YEAR

“I thank God for sunshine and bird-song, for the sweet morning light upon the hilltops, and the tender eyes of my loved ones. The great world is awake and athrob with life. I, too, am awake and life is pulsing through my veins. I have a part in the great world, in its work, its joy and its sorrow. For this year I can be a little center from which shall radiate peace, kindness and good will. I thank God for opportunity. A beautiful golden sunbeam has entered through my chamber window, and awakened me to the gladness and beauty of the morning. May my spirit be wakened and kindled by the Divine Spirit, so that all this year it may warm and gladden the hearts it touches.”



THE BLUE RIDGE VOICE

Volume III

NASHVILLE, TENN., JANUARY, 1922

Number 4

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

J. J. KING, Editor and Manager

DR. W. D. WEATHERFORD, Consulting Editor

H. W. SANDERS, Assistant Manager

An Interesting Story

W. D. WEATHERFORD



WHEN the main building of Blue Ridge Association was named the Robert E. Lee Hall, it was the desire of the Blue Ridge Committee to gather up within this building the traditions and very best ideals of the Old South. We, therefore, at once desired to have a great painting of Robert E. Lee in our hall. This painting, a copy of which appears on the front cover of this issue, was contributed by the Student Secretaries of the Young Men's Christian Association and the Volunteer Movement in the South and was executed by Mrs. H. K. Bush-Browne, of Washington, D. C.

By the side of the picture of General Lee, hanging in Robert E. Lee Hall, there is a very beautiful letter from him to a Mr. A. N. Gordon, who was then Secretary of the Young Men's Christian Association at Washington College, Virginia. This letter is now preserved in the archives of Washington and Lee University, and reads as follows:

"WASHINGTON COLLEGE, VA., 4 June, 1870.

"My Dear Sir:

"I have recd. your letter of the 3rd inst. announcing my election as an honorary member of the Young Men's Christian Association of Washington College, a Society in whose prosperity I take the greatest interest and for the welfare of whose members my prayers are daily offered.

"Please present my grateful thanks to your Association for the honour conferred on me & believe me very respt. your obt. servt.

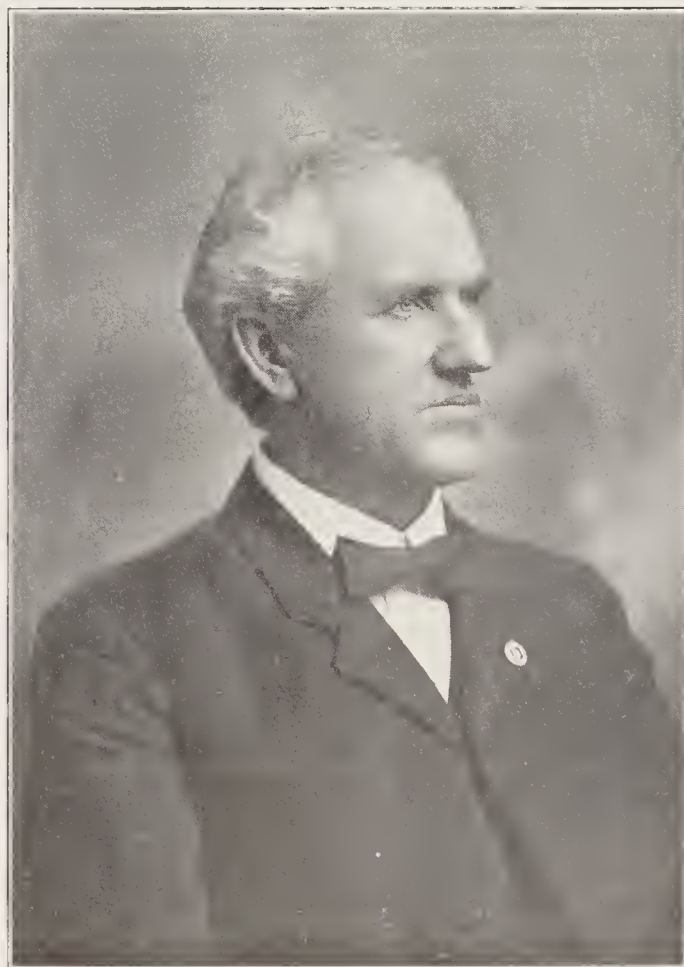
R. E. LEE.

"MR. A. N. GORDON

"Cor. Sect. Y. M. C. Assn.

"Washington College, Va."

During the past summer I received a letter from Mr. A. N. Gordon, now living in Florida, which is printed in this issue by permission. As the letter will indicate,



MR. A. N. GORDON

Mr. Gordon was a soldier in the Confederate Army; he was three times made a prisoner by the Union forces, and three times made his escape. He was just

seventeen years old at the close of his war experience. By special request Mr. Gordon sent us a copy of his picture, which is being printed on this page of THE VOICE.

"OTTAR CREEK, FLA., July 22, 1921.

"Nearly a year ago a lady passing through your place wrote a kinsman in Virginia on a souvenir postal card, on the reverse side of which is a handsome picture of General Robert E. Lee, in colors. In part she said:

" 'This is a copy of a very large picture at Blue Ridge, N. C., where we have been staying, and Lee's letter to Mr. A. N. Gordon is framed near it. Blue Ridge is a Y. M. C. A. center.' "

"The friend who received this postal card sent it to me, as I am the 'Mr. A. N. Gordon' referred to.

"I think I was made Secretary of the first Y. M. C. A. organization established at Washington College, now Washington and Lee University, Lexington, Virginia, probably the second year after General Lee became

(Continued on page 11)

FOCH AND LEE.

(The following is from the Louisville *Courier-Journal*, December 17, 1921.)

It is hardly to be wondered at that the greatest soldier of the twentieth century should take occasion to pay his tribute of admiration and affection to the memory of one of the really great commanders of modern times, a soldier whose military genius was equaled only by the purity of his purpose and the splendor of his character.

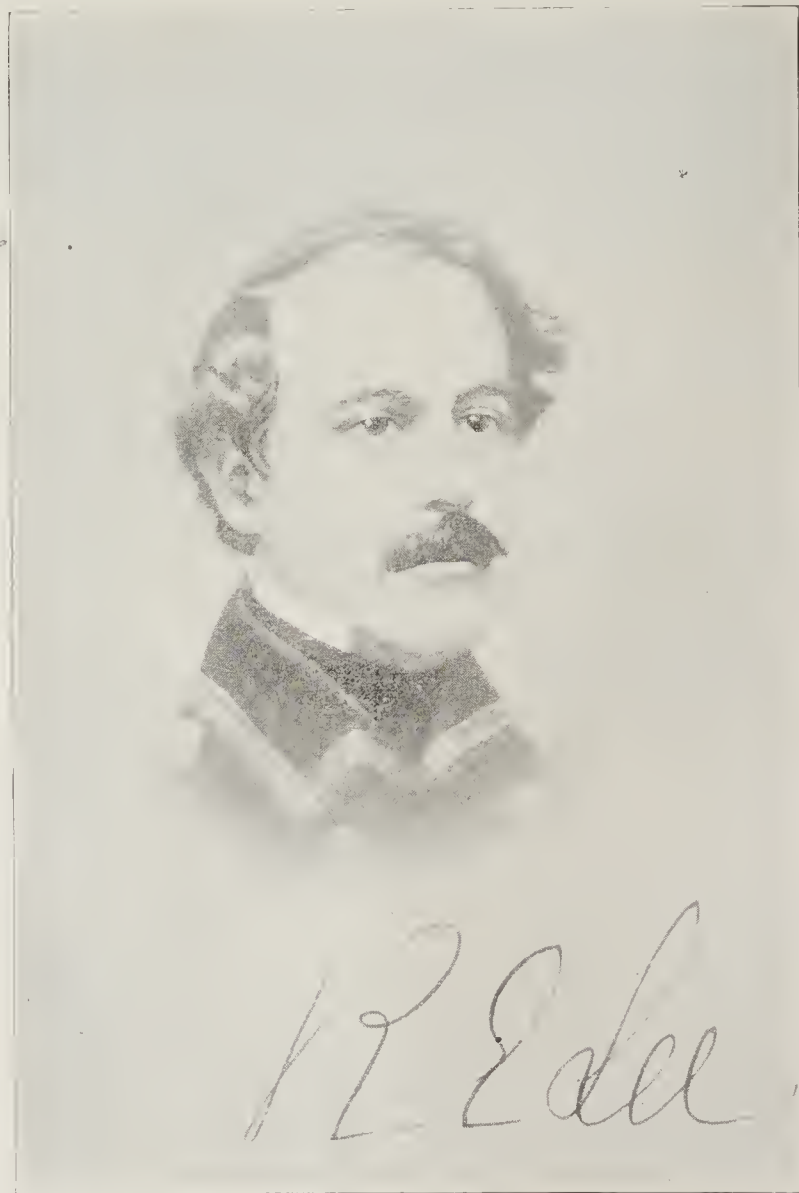
Soldier-like, Marshal Foch employs few words in answering the anonymous "American Patriot" who had telegraphed him at a Virginia town that Robert E. Lee was "a traitor."

"If General Robert E. Lee was a traitor," said the Marshal of France, "Napoleon Bonaparte was a coward. If General Lee was a traitor, I wish France had more of them. He was one of the greatest military leaders the world has ever known."

In winning the World War, Ferdinand Foch leaned heavily upon "the sword of Lee" that flashed on every battlefield in France from the first Battle of the Marne to Armistice Day."

Lee's strategy, revived and employed first by Joffre and later by Foch, held the Hun along the French front, swift to attack, wary to retreat only to attack again, until at length the Hindenburg line was pierced and the enemies of civilization sued for peace.

In this estimate of Lee Marshal Foch takes his stand besides Viscount Wolseley of England, who declared that Lee was "the greatest soldier given to the world since the days of Marlborough."



ROBT. E. LEE AS A YOUNG MAN.

The above cut is from an autograph copy of one of Lee's pictures. As far as we know this picture was published for the first time two years ago in the BLUE RIDGE VOICE. It was a gift to Dr. Weatherford by Mrs. Flora Miller of Lexington, Va., it having been presented to her older sister by Lee himself.

Captain Robert E. Lee in his life and letters of his father, speaking of General Lee's interest in the Young Men's Christian Association at Washington College, where he was President from 1865 until his death on September 29, 1870, says:

"He was the earnest friend and strong supporter of the Young Men's Christian Association and an annual contributor to its funds. Upon one occasion, at least, he placed in its library a collection of suitable books which he had purchased with that intention. In his annual report to the trustees he always made mention of the Association, giving an account of its operation and progress."

Our Shadows^{*}

DR. DUNBAR H. OGDEN

I AM thinking this morning of a Sunday morning years ago, when it was my privilege to sit in a body of students and listen to a message brought to us by Dr. Charles Cuthbert. I remember his theme, "The beatific vision of the redeemed," and I remember the searchings and great purposes of my heart that Sunday morning. There was no opportunity given for outward expression, nor will there be this morning, but it was that morning in the midst of those students that I laid my heart upon the altar of God for definite service with a willingness to go to distant lands or to tarry here as He directed. I thank God for that hour and all it has meant in the years that have followed, and my prayer this morning is that as I speak very simply to you the Spirit of God will be speaking also and that there shall be great searchings of heart and great purposes of heart from which you shall never turn away.

The text this morning is found in the fifth chapter of the book of Acts, and these are the words: "They even carried the sick out into the streets and laid them on beds and couches that as Peter came by at least his shadow might overshadow some one of them." It was a very strange sight in the narrow streets of Jerusalem in the late afternoon of that day, beds and couches with sick folk on them, and these sick ones had been brought there by their loved ones with the hope that as Peter passed the shadow of his body might fall upon some sick one, and their faith was that there would be healing power even in the shadow of his body. We are not told whether their expectations were realized. We do know, however, that in these great formative days of the Kingdom of God there were mighty things wrought and miracles by Christ through His Apostles; but it is not of the effect of his physical shadow we are to think this morning. It is upon this, that Simon Peter was so living in the city of Jerusalem that those about him felt there was blessing even in the shadow of his body, and they desired it should rest upon their needy ones. Now, the shadow of a man's soul is far more important than the shadow of his body. We call it influence, and so you can see what the line of thought is to be.

THE REALITY OF A SHADOW

I want us to think upon the shadows that we cast as we pass by, the shadows of our souls. There are four things I would suggest, and the first of these is the reality of a shadow. I know that we speak of a shadow as a very unreal and negligible thing. I re-

member that as a boy I used to try to get away from my shadow, but it was always beside me. Though intangible, it is real; and so with the shadow of our souls, the influence of our character. I know that when the minister goes to an individual and asks that one to do something, he or she says ask someone else, I have no influence. It may be just a dodge, an effort to get out of doing a task. That does not mean, though, that I have no influence. The tiniest babe that is born to breathe out a few hours grips mightily and for all the years the hearts in that home to which it has come to tarry for just a little time. And so from that tiny babe to the gray-haired patriarch every one of us has an inalienable value. It is the power to lay hold of another life and turn the current of that life.

In you there are two aspects of this very real thing, yea, I may say one of the most real things in human life. There is the pure influence, the shadow that we determine we shall cast. There is the girding of our loins for some great task, and that is splendid if the purpose of the heart be to bless the world in some great service. But, young women, there is another aspect; it is the unconscious influence which is more evasive, more self-revealing, shall I say more blessed or more cursed? In my home there hangs, a copy of that famous painting of the two disciples running to the empty grave of our Lord that first morning of the week. I can see now in my mind's eye the wide-opened eye and the dishevelled hair of Peter and the burning hope and expectation of that younger disciple, John. You remember that the younger man outran the older, and when he came to that open sepulchre, he did not go in but tarried at the door of the tomb. Then Peter came, passed John and entered, and then John entered and he saw and believed. It is a wonderful study in psychology just there. Peter did not have any thought of influencing John to follow him, and John did not realize that he was influenced and led by Peter.

So as we pass we lead, and the great issue before us today is: are we and shall we lead men and women into faith and light? I stood some years ago on the pier at Chautauqua and watched one of the big steamers make its landing, and I noticed behind the pier a fleet of little rowboats. As the steamer made its landing the waves from that steamer raised up and cast down the little boats; but the steamer knew not of the little rowboats nor cared. Thus we pass on our way, and whether we will have it so or not, we cannot change it; the waves of our lives raise up or cast down other lives. The shadow is one of the supremely real things of life, and the unconscious influence is one of the

^{*}Stenographic report of address at the Y. W. C. A. Student Conference, Blue Ridge, N. C., June 5, 1921.

most significant and self-revealing and subtle of all the things of life.

TWO KINDS OF SHADOWS

There is a second suggestion that I would make to you as we think together upon shadows, and that is that there are two kinds of shadows. The Bible speaks of the shadow as a rock in a weary land, and we have there the picture of the burning desert—the sun, the heat, the pain of it all—and then in the midst, lifting itself out of those burning sands, is a great rock, casting its shadow. The weary pilgrim finds life and refreshment in the shadow of the rock in the weary land. It is a shadow of blessing and of life. But there is another kind of shadow. It is the shadow of the dungeon, dark, death-dealing and cursed. So in the matter of the shadow of the soul there are the two sorts. Think back, if you will, across your life and I across mine, and how we praise God for those shadows that, like the shadow of the rock in the weary land, have brought refreshment; lives many of whom have passed beyond the sound of these voices, and yet the richest things in our lives have come because of the touch of those lives. We would give up everything else rather than surrender the blessings that come from them. Then there are the cursed shadows, foul, unbelieving, untrue, gloomy, that have fallen upon our lives. We turn to the Scripture and we find that in these Scriptures there are two sorts illustrated. You remember the record concerning Achan, who coveted the garments and the gold and sil-

ver, and as he walked in the wrong path he overshadowed the whole tent, and his children went down with him in the curse. But you remember also that when Paul is looking with so much hope, he looks to Timothy and sees in Timothy the blessed result of the shadow of a mother and grandmother, the shadows of love. Do you not see, young women, that we can't refuse to cast a shadow? The great issue is what kind is the shadow to be? I can never outrun it, I can never get away from it. What sort is it to be?

WHERE THE SHADOW FALLS

There is a third consideration, and that is the place the shadow falls. If one were to determine to lead an unworthy life, if there were to be unbelief and immorality, and, O, if some daughter of some home should decide to go out into the darkness, it would be bad enough if the shadow of that life could be flung far away; but have you ever thought about the fact that the shadow falls first and rests longest upon the thing or person nearest? And so the lives that are closest to us are the ones that feel first of all the influence of our lives and upon whom that influence rests longest. The thing that makes possible these marvelous influences for good or for evil is one of the holiest things God has ever made. It is love. Love is the great bridge that unites our lives across which the influences travel with most power. God has not made us separate souls, each to go his own way, but there are relationships.



ROBERT E. LEE HALL

I lived some years ago in the city of Knoxville, and in Knoxville there are great political divisions. About half are Republicans and about half are Democrats, so when the political pot boils there, it does not simmer, but it really boils. One day our eldest boy, then a little bit of a fellow about five, came to me and said, "Father, am I a Republican or a Democrat?" I looked down and said, "I don't know, my boy. Every man must have his own politics. Why did you want to know?" "Well," he said, "I was playing with John, and John told me he was a Republican, and I couldn't tell him what I am." I said, "Well, what are you?" Then earnestly he said, "Father, what are you?" I tried to tell him my political creed, and then with that sincerity and artlessness of a child he said, "Father, that's exactly what I am." That is the principle Paul laid hold of when he wrote: "Be ye, therefore, imitators of God as beloved children." It was not a parrot; it was love that looked toward the larger life and wanted to be like it.

ROBERT E. LEE IN ILLUSTRATION

We are spending a good portion of our time in that splendid building, Robert E. Lee Hall. In the letters of Lee to his wife there is a wonderful passage. They were living at Arlington, and Mrs. Lee was away for a time. In one letter Lee says to her that the snow had fallen freshly during the night all over the estate, and in the early morning he was walking about. As he walked he looked back and saw their little boy putting his tiny feet in his big footprints. Lee wrote, "I must be careful how I walk, seeing that the lad is putting his feet in my footprints." But, young women, there comes a time when it is not the father or the mother to whom that life looks, but there comes a time when the older sister, the older brother, has the greater power, and when the college friend and the comrade in the sports of life has the larger place; but all the time it is love, admiration, one heart going out to another, that makes the mighty power by which the largest influence is carried from one to another. I say this is one of the most significant parts of the theme we are considering; it is the place where the shadow falls.

During my pastorate in Atlanta there was a young man who had gone out to college and had learned many things, but, unfortunately, he had learned also to drink and had blighted all the brilliance of his life. I don't know the psychology of it, but he always came to me when he got drunk. I would take him home again and again, sometimes in the middle of the night. I could tell you many amusing stories about those walks, but this is what I want to say. When we neared his home he would always say, "Now you stay here," and holding on to palings he would find his way to the house. Always a light burned in that doorway, and when those shuffling feet were heard, the door opened and that sweet-faced, white-haired mother never failed to meet

him. It might be 11, or 12, or 1, or 2, and he did not want her to know that I had brought him home. He loved her, but he was cursing her. That is the dark side; but there is a bright side which is more attractive. There is no woman that has turned toward the light and service, nor any young man that stands with strength in the midst of life but that the sweetest blessing will be the portion of those that are nearest him. And so the place of the shadow is important. Now I ask as we search our hearts this morning, of what kind is your shadow and what kind is mine?

OUR RESPONSIBILITIES FOR THE SHADOW

There is one more consideration, and that is our responsibility for the shadow. Of course the mountain is not responsible for the shadow it casts in the valley below, but you and I are not as the mountain.

There is a God-like power that has been placed within us of self-direction. Someone has said that a man or woman after 40 is responsible for his face. I remember Dr. B. M. Palmer, whose face in repose was nearly hideous, but which, when he spoke, seemed to be transformed into that of an angel. It was the light within him that was coming out, and in his very presence you could not but feel the beauty that was his. What about our lives? I know that some young women seem to assume responsibility for their faces before 40, but it is not that that comes from without that gives the abiding beauty. It is the light that is within them.

The great question comes, what are we doing, how are we living our lives, how are we projecting our lives, for we have a self-directing power. Simon Peter, was your shadow always thus? Then we look back across the life of the man and see that one day beside the Jordan John is bringing him to Jesus, and Jesus says, "Thou art Simon, thou shalt be Cephas." Later we hear Jesus saying to him, "Follow me," and he follows him. But it was not in a moment that Simon Peter's life was changed. There were four great steps in his life, and I think that at heart there are the same four steps in any life, for it is the business of Christ to make character.

First, Simon Peter accepted the new Teacher. He did not have the clear understanding, he did not have the perfect theology that he had later. He did not have the absolute loyalty and all those fine things that were to come later, but he felt that as he looked out upon the world and saw Christ standing there, Christ was the one he wanted to follow. If you want to be a musician, you seek some teacher, a master in the realm of music. I submit that in the realm of character Jesus is the one great master. And so the religious life of Simon Peter began in that simple way.

Then there came the second step. It was the enlarging of his vision until there came the time when Jesus said to his disciples, "Who do men say that I am?"

After several answers, He turned to Simon Peter and said, "Who do you say that I am?" and Simon Peter said, "Thou art the Christ, the Son of the living God." There had come a great deepening of his understanding.

Then there is the third great principle, and this was his loyalty. He walked with Jesus in a peculiar way. He was one of the three of that inner circle. Even when he denied his Lord, he had followed because loyalty and love had led him to a place where he was not strong enough to stand; but the other disciples, where were they? They had scattered. In that hour when he denied his Lord, remember how different is the record of Judas and of Peter. Judas went out, and it was night. Peter went out and wept bitterly. They were the tears of love and loyalty that had seemed to fail. Then beside the sea in the early morning Jesus meets the disciple that had with curses denied Him, and there he makes confession of his love. "Simon, son of Jonas, lovest thou me more than these?" "Yea, Lord, Thou knowest that I love Thee." Then Christ said, "Follow Me." Yes, the following of the teacher, the widening of the understanding, the deepening of the loyalty, these are the steps.

And then, last of all, the endowment of the power of the Holy Spirit. At Pentecost there came that special gift of the Spirit of God. I have been reading of that marvelous religious life being lived now in India, the life of Sundrasingh. I think he is the most unique religious figure today. Speaking of the need of the Holy Spirit and of prayer he says this: that in the mountains the currents cut their way, but in the plains we have to dig canals to make the waters flow. If we in our religious life and service by prayer and meditation, and by the opening of our hearts to receive the Spirit of God, if thus we work, we shall be as the mountain torrent; but if we do otherwise, we shall have to organize painfully His work. There should be organization in the work of Christ, but organization not to make the water flow but to guide it. The power should come from the mountain of God into the plains that need to be watered. Thus, this man who was called Simon has become Peter, and he is so living in Jerusalem that the people want the very shadow of his body to fall upon the needy ones. He has the indwelling of the Spirit.

The same steps are offered you and me. O, beloved, listen to this: Christianity is not merely a creed, though we are very foolish if we berate creeds. What a man really believes in his heart is his creed. But Christianity is not just a creed, not just a ritual. This is Christianity: it is a life in Christ by the power of the Holy Spirit. And so as we search our hearts this morning there has been coming almost with a sob to us that sense of our unworthiness. Perhaps we have been selfish, perhaps we have been unbelievers, perhaps we have been vain, foolish, perhaps we have been untruthful, perhaps we have been impure in thought; and it is not what you are on the mountain top here, but what you are yonder in the home to which you go that is the really significant thing. Then from your heart comes the cry, "How can the shadow of my heart be changed?" It is by the touch of the Maker of men. That is His business.

May I close this message and the meditation of this hour by calling you in thought to that wonderful picture that Victor Hugo has given us in *Les Miserables*. You remember that Jean Valjean was a galley slave, and when he came back to France he had a yellow passport that betokened he had been a galley slave. He went to the little village of Dee. He had money, and he went to the inn to get a room, but when they saw his yellow passport, they said, "Be gone!" He wandered out into the fields; the stars were covered by the clouds. He said that God had forgotten him. It rained. Then he came back to the village. A woman passing by asked his need and learned a bit of his story. She said, "Have you knocked at the door of the bishop?" He knocked upon that door, and there came a gentle voice saying, "Come in." Jean Valjean threw open the door and said, "My name is Jean Valjean. I am a galley slave. May I stay here tonight?" "This is not my house," said the bishop, "but the house of Christ. I ask not your path but what your need. It is brother." And so in the blessed shadow of a man who was walking with God, Jean Valjean began to live again. Then came the years of struggle, of achievement, of marvelous service, of tragedy and of darkness, and when he comes to die you remember the words that Victor Hugo has put upon his lips: "It is nothing to die; it is frightful not to live."

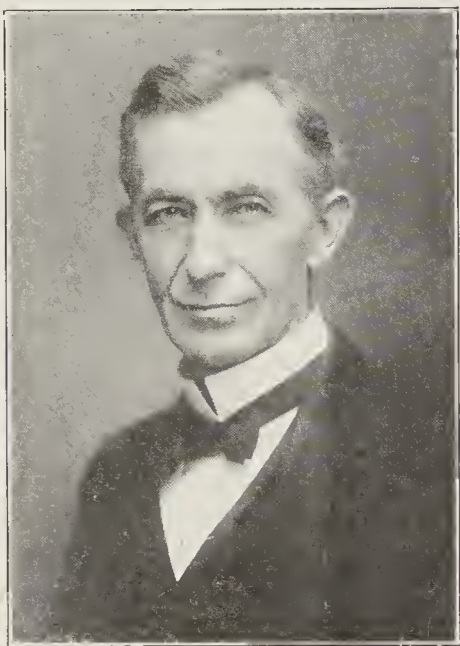


STUDENT Y. W. C. A. CONFERENCE

It Makes a Difference*

DR. J. L. KESLER

I WISH I could express what I think the Kingdom of Heaven is, or better, what Christianity means to me. To be sure, I have said some things about it, stray gleams in fragmentary ways, just a flash or fragrance across the infinite panorama of beauty and dream, just a charm of reality out of the depths of the sincerities of our common wistful human hungers; but how inadequate any expression of its infinite values! Wistfully within the veil life holds an immense silence about its Holy of Holies. We prevision in others what we experience in ourselves. We can never tell it and we dare not pass across the sacred frontiers of another's heart. What risk we run when



DR. J. L. KESLER

we try to speak to one another about those repositories behind lock and key. I am not speaking now about those mystical, occult seances, lonely and remote, with the Eternal; those ecstasies and unique experiences. I know nothing about these to speak of. I am talking about the plain, common children of the heart that play about the temple of the daily life. Here life in its common experiences, how immense it is! What deliciousness we experience, and now and then what happy disillusionments as we grow from the less to the more, from the lesser to the larger points of view.

Feeling the inadequacy of this subtle, subjective point of view, the inadequacy at least of our ability to express it, I turn to the objective which we all know and which Jesus knew before us and which He expressed with great plainness. The Kingdom of Heaven,

pragmatically, makes a difference, a colossal difference. It makes a difference in the individual and it makes a difference in the community. It makes a difference in the order of life and it makes a difference in the quality of living. It is not a new fad or a new formula; it is a new life, dynamic and terrific in its mammoth disturbance. It is revolutionary. It means a rupture and readjustment of the individual life and of the whole social order.

THE CHALLENGE OF JOHN AND JESUS

The first challenge and call in the Judean hills from John the Baptist in the turbulence of the wilderness was, "Repent, for the Kingdom of Heaven is at hand." That is, change your minds. Reverse directions. And Jesus took up the cry and it rang out in His Galilean ministry. Passing over into the Perea He still proclaimed with increasing intensity that it made a difference, until at last, with deepening insight and interest and passion, He cried out, "There are many that are first now that shall be last, and last now that shall be first." It was to make a difference in the *appreciations* and in the sense of *values* of human life. It was to repatriate, repersonalize and reposition life tasks and life itself, and the conditions and places of men. The poor should be happy then; the unprivileged should have a chance, and the meek should inherit the earth. Nobody had ever seen it after that fashion. It was to be a mighty revolution. The Kingdom of Heaven, the biggest thing in sight, was to belong to these. They should have their day, and the sun was to rise over the whole earth and all the peoples thereof. The Kingdom of Heaven was to change the order of values, the order of tasks, the order of the purposes and positions and places of men. That is what Jesus said: "The first shall be last, and the last shall be first."

JESUS DID NOT STAND FOR PEDIGREES

The Jews thought that they, in the old time, were the first people, but Jesus nor John measured life by race or class or pedigree. "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance, worthy of a changed life, and think not to say within yourselves, We have Abraham to our father. I tell you that it makes not a whit of difference. The tree that bringeth forth not good fruit is cut down and cast into the fire." In the new order, according to Jesus and John, men were measured according to their worth and they were estimated according to the quality of their life *as they lived it*. It was to make a difference.

Jesus disillusioned the Jews about their being partic-

*Stenographic report of an address given at the Southern Summer School of Y. M. C. A., Blue Ridge, N. C., July 24, 1921.

ular favorites of Jehovah, at Nazareth on the day of His inauguration, when He proclaimed His platform and made His inaugural address. He said, "In the time of Elijah there were many widows in Israel when the heavens were shut up for three years and six months, and God did not send Elijah to a single one of them, but over yonder to the northwest, to a widow, an alien, in the Sidonian country. You are not the pets of Jehovah. In the time of Elisha there were many lepers in Israel, but God did not send Elisha to a single one of them, but over there toward the northeast to your bitter enemy and oppressor, to Syria and to General Nahman, who was leading an alien host." And what did they do with Him? They mobbed Him; just what they would do in your town. War was abroad in those days. But Jesus broke bounds, overflowed the world and became a brother to all men everywhere, as He meant us to be. He changed the order of first places.

JESUS AND THE RICH

The rich in those times as in ours had first places. But the Kingdom of Heaven directed its interest, its attention, its enterprises to the poor. The rich instead of being God's favorites, as they thought, became God's problem. The rich young ruler that Jesus had just been talking about came (he was a splendid young fellow) and said, "What shall I do to inherit life?" He had the right interest and the right courtesies and he came eager to learn, but he had a handicap. Jesus said, "Keep the commandments." He answered, "I have kept them." Then Jesus said, "If you would be perfect, go, sell your possessions and distribute to the poor and come, follow me." He went away sorrowful. Jesus said, "How hardly may the rich enter into the Kingdom of Heaven. It is easier for a camel to go through the eye of a needle than for a rich man to get in." Now he did not manufacture, as has been manufactured, that little place a camel can go through. Jesus said that in all human calculation it is impossible. It was a hyperbolic statement, I have no doubt. That young man was splendid. Jesus loved him and Jesus needed him and he needed Jesus. He was too fine to be lost on so little a thing as a bank account. Such a big chance he had, and he needed it. Riches were a tremendous handicap. It became God's problem, not the evidence of God's favor. Jesus reversed the order of things about riches.

In the old time men valued men for what they could get out of them; but in the Kingdom of Heaven men were to be valued for what it could *make* out of them in the realization of a rich and splendid life.

JESUS AND THE UNPRIVILEGED

In the parable of the unemployed, in the vineyard, when the paymaster came and began to pay them off, he began, well, he began to pay not as if the master's chief concern was sharp bargaining, as if his chief

concern was dividends to the employer, but he began to pay off according to the natural human sympathy and good will toward those that needed it, those who had stood all the day idle, depressed. It was good will operating for human life. And industry that is based on the scheme of getting the most out of men will have to yield in the Kingdom of Heaven to industry that is used for enriching human life. Industry that in its ordinary operation persistently lames human life has lost its goal. That industry has failed and failed utterly that does not minister to human life and enrich human society.

JESUS AND FIRST PLACES

In the old time, again, men sought the first place, but in the new time the imperatives of service.

Times were coming to a head, and the two splendid brothers, James and John, the Sons of Thunder, came, eager, and asked for first places, and their mother, Salome, wanted first places for them. It was incorporate in the time, in that time as now. They wanted first places. They wanted to be vice-chancellors in the new Kingdom, one on the right and one on the left. And Jesus said, "Are you able to drink of the cup that I am to drink of?" And they, splendid, courageous fellows that they were, answered, "We can." I think Jesus liked it, and he said, "Just like you. You are courageous. You will never shirk danger. You *will* drink of that cup. It is just what is coming to you, but first places are not mine to give. Among the Gentiles the rulers lord it over their subjects, but so it shall not be with you. You shall be brothers and he that would be first among you shall be servant to all, *just as* the Son of Man came not to be served, but to serve and give His life a ransom for many. *Just that way* I send you forth into your mission." They were to go forth, to win first places, not by climbing over men's shoulders and beating men down, but by lifting the burdens and doing the service and living the life of sacrifice, laying down their lives, as their Master did for others.

JESUS AND ACHIEVEMENT

The old order put those of high privilege, the respectable—first—those who had first chances (just as we do now), but in the new time, it shall be those who achieve. Jesus Himself had had to make His way. He was a laboring man, a carpenter. He had achieved. He learned by suffering, just as you and I, the writer of Hebrews tells us. "He grew and waxed strong and kept becoming full of knowledge, and the grace, the charm, the joy of God was upon Him. He advanced in wisdom and in stature and in favor of God and men." I want to make that a little more literal. That word "advanced" is a word which means to cut forward. He cut His way forward. He kept cutting His way forward into wisdom and into the fulness of His maturity and into the grace and charm and joy of God and men.

He achieved. He grew, He grew Godlike, and the radiance of the Divine went out from Him and He became, He was and is the manifestation of God. In the new time men were to be recognized by their achievements.

He was starting to Jerusalem. He was a little distance on His way, and one came and said, "Master, are there few that be saved?" He did not have time to argue the case or go into details. He applied it, as He always did. That was the remarkable thing about Him. He said, "Strive to enter in (this is Luke's report) at the narrow door, for many shall seek to enter in and shall not be able." Yes, he said, you will put it off now and when the door is shut you will come and knock. You will be turned away and then you will bring your credentials. Yes, they will seem good credentials for the old order, but they will not work in the new. You will say, "We did eat and drink in your presence and you taught in our streets," and then I will say unto you, "I tell you I never knew you. Depart, ye workers of iniquity." They had had their chance, but they did not become students. They had been in His presence, but they were not His disciples and they lost the advantage they did not use. In the old order men, sometimes, who go to college and get nothing are still honored as the elect, but in this new time not the men who have chances, but the men who use their chances for the achievements of human life are honored. Personality and power and service count. Jesus Himself had achieved. You remember, "He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and I will give him the morning star. He that overcometh will I grant to sit with me in my throne, even as I also overcame and am sat down with my Father in His glory." Christianity is a great, surging tide of heroism and activity and achievement. "Let no man take thy crown."

JESUS AND HUMAN VALUES

And then once again Jesus said in the old order it was the way of legalism and externalism, but in the new order it is a way of righteousness. "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye can in no way enter into the Kingdom of Heaven."

It was said by them of old time, "Thou shall not kill, and if any man kill he shall be brought to the judgment, but in the new time, if any man feel or express contempt for the least human being, he is fit for the fires of Gehenna." The new time was to bring a high sense of human values. It was to be a time in which there should be a consciousness of the sacredness of human life and the contract to conserve it at all hazards—a higher respect for personality.

In the old time it was said, "Thou shalt not commit adultery," but I say unto you, There shall be a purity

and a sweetness of life that make inviolable the realms of human affection and the security of the home. It should be a high order of purity.

In the old order, it was said, "Thou shall not forswear thyself," but I say unto you, swear not at all. Why? Because they had got into the habit of using their oaths for the purpose of getting in a superb amount of subtle lying, and Jesus did not like lying, and He determined that into the Kingdom of God no liar should ever enter. He determined that in this Kingdom there should be reliability.

Again He said, In the old order it was said, "An eye for an eye, a tooth for a tooth," but in the new order no tooth at all. There shall be no getting even. If a man compel you to go with him a mile involuntarily, go voluntarily two miles with him. Help him another mile and show him a better way. If he rob you of your coat, give him your cloak also. That was a new method in the world.

MORE LOVE

And what is greater still, there shall be more love. In the old order, in the practice they had followed and in the practice we have followed also, it was "Love your friends and hate your enemies," but Jesus said, "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that spitefully use you and persecute you." In the old order Jesus had said that one may die for a friend, but in the new order for a great cause, redemption of human life, one must die for his enemies. Jesus Himself made good His principle and left us His task. O it is splendid, and when that time comes where love begins its final ministry and mercy, when that time comes, all barriers will break down; international, inter-racial, inter-class, industrial, and all wars shall cease—the wars of class, of industry, of race, of nations, because hate, the mother of wars, shall be banished away. The unprivileged classes shall disappear in that time of equality of privilege. The ruling classes will disappear politically, industrially, ecclesiastically—in the time when all men rule in the co-operative efficiency of human life. The working classes, as such, will disappear in the hour when all men work, and when there is nothing so discreditable as an idler, whether he be a hobo or a millionaire. Service will be supreme, glad service. The despotic and monopolistic classes that hold away from the people the necessities of human life, the opportunities of human life, the resources of human life, for selfish ends, will disappear, in the hour when all men have equal opportunity.

One of the most interesting things I know is the recent discussion of vocational education for culture and citizenship, and one of the newest projects and most interesting is the Antioch plan. In their official statement there is something like this: "The best cultural values are gained not when we exclude industry, but

when we make industry express our highest purpose." I say to you that the best religious values are gained not when we exclude industry or the discussion of its problems from our pulpits or from our Young Men's Christian Association program, but when we make industry express the highest religious motives and purposes. When industry is organized on the plane of good will it may be made to express the highest values of the Kingdom of Heaven. Industry itself may become a religious experience in co-operating with God in the service of men. This world will never be redeemed until we redeem industry to good will and to service, and make it an asset to the worker and the manager and the public. That greatest prayer ever uttered on earth will never be answered until then: "Thy Kingdom come, Thy will be done on earth as it is in Heaven."

In the old time it was institutional, it was there in Jerusalem or in this mountain, but in the new time it is to be neither in Jerusalem nor in this mountain, but wherever the spontaneity of a hungry heart feels the homing instinct for his Father God and the love for his fellowmen, and reaches out a friendly hand to a lost brother.

Out on the sea a little boy fell off a ship, and the seamen were there with life boats. They at last reached him, brought him on board and did the first services, then went to wake the physician who was asleep to tell him what they had done. He said, "You have done all that can be done. He is dead." But he hurried out and when he got there he saw that it was his own boy. All had not been done then that could be done. With his instrument and hot cloths he worked on and on and on until just as the sun set in a blaze of glory across the sea the little boy came back with a sob. When we begin to think of every man's child as our child, our work will begin to live in our life.

Upon the coast of Maine they tell us that a man and a woman built a little cottage, a little seaman's cottage, a fisherman's cottage, and there for many a night and many a year the woman lighted the man home by the candle in the window, and then after a while the United States put a great electric lighthouse there; for it was a dangerous coast and many people lost their lives there, for there were many fishermen there. One day

there was a terrible storm that swept the sea, and the life-saving group with the captain had saved their scores. At last the captain said, "Surely there can be no life on that terrible sea now," and then he took his glass and swept across the sea and said, "I seem to see a man on a raft. It is too dangerous. I cannot command any man to go. I wonder if there is any man that will volunteer. One man, a rough seaman, a skillful sailor, held up his hand and said, "I will go." It was Jim, and the old woman from the hill said, "Jim, don't go. Four years ago you remember your father went out and never came back again in a storm like this, and two years ago your brother Bill went out, and we have never heard from him again, and you are the only one I have left. Don't go, Jim. Don't go." Jim said, "So long as there is a man out on that sea, I must go if I can get anybody to go with me." As they went the captain watched, and then he said, "I seem to see them take a man aboard." As they came to shore Jim cried out, "Captain, tell mother it's Bill." Every time you go out to save a man on life's stormy sea, you find your brother. I congratulate you that you are in the life-saving service. I challenge you to go out and win your brother. Bring in the Kingdom of Heaven, that is to say, the brotherly life. It makes a difference. It makes all the difference in the world—the brotherly life.

THE PRESENT

"Now is the time to do things. Tomorrow, today will be yesterday and now is the time between meanwhile and awhile ago. Procrastination has been the immediate cause of more than one failure. The man who does things now need never worry about all the todays, tomorrows, meanwhiles and after whiles, that make up time."

YOUR PURPOSE

"Your purpose—your purpose—never forget that. I read an immense novel of Balzac's lately and one thing that has been with me from it is this: 'Can you go to sleep every night with one fixed purpose in mind, and strengthen it from day to day?' That is the question which every man must put to himself, and as he shall answer it, so shall be his success or failure."

For Better Race Relations



At a recent gathering held in Washington the Federal Council created a new commission on Negro Churches and Race Relations. The meeting was under the chairmanship of John J. Eagan, of Atlanta, Ga. Robert E. Speer, as president of the council, explained the influences that led to the creation of the commission. Among others who were present and took a leading part in the discussions were Dr. W. W. Alexander, director of the Commission on Inter-racial Co-operation; Professor Isaac Fisher, of Fisk University; Mrs. Luke Johnson of the Woman's Home Missionary Society of the Methodist Episcopal Church, South, and Professor John R. Hawkins, of the African Methodist Episcopal Zion Church.

PURPOSES OF THE COMMISSION

In organizing the Commission on Negro Churches and Race Relations at the invitation of the Federal Council of the Churches of Christ in America we are animated by the conviction that the Christian religion affords the one adequate solution of the problem of the relations of races to each other. Recognizing one God as the Father of all and conceiving mankind as His family, we are convinced that all races are so bound together in an organic unity that only on the basis of brotherhood can satisfactory relations be secured. The Christian conception of God and man constrains us to believe whole-heartedly that the races should and can live together in mutual helpfulness and good will, each making its own contribution to the richness of the human family as a whole and co-operating with the others in seeking the common good.

We, therefore, set forth the following as the purposes which this commission will seek to serve:

"1. To assert the sufficiency of Christianity as the solution of race relations in America and the duty of the churches and all their organizations to give the most careful attention to this question.

"2. To provide a central clearing house and meeting place for the churches and for all Christian agencies dealing with the relations of the white and Negro races and to encourage and support their activities along this line.

"3. To promote mutual confidence and acquaintance, both nationally and locally, between the white and Negro churches, especially by state and local conferences between white and Negro ministers, Christian educators and other leaders, for the consideration of their common problems.

"4. To array the sentiment of the Christian churches

against mob violence and to enlist their thoroughgoing support in a special program of education on the subject for a period of at least five years.

"5. To secure and distribute accurate knowledge of the facts regarding racial relations and racial attitudes in general, and regarding particular situations that may be under discussion from time to time.

"6. To develop a public conscience which will secure to the Negro equitable provision for education, health, housing, recreation and all other aspects of community welfare.

"7. To make more widely known in the churches the work and principles of the Commission on Inter-Racial Co-operation, and especially to support its efforts to establish local inter-racial committees.

"8. To secure the presentation of the problem of race relations and of the Christian solution by white and Negro speakers at as many church gatherings as possible throughout the country."

The foregoing statement of the purposes of the commission was unanimously adopted.

AN INTERESTING STORY

(Continued from page 2)

President of the college, and his letter to me was his reply to an official notification from me, if my memory serves me right, that he had been elected an honorary member of our association.

"That autograph letter was framed by our association, and was hanging in our little 'hall' when I left the university in 1873. I have thought I should like to know the wording of that letter, and I am writing this in the belief that you will be willing to make a copy of it for me. Will you not have this kindly done for me and oblige a man now in his 75th year, a boy-soldier in the Confederate Army, from Kentucky, from 1862 to 1865; a student at Washington College under General Lee, and of Washington and Lee University later, from 1867 to 1873, except the session of 1869-70 when finances kept me away.

"While at Washington and Lee University I was President of the Y. M. C. A. and built, as such, the first missionary chapel the association ever built, at House Mountain; I was the 'Annual Editor' of 'The Southern Collegian,' the only college paper there, in 1870-71, when General Lee died; and in 1873 I was valedictorian of the class of that year and medalist of 'The Graham Lee' Literary Society.

"Yours very sincerely,

"A. N. GORDON."

BOOK REVIEWS

PRACTICAL HYMNOLOGY. By Hubert McNeill Poteat, 1921. \$2. Richard Y. Badger, Publisher. Boston.

Dr. Poteat is the professor of Latin at Wake Forest College, North Carolina. He is a singer and a musician of real worth.

The principal purpose of his book is to combat the use of unworthy music in religious services.

The first chapter discusses the history of hymn singing.

The second, deals frankly with "cheap hymns," the reasons for their popularity, their method of construction, their source in popular secular music, the mercenary motives which actuate their perpetrators and publishers.

In the third chapter practical suggestions are offered on the development of the taste for good hymns, on the minister's duties in reference to the music in his church, on the work of the organist and choir, and on "special music." The appendix presents a list of 300 great hymns.

Ministers, students in theological seminaries and Y. M. C. A. secretaries should welcome *Practical Hymnology*, and make a permanent place for it on their study tables.

THE PARENT AND THE CHILD. By Henry F. Cope, 1921, \$1.50. Doran.

The home, once so rich in its central influence, has largely in our American life delegated its functions to other institutions. Dr. Cope in this little book of a hundred and eighty odd pages again makes us conscious of our problem and opportunity of education and religion in the family life. There are twenty-six chapters, dealing with as many problems. Each problem is stated as a concrete case, analyzed and causes discovered. This is followed by solutions and suggestions. At the close of each chapter there is a list of helpful books and study questions.

Most of the vital questions in relation to child nurture which have perplexed the parent and will continue to be a problem in the home life are discussed with rare insight and illuminating common sense.

To the individual parent it comes with helpful and sympathetic solutions and to the mothers' club and the church school it brings rich material and suggestive methods for class study.

J. L. K.

THE COMMUNITY. By E. C. Lindeman. Association Press, \$1.75.

During the past few years there has been a very decided development of that type of work promoted by the Young Men's Christian Association known as "Community Work" or "Non-equipment Work." In view of this fact any contribution to the literature on this subject is welcomed most eagerly.

It is essential that the Community Secretary as well as every other worker interested in the upbuilding of a larger life in the community should know what really constitutes a community and also know each of its constituent parts. Professor Lindeman presents the results of a detailed study covering a period of ten years in intimate contact with the field in this book of 200 pages.

He analyzes the various institutions of the community both "primary" and "secondary" and indicates the function each performs. He gives the steps by which community action is achieved and "community consciousness" is created.

The author predicates his study on the assumption that specialism and democracy are conflicting forces in the community and the purpose of the book is to discover an answer to the question, "How may these two forces be interpreted as elements of social progress?"

His several principles of community organization are of real value and his conclusions regarding the place of Christianity in community leadership are most striking.

The church leaders will not be inclined to agree with the author when he says, "The church should emphasize the scientific *rather than* the mystical elements; the ethical *rather than* the creedal factors; the social *rather than* the individual function of the Christian Religion."

They will prefer to substitute "as well as" for "rather than" and will agree that "these they should have done but not left the other undone."

On the whole this is a most refreshing book written in a pleasing style and well worth the careful reading of anyone interested in increasing the richness of the community life.

E. S. L.

\$140,000,000



THE AMERICAN Y. M. C. A. now holds \$140,000,000 worth of property and equipment. How to make this enormous property yield dividends in Christian character is the supreme problem.

The experience of the churches given below points the way.

It is training!

This is the why of the Southern College!

STUDIES IN LIFE CALLINGS—THE PASTORATE

There can be no question but that the pastorate is a life work, and that the most of the men who enter this profession do so because of a deep conviction that this is a work for life and into which they may put themselves.

This is substantiated by the survey of the Inter-Church Movement, showing that the average length of service of the 175,000 Protestant ministers in this country to be 35 years.

No other motive than that of a conviction for definite life calling can account for the splendid service being rendered and in spite of financial sacrifices; for a survey made only three years ago shows that 67 per cent were receiving less than \$1,500 per year, and with but little provision for retirement after a lifetime of service.

More than 60 per cent of the candidates for the pastorate who are college men made their choice of a profession prior to entering college, the life motive not only holding them to the ideal of service along the line they had chosen, but stimulating to broadest preparation for continuity of service and enhancement of usefulness.

It has been found too that the increased training, the raising of standards of preparation for entrance to the pastorate as a profession, has resulted in considerable increase in the salaries paid. Religious leadership may never be paid according to the standards of the business world with its ideals of profit, but there will always be a relationship between the educated pastor and the educated leader in any other line, in that *ability* to serve must have recognition.

The following facts were elicited in a survey made by one of the leading Southern denominations:

Occupation of Fathers—Farmers, 66.7 per cent; pas-

tors, 11.8 per cent; merchants, 4.3 per cent; teachers, 1.4 per cent.

Christian Parents—Both, 87.6 per cent; one, 9.9 per cent; neither, 2.1 per cent.

Daily Worship at Home—Regular, 58 per cent; irregular, 28 per cent; none, 14 per cent.

Place of Birth—Country, 73 per cent; town, 13 per cent; village, 8.5 per cent; city, 5.5 per cent.

Average Age Joined Church—Fifteen years.

Average Age Called to Preach—Seventeen years.

Called as Children—Sixteen per cent.

No Church Work Done Before Call—Fifty-seven per cent.

Called Outside of School or College—Sixty-four per cent.

Agency Assisting in Call—Parents, 24 per cent; pastor, 11 per cent; Sunday school, 9 per cent; revival, 9 per cent; sermon, 5 per cent; books, 3 per cent.

Time in Answering Call Over Seven Years—73.71 per cent.

Age Starting Work—Prior to 1880, 22 plus; since 1880, 28.

Obstacles in Making Decision—Education, 34.3 per cent; finance, 7.1 per cent; desire to do other work, 16.8 per cent.

Educational Preparation at Entering Pastorate—Elementary only, 11.25 per cent; secondary part, 46.43 per cent; complete secondary, 21.97 per cent; college, part, 29.95 per cent; college, complete, 26.22 per cent; theological, none, 84.14 per cent; theological, part, 10.31 per cent; theological, graduate, 5.55 per cent.

Further Preparation Since Entering Work—Correspondence, 14.9 per cent; lectures and institutes, 10.8 per cent; books, 13.1 per cent; school, 8.6 per cent.

Seventeen per cent of the pastors of this particular denomination were on the retired list, having served an average of forty years.

A dominant life career motive and adequate preparedness for the task would appear to be the key factors in a successful ministry.

In this accomplishment two institutions stand out in bold relief, the home in which Christian influences and motives govern and the school where the foundations of religion may be related in practical fashion to the study of essential principles and their application to the needs of a world of humans.

NOTES OF SOUTHERN COLLEGE OF Y. M. C. A.

The president of Southern College of Y. M. C. A. was honored by being made chairman of the recent Conference on the Association Profession held at Atlantic City, N. J.

As a by-product of this conference the Council of Association Colleges was formed and our own Prof. E. S. Lotspeich was elected secretary.

The library of the college will soon be enhanced by the addition of a number of rare volumes and documents pertaining to the early history of the Association movement. This is a gift of the International Committee.

Dr. T. P. Ballou attended the meeting of the Southern Physical Directors Association held at Atlanta.

Griff Lee, one of the students at the summer term of the college, has accepted the assistant physical directorship of the Dallas, Tex., Y. M. C. A.

New York, N. Y., Aug. 15, 1921.

Back from Blue Ridge Summer School! Say, that is a beautiful spot up among the mountains, out next to nature. It's strange, isn't it, how we like to go back to Mother Nature?

She seems to pat us on the back and say, "Sonny, you're tired, rest your head in my lap awhile and you'll feel better." And we, if we are wise, spend a few days in the lap of her mountains, where we listen to the crooning of her streams that lull us to sleep, and into a forgetfulness of all of life's aches and pains.

When we awake we find we are rested and can face the problems of the day with greater strength and vigor. Such is the impression one gets of Blue Ridge.

G. N. ACKERMAN,

Sales Manager, United Y. M. C. A. Schools.

"Blest is the man of high ideals
Who fails today, tomorrow, and for days to come,
But never lowers his standard nor surrenders to defeat
Till hand and foot, till eye and ear,
Till vocal chord and tongue,
Till mind and heart are disciplined
And all abilities of body and of soul
Are marshalled by the will
And move onward to the drum-beat of perfection."

ANOTHER ALUMNUS HEARD FROM

Among the small group of graduate students attending the Southern College in the season 1919-20, that memorable first year in the making of history by the new institution, was Frank M. Long, General Secretary of the Young Men's Christian Association at Porto Allegre, Brazil. (See picture on page 13.)

Mr. Long took advantage of a furlough to attend Southern College and took special work looking for-



MR. FRANK M. LONG

ward to a Ph.D. degree, and was the first representative of the foreign department to matriculate with Southern College.

A letter from Mr. Long tells us, "Our Y. M. C. A. work in Brazil as a whole is making great strides. Membership in our four city Associations—Porto Allegre, Rio de Janeiro, Buenos Aires and Sao Paulo—and our one student Association in Rio has tripled during the past three years, even though our American force of eight was reduced to seven. Brazilian secretaries have increased from seven to fourteen. We have ten Brazilian cities calling for Associations. All classes of Brazilian society are backing us, and during the next three years we plan to *stress the training of Brazilian secretaries in the Y. M. C. A. Training School opened last year.*"

And thus some of the influence of Southern College of Y. M. C. A. has spread beyond the borders of Dixie.



“THE BLACK MOUNTAIN AUTO COMPANY”

The Authorized Service Cars for All Incoming and Outgoing Conferences
Fare 50 Cents Each Way

OFFICE AT
BLUE RIDGE AND BLACK MOUNTAIN, N. C.



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

BENSON PRINTING COMPANY

COLLEGE ANNUAL EXPERTS

SCHOOL WORK OUR SPECIALTY

136 FOURTH AVE., N.

NASHVILLE, TENNESSEE

Asheville, North Carolina

"Land of the Sky"

BATTERY PARK HOTEL

Enjoy the Home-like Atmosphere of this World-Famous
Commercial-Tourist Hotel

AMERICAN PLAN

WILBUR DEVENDORF, *Manager*

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

M. V. Moore & Co.

Exclusive Ready-to-Wear

FOR MEN, WOMEN AND BOYS

Luggage and Sporting Goods

Special Club Prices on Uniforms and Equipment

11 PATTON AVE.

ASHEVILLE, N. C.

"CAROLINA SPECIAL"

Superior Milk Products

Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS
(Blue Ridge Official Photographer)
ASHEVILLE, N. C.

Dear Reader:

Haven't you at least one or two friends or relatives to whom you would like to send this magazine for a year?

It will be the best \$1.00 investment that you can possibly make in this new year.

Cut This Out and Mail Today

The Blue Ridge Voice, Nashville, Tenn.

Enclosed find \$1.00 for which send "The Blue Ridge Voice" for one year to:

Name

Street

Town and State.....

Signed.....

Address.....

(Be sure and sign your name and address)

A High-Grade Seven Per Cent Investment

OFFERED BY THE
BLUE RIDGE ASSOCIATION
\$80,000 FIRST MORTGAGE BONDS

IN AMOUNTS OF
\$100, \$250, \$500, \$1,000

COUPONS PAYABLE SEMI-ANNUALLY, SEPT. AND MARCH 1
AT THE
INDEPENDENCE TRUST COMPANY, CHARLOTTE, N. C.

WITH SEVENFOLD REAL ESTATE SECURITY.
WITH THREEFOLD FIRE INSURANCE PROTECTION.
WITH THE MORAL AND FINANCIAL SUPPORT THROUGHOUT
THE ENTIRE SOUTH

THE \$80,000 BONDS

now offered for sale are secured by Deed of Trust to the Independence Trust Company, of Charlotte; the said deed of trust covering the property of the Association, which has cost to date over \$400,000, so that the security is more than fourfold on basis of cost, or sevenfold on replacement value, now estimated at \$600,000 by representatives of the insurance companies.

The property is insured for \$295,000, and this insurance held as further protection to the bonds.

THE BONDS

are offered at their par value, and are issued for ten years, but with privilege to call after three years at par and accrued interest.

All orders should be sent, with check enclosed, to

F. C. ABBOTT, Treasurer,
212 Trust Building,
Charlotte, N. C.



DINING HALL

ROBERT E. LEE HALL

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

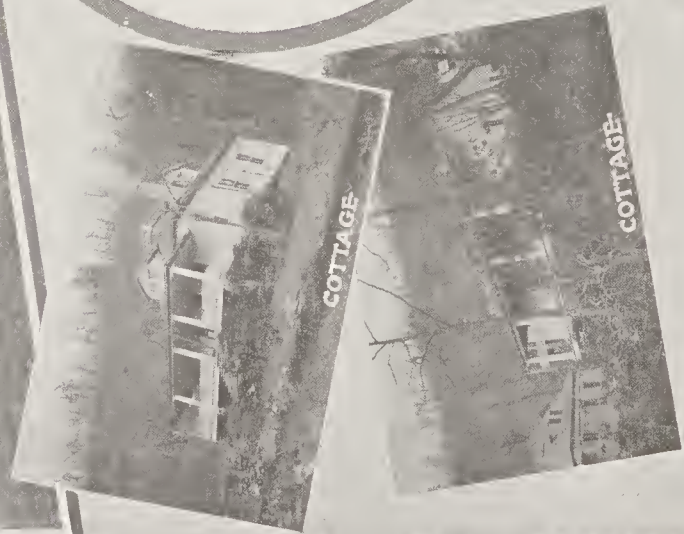
1,391 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared. Entirely non-commercial. Last summer 5,060 persons, representing every State in the South, were present at Blue Ridge, in ten different conferences of from four to six hundred delegates, each meeting there for ten days of special training along social and religious lines. Besides this, there were several special conferences which met for a shorter period. John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



COTTAGE



ROOM WITH BATH



COTTAGE



PANORAMA OF COTTAGE

Op 2673

The Blue Ridge Voice



Robert E. Lee Hall, Chapel Hill, N. C.

Chapel Hill
Studios
Asheville, N. C.

Library
Univ. of N. C.
Chapel Hill, N. C.

FEBRUARY, NINETEEN TWENTY-TWO



AUDITORIUM



ROBT. E. LEE HALL



DINING HALL

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

1,391 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared. Entirely non-commercial. Last summer 5,060 persons, representing every State in the South, were present at Blue Ridge, in ten different conferences of from four to six hundred delegates, each meeting there for ten days of special training along social and religious lines. Besides this, there were several special conferences which met for a shorter period. John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



COTTAGE



COTTAGE



ROOM WITH BATH



COTTAGE



PANORAMA OF COTTAGE



THE BLUE RIDGE VOICE

Volume III

NASHVILLE, TENN., FEBRUARY, 1922

Number 5

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

J. J. KING, Editor and Manager

DR. W. D. WEATHERFORD, Consulting Editor

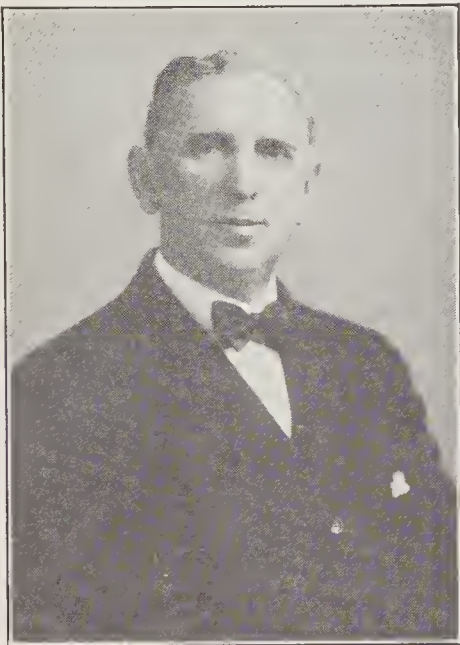
H. W. SANDERS, Assistant Manager

The Southern Industrial Conference On Human Relations In Industry

THE PURPOSE



HE human factor is the most important factor in industry. The question of human relations is, therefore, the vital one in the industrial world. Intercourse is the soul of progress, so men dealing with the human factor in industry have been eager to get to-



MR. C. R. TOWSON

gether, exchange experiences, and discuss these matters of vital interest with experts from various fields. The Southern Industrial Conference on Human Relations afforded an ideal opportunity.

AMONG THOSE PRESENT

More than three hundred and fifty intensely interested men and women. Two hundred and eighteen of these were representatives from the following industries: textile, lumber, furniture, iron and steel, mining, shoes, tobacco, paper and pulp, and silk. Of this num-

ber, 41 were presidents, vice-presidents, and general managers, 59 were superintendents, 118 were foremen, personnel managers, and other representatives of industry, 72 were secretaries of Young Men's Christian Associations and community workers. Presidents and professors of technical colleges, editors of trade papers, preachers, and business men composed the group. These came from the following states: Alabama, Georgia, Florida, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, and Virginia.

The conference was promoted by the Industrial Department of the Young Men's Christian Association. It was held at Blue Ridge, N. C., July 29-31, 1921, under the auspices of the following committee:

H. R. Fitzgerald, Danville, Va., President Dan River Cotton Mills.

A. J. Draper, Charlotte, N. C., Chairman Board of Directors, Chadwick-Hoskins Company.

Aug. W. Smith, Greenville, S. C., President Brandon Mills.

Cason J. Calloway, Lagrange, Ga., Treasurer the Calloway Mills.

John E. Edgerton, Nashville, Tenn., President Lebanon Woolen Mills.

James R. McWane, Birmingham, Ala., President American Cast Iron Pipe Company.

F. A. McCoy, Laurel, Miss., Gilchrist-Fordney Company.

J. S. Foley, Jacksonville, Fla., Brooks-Scanlon Corporation.

The spirit of friendship and of good fellowship was one of the outstanding features of the conference. The intermingling of the groups of men from the various sections of the country was most helpful. We are indeed very sorry that our limited space will not permit us to make a fuller report of this really significant gathering.

An Old Power—New in Industry*

JOHN LEITCH

IHAVE a subject that is bigger than the man. I am going to try to give you my ideas concerning a new use of an old power. Our difficulty today lies in the fact that business has grown larger than the man. Business has gotten on top of the man. It is not right that business should be retarded. It should keep on growing, but it is evident that man has not made the progress and the growth that he should, so, generally speaking, the man today is not big enough for his job. Some wise man has said that, if we wish to understand a thing, we must descend to it. If we wish to understand business, we must come to it from a higher altitude. Our salvation, therefore, lies in the growth of man, that he may become larger, of higher intellect, of greater understanding, that he may be able to descend to this thing that is now on top of him.

Man, compared with business, ceased to grow. Work had been done by hand. Then we began to find how to use the powers of nature, and the machine came into existence. Man took a wonderful step forward when he recognized that power and set it to work for him. When man ceased to do all his work physically and brought machine operation to a point where it would accomplish things that man's hands formerly could not do, he took an enormous step forward.

Let us go back, in our imagination, to the days when man lived in a cave. He had, nor knew, no better place in which to live. In those days he also fought against every other man. He thought he had to in order to survive. He was just as convinced of it as the radical capitalist is that he has to fight labor; just as convinced

of it as a radical laborer is that he has got to fight capital. He was just as crazy in those days as some of us are now. When man went out from his cave in search of food, man was Brute Force. Stealthily he goes around to see where some squirrel may lie asleep, or where some other animal of prey may be off his guard, and he runs for it. The squirrel wakes up, climbs a tree, and the man goes after him, but the squirrel is quicker than the man, and the man does not get the squirrel. He makes another attempt and runs for the deer, but the deer, being fleetier than the man, escapes. After ages, maybe, of getting food in this way and finding it difficult to live upon the earth, he stands one evening, leaning up against the side of a tree. He's tired and quiet. Something happens when a man becomes quiet. Even though he may be a man of what we call Brute Force, something happens when he becomes quiet. His head may be hanging down, his body may be tired, but his mind has just begun to work. As he stands there, leaning up against the tree, he notices that there is a pathway leading down through the woods to a small lake; he sees a deer coming down the pathway; he stops and watches the animal and sees him go down to the lake to drink, and he thinks that he will come back the same way. So he goes over by the tree near the pathway in order to spring out on the deer as he returns, and thus save all that running, all that hard physical effort to get his daily bread. The deer did come back; he sprang out; he got the deer, and he took the first step in the evolution of man; namely, the step from Brute Force to Cunning.

There are four grades in the evolution of man. The first and lowest grade is Brute Force. Brute Force always starts as low grade. As it comes up in evolution, Brute Force may become high grade. The

*An address given at the Industrial Conference, Blue Ridge, N. C., July 30, 1921. Mr. Leitch is president of the John Leitch Company, New York.



SOUTHERN INDUSTRIAL CONFERENCE AT BLUE RIDGE, 1921

only difference is that low-grade Brute Force is destructive and high-grade Brute Force is constructive. The same principle applies to mankind in general. Man, in his lowest stage of Brute Force, is destructive; man in the high-grade state of Brute Force is constructive. Man is coming out of the destructive state and climbing into a constructive state. Man is evolving, step by step, from this lowest grade into the next higher grade; namely, Cunning.

Cunning, likewise, is of low grade and high grade. Low-grade cunning is represented by the man who is a trickster and who uses his brains in a cunning way to get the best of some other man; by the man who, by trickery, does something that is unfair and unjust in order that he may secure what he terms profit, something that he thinks will build up his assets. When a man does that, he thinks that he is paying for what he gets by the cunningness of his mind, but he is not. The man who takes from another man and does not give to him an equivalent for what he takes, parts with an equivalent for what he does take. We are not only doing business man to man, we are also doing business with God Almighty. If we take from the other fellow without giving him an equivalent for that thing, we part with our manhood and our character, and it is a tremendous price to pay. Let us get away from destructive cunning; let us retain the constructive brute force that we have inherited from the ages back. Let us retain the constructive cunning that has caused men to invent things; furniture, bathtubs, machinery, aeroplanes, and all the things that make life worth living. Let us retain all the things that man has invented by the use of his constructive cunning and let us retain the power to do more by the same process.

Man's next step, after passing through Cunning, is Intelligence. Intelligence began to dawn upon the human mind, and man began to THINK. It seems peculiar that we should have lived, nobody knows how many ages, and we have taken but three steps in evolution. The great path of life leads stretched to unlimited degrees ahead. Four steps only do we know with the widest stretch of our imagination; two we have taken. We have not completed the second step; our foot still stands back on the Cunning, and some even have a foot back on Brute Force. The best of mankind has arrived at a point that we may call the beginning of Intelligence; man has begun to think.

There is yet another step and you will see that some men have taken it. We have men in our past history, we have some men in every age who have taken that fourth step. We have men in this age and in this room who are endeavoring to take it. They may not understand, but the yearning is there. They find the old powers are not sufficient for today; that the old power will not win them happiness and contentment and bring them success in business. Old powers are not sufficient

to make the world a decent place in which to live; new powers are required. We are waiting for some man to lead along the lines of a new power, or, it may be, an old power that we may not have recognized. It may be an old power that caused the world to exist. Man learned something of this power when he was a boy. It was very good for a boy, but now he is a practical man, and he has laid that stuff aside. What is it?—Moral Power.

Moral Power means the ability to see the path along which God is leading men forward and the willingness to co-operate with Him in His leading. It is the power which enables a man to see a better land—a land flowing with milk and honey by comparison with this land that now seems to be flowing with ignorance and poverty.

Let us see the direction in which we are traveling. I like to lay a rule from one point in history to the other, and I like to have a rule that is long enough to carry on beyond this last point. I see a straight line from the past, through the present to the future and what we are heading for, and I see, by many circuitous paths and backward steps, but, by a general movement forward, that man has come to a place, through Cunning and Intelligence, and some have stepped a little beyond, and I see that, if he had taken the straight line through; if he had not gone after some false god; if he had not worshiped some golden calf, as we are now doing; if he had not taken the foolish path, the straight path would have led him through constructive Cunning and constructive Intelligence into Moral Power.

Some men have evidenced a Moral Power, and this does not mean that only those men had it, but that it is your birthright and mine. Every man is born with a divine spark within him; with a spirit within him, no matter what his education may show. That child, that boy, that man, whoever he may be, has within him a divine power. But, we do not believe it. Some of our religionists have taught us that only one Man had it. That Man Himself was constantly teaching us that we all have it—"The Kingdom of Heaven is within you." If this is true, then that is where God lives, and, if God lives there, we all have His spirit. I have it in me; you have it in you; the people in your department have it in them. You executives, all your people in your organizations have it in them; every man you call a bad man—even the man you do not know how to use, and whom you finally think that you must discharge—has it in him. Our great obligation and privilege; our great profits, from a dollar and cent point of view; our great good from every point of view, lead in arousing in men that moral force; that spiritual power; that thing that has been covered up and buried in flesh; that thing in which many have not believed.

That is the new power that has got to come out. New so far as we are concerned, but the oldest power,

not only in the world, but also the oldest power in the universe.

I have seen it at work. I have in mind a particular plant in which there was a gunman or two; in which a murder had been committed within thirty days. Then Industrial Democracy went into that plant. The plant has changed. Have the people changed? Not physically, but the inside man has come out. There are no gunmen there today.

The idea of democracy is covering the world. All men want it. Thank God, the man was born in this country who originated the idea—Faith in mankind. Do you live prior to the time of Jefferson and Washington and Adams, and those other men who risked their lives on their faith in their fellow man? Have we caught up with the Spirit of 1776, or do we belong to the dark ages when there was no faith in man, but faith only in ourselves?

It becomes necessary, in order that you may make profit, to deliver the goods on time. It is necessary that you render service that will make your customers come back to you time after time with orders. You must have the faith of your customers. How do you get it? First, by getting the faith of your men. You get their faith and let them have yours and you will transform your plant; you'll do things with spiritual power that cannot be done by physical power or machine power. Men are made of something more than flesh.

We have not evolved very far yet beyond Brute Force; we sometimes show a lack of Cunning; we frequently show a lack of Intelligence. We often show an entire absence of Moral Power. But these great times are man making. We are broke. The conditions of business are not as sound as we indicated here last night. The conditions of business throughout the United States today are running, approximately, 45 per cent. It cannot continue that way. There has got to be a change. And doubt will not change it; faith in the old power will not change it; faith in machinery will not change it, but faith in moral power will change it. We have got to have faith in man.

Let us have faith in man, not in gold. I have an old Chinese friend in New York, a philosopher, whom I love to go and see. He has a wonderful mind; it covers not only the world, but the universe. It circulates in ages past and in the present time. In his quiet way he said to me a couple of weeks ago: "Back in the days that we have no date for, five thousand years before Christ, it has been told that there existed an intense unrest in China. The great mass of people had been working day after day, year after year, generation after generation, from early sunrise to sunset. They had little upon which to live and barely enough rice, and they saw that some had wealth. They were so tired of work that they agreed that they would set

aside three days in which the people would all stop work and would fast and pray. They prayed for gold; that the skies might rain down gold. For three days they prayed. Nothing happened until the close of the third day, and then the skies took on a yellow hue and it began to rain and the people ceased their praying and went out and gathered in gold. They filled their houses so that they had no place in which to sleep; they filled their wells so that they had no water to drink; they dug great trenches and those were filled with gold that was raining down from the skies. But the wise man continued to plant wheat." Soon everyone had plenty of gold but few had wheat. Then those with wheat required a piece of gold for every grain of wheat and soon those with most gold were working for those who had wheat. An old Chinese story, but it is applicable today, for we are doing the same thing today. We are praying and working solely for gold, and we now have more gold in this country than we've ever had before.

The only practical values in life lie in the things that support and make life happy, content, pleasant, sociable, and they are the things that satisfy mankind. You cannot eat gold; you cannot wear gold. Man's service to man is wealth, and we are ceasing to serve. Look at the record of plants in operation, and, in spite of the present conditions, we are hungry for gold. Until men wake up and see that gold is not their salvation, and until they begin to produce goods that make mankind comfortable and happy, they are in a bad condition. When we begin to produce from the raw materials that nature gives us, then we begin to be rich. When we cease doing that, we are headed toward poverty.

I shall close by telling you a story:

"A man came back from a visit to a near-by town, after having been away for a week or more. At the outskirts of the town he was met by some friends, who said, 'Why didn't you come back several days ago?' 'What is the matter?' he asked. 'Why, our friend, Lazarus, is dead.' 'Where have they laid him?' 'He is in the tomb.' 'Lead me to the tomb.' 'No, it is too late; he has been dead now for four days and the body stinketh.' But He insisted, and they led Him to the tomb. He said, 'Remove ye the stone.' And they removed it. And then He turned to the dead body of Lazarus and said, 'Lazarus, come forth.' And Lazarus arose and walked. He said, 'Remove the graveclothes,' and they removed them, and that Great Man, who understood life, who understood spiritual power, in whom spiritual power was dominant, said, 'My Father, I thank Thee that Thou hast heard me.' You talk about faith. You and I know what faith is. It is not the faith that says, 'I believe that this thing will be done.' Faith is that which can say, 'My Father, I thank Thee

(Continued on page 9)

Jesus the Master Workman^{*}

H. H. HORNE, New York



HERE has been One here whom we have not seen. He has promised that where two or three are gathered together, there He would be in their midst. He was a carpenter; He was a laboring man. I doubt not but that if we had taken Him by the right hand, we would have felt the callouses. The fact that He was a carpenter shaped the quality of His thinking and speaking. The way you have spoken in epigrams during this conference has reminded me of His teaching.



DR. H. H. HORNE

He made plows. He said that, "Whosoever putteth his hand to the plow and looketh back is not fit for the Kingdom of Heaven." Don't doubt but that you will be tempted to look back as you return home from this conference. He made yokes. He said, "Take my yoke upon you and learn of me." You will be tempted to refuse this yoke, but remember that His yoke is a double yoke and He is on the other side of it. He built foundations for homes. In His teachings, He said, "And everyone that heareth these things of mine and doeth them not, shall be likened unto the foolish man who built his house upon the sand." You are laying the foundations of the house of industry in the South. Are you building this house of industry on the solid rock of Jesus Christ? If not, we are on the shifting sands, and, sooner or later, it will totter and fall and great will be the fall thereof.

The great questions before the industrial world to-day are: Will Christianity work? Can you follow the Golden Rule and succeed? Is co-operation better than competition? Is love better than hate? Is service better than jealousy? Can a man make a life while he is making a living? Can he make a living for himself and others while he is making a life? Will Christianity in action, the principles of Jesus Christ, solve our present-day industrial problems?

Lincoln Steffens has said that Christianity will solve these problems, but that Christianity has not been tried. You men are proposing to apply Christianity. You men are not trying to save souls when they die, but to save lives while they are on this earth. Christianity is not a species of insurance against fire after death, but the assurance of life before death. It is recognizing every man as your brother, whether employer of employee, and treating him as Christ would. We have some wonderful machines in our factories, working in wood, cotton and the like. But the man or the woman working the machine is more valuable and wonderful still.

What was the attitude of Jesus Christ toward the laboring man? Was His attitude that labor is a thing that can be bought and sold at the cheapest rate, or that the laboring man is a human being and brother to be served? Was it His conception that business is an enterprise to be run for profit and gain, or an enterprise fundamentally to serve mankind? I do not answer these questions. I merely wish you to consider them as I read:

"For the kingdom of heaven is like unto a man that is a householder which went out early in the morning to hire laborers into his vineyard, and when he had agreed with the laborers for a shilling a day he sent them into his vineyard. And he went out about the third hour and saw others standing in the market place idle and to them he said, Go ye also into the vineyard and whatsoever is right I will give you, and they went their way. Again he went out about the sixth and ninth hour and did likewise, and about the eleventh hour he went out and found others standing and he said unto them, Why stand ye here all the day idle? They said unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard and whatsoever is right, that shall ye receive, And when the evening was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they re-

(Continued on page 9)

^{*}An address given at the Industrial Conference, Blue Ridge, N. C., July 31, 1921.

Religion in Industry^{*}

DR. GEORGE STOVES



AS I have sat in your midst since Friday, listening to the sentiments that have been breathed here by speaker after speaker, I have said, "Notwithstanding the muttering of the thunder and the fearful clouds that hang over our country, if this be an index of industrial conditions of America, we are not without hope." As each speaker emphasized the necessity of the spiritual being brought into our great industrial activity, I could not but say, "There is a better day to dawn for us." My subject this morning is "Spiritualizing Industry," and in that lies our only hope. You are not going to settle your labor problems by the open shop or by the closed shop. The problem today is not so much the problem of wages. I remember last year I was back in England. I found great unrest over there. When I left England, the average wage allowed by the Miners' Union was six shillings a day. Was there ever an Englishman in the coal mines of Northumberland Bay that dreamed the time would come when he would get fifty dollars a week? And yet, I asked them, "What are you making?" and some of them said, "Fifty dollars a week," and I looked at them. But I found more unrest with fifty dollars a week than I found with nine dollars a week. I said: "There is something else in this thing besides wages. Wages will not settle the unrest among our laboring people." Society must get the same attitude toward labor as that occupied by God. Whenever we come to God's viewpoint, you can begin to hope that the mob made up by your strikers has passed forever, and, whenever we come to that point, never again will a little child have to go hungry because papa is on a strike. I know something about that. I have gone to the soup kitchen myself and got my bowl of soup because papa was striking. We want to master these conditions; so let us come to God. He, and He alone, can lead us in the way that will bring us to this glorious realization.

That brings me to the text. I am just going to read this to you, that you may get the idea of God toward labor:

"And the Lord spake unto Moses, saying, See I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in

carving of timber, to work in all manner of workmanship."

God called the mechanic. We are never going to get this thing right until labor becomes a divine institution and until every man hears the call and in that call finds the place that God sent him here peculiarly to fill. Here is our weakness. If there is anything that is distressing me today, it is the fearful mediocrity that has taken possession of the human family. What ordinary preachers we have! Average preachers just going around emptying houses and churches. If he finds a good crowd when he goes to a church, the average preacher empties it before three months. We have got very few electricians, too. Mighty few like your Mr. Edison. We have very few Mark Hopkinses. You mean to tell me that God has been as partial as that? That only one man can play with electricity like Thomas Edison? That only one man can marshal the forces of labor and capital like Henry Ford? No, no! All over this country there are men who came with endowments to fit them for places just such as these. The great trouble with you and the great trouble with me is that we have never found the place that God intended us to fill. God never planned a failure. Are you a failure? You are if you do not love your job. If your work is drudgery, you have never filled the place that God intended you to fill. God never planned a failure, and in every man and in every woman God put the elements of success and we must bring ourselves to that place where we hear God call as He called this man in the text. And, if He calls me to be a blacksmith, then I must go to the blacksmith shop in the joy of the consciousness that I am going to the blacksmith shop with God and that here is my place that God is giving me in the mighty program of life. We are never going to settle this question of labor until labor ceases to be a drudgery. It is never going to be a joy until I can say: "I am working together with God. I am what God intended me to be. I am doing what God wants me to do."

We must get a joyousness into our workshops. You have been talking so much about wages and profits that one would get the idea that we just must do away with wages. Don't do that. Wages must not be primary, but let us not lose sight of them. Profits must not be the chief objective, but let us have profits. I wish we could have bigger profits and higher wages. If I were going to the shop in the consciousness that I am where God wants me to be and that I am working with Him; if I were running my industry with a consciousness

^{*}An address given at the Industrial Conference, Blue Ridge, N. C., Sunday, July 31, 1921.

that this is just a part of God's program and that these men in the shop with me are working together with God; I would get bigger production, and that would mean bigger profits, and that would mean more wages. And so, by following the program, you will get wages and you will get profits. And there are some institutions that have been putting that thing to the test for the last two years, and they are standing the storm better than those who have not builded upon that foundation. What we need in industry today is a joyous enthusiasm, and no man can have that until he comes into the consciousness that he is united with God and that he and God are working together to carry out this great divine program.

How can I get to God? The only way that I can lead you to God this morning is through Jesus Christ. I would not close without holding Him up before you this morning, Jesus Christ, of the tribe of Judah. I read, you know, that Bezaleel came from the tribe of Judah, and he worked in wood, and he worked in stone, and he worked in metal, and up to the time of the coming of the Christ, Judah was still the tribe of the tradesman, the mechanic, and Jesus came true to His calling. He came the Carpenter and He came to show us how God the Carpenter would do. He came to reveal to you and to me our Father, God in Heaven, and I present Him to you this morning; not the pitiful Jesus that we are sometimes inclined to hold up. I bring to you this morning the triumphant Jesus, the Jesus that has been coming through the centuries, sometimes lonely, but ever coming and ever lifting mankind nearer and nearer to God. I am bringing to you the Jesus that is more active and more powerful and more man today than He ever was in the days of His flesh, than He has ever been since that time. I care not what Mr. Harvey says; I care not what may have been the motives of our politics three or four years ago. I do know that Jesus was the inspiration of the American people during the years of 1917-18. You remember that when that compulsory act, making all of our boys between twenty-one and thirty-one enlist beneath the flag, was passed, there was lots of muttering. I remember how my little county in Alabama with just a little encouragement would have said: "We will not do it. It is not democratic." Upon my own initiative, I said: "This must not be. Our nation has spoken. These poor people are suffering." I went from schoolhouse to schoolhouse and from church to church and I tried to tell them why we were going to war, and I believed it, my friends. I believed it then and I believe it now. I said, "My friends, it is hard for your boys to go, but I want you to know that America is going into this war with the very same spirit and the same motive that led Jesus Christ to the Cross." When I presented that to them, the tears ran down the cheeks of those old country

mothers, and they willingly brought their boys and laid them upon the altar of our nation.

I picked up the *Saturday Evening Post* and read the story of a man in New York, a business man, who had nervous prostration, and they took him to the Philippines. While he was there, he read of the war and said: "I have got to get back. Jack is in Yale. If we don't hurry back, Jack will volunteer." But when the boat put in at New York, the first fellow that came on deck was Jack, but he had on a lieutenant's uniform. Too late. Jack had left Yale and was now a lieutenant in the American army. Finally it went on to say how the man thought his wife was a little wall-flower. He never thought she would do anything, but she got into Red Cross work, and one morning, about three o'clock, the telephone rang, and when he answered it, a voice said, "This is Captain Mary So-and-So. I want Mrs. So-and-So." "She is in bed and asleep," he answered. "But tell her that she has got to get up. There are some troop trains coming through, and she has got to come down to the station." "I am sure you have the wrong number," he insisted. Then came his wife's voice: "What are you talking about? No, she has not made a mistake. Tend to your own business. Get me a taxi." A few minutes later she had her khaki on and away she went. Her husband said, "My wife, something has come over my wife." He called another taxi and said, "I am going down and see what the women are going to do." He got there, and there was hustling, and the boys came up, and he saw his dainty little wife trotting down there with a great big waiter full of sandwiches. There was another woman that had lived just like she had, and they gave those boys coffee that cold winter night. He said, "Something has happened to America." After a while the boys got back on the train, and, without the clanging of the bell or any blowing of the whistle, the trains moved out toward Hoboken, from where the boys were to embark. He said, "You know, as I stood there that winter morning, those boys did not sing, 'Keep the Home Fires Burning.' Those boys did not sing, 'There's a Long, Long Trail A-Winding.' Those boys did not sing, 'Pack Up Your Troubles.' Those boys did not sing, 'Good Morning, Mr. Zip, Zip, Zip.' But, as those great, silent monsters went out into the darkness, the last thing I heard was those boys singing, 'Onward, Christian Soldiers, Marching as to War, With the Cross of Jesus Going on Before,' and I said then, 'No Kaiser can beat a crowd like that. We are going to win.'"

O men of the industries of America, won't you come to the same Christ in industry? The world is looking to us. O America, America, thou art the best. God has favored thee that thou shouldst be His hand-maiden. America first. Yes, America first. God has made

(Continued on page 15)

Comments Regarding Southern Industrial Conference

BEFORE adjourning this meeting, said Mr. Towson, I want to take just a few minutes and ask you to tell us, in just one sentence, what impulse you have gotten here; what important emphasis has come to you in this conference. From the many expressions which came, we indicate the following which were only indicative of the spirit of the whole conference:

Mr. J. R. McWane, President American Cast Iron & Pipe Company, Birmingham, Ala.: "I have been impressed with the thought that our problems will not be solved by any system, but by the spirit. I mean by the proper spirit rather than by the proper system."

Mr. Moore, Seward Bag and Trunk Company, Petersburg, Va.: "I have made three resolves in life. 1. When I became a member of the church, I resolved to be away from church as little as possible. 2. To be away from business as little as possible. 3. When I married, I resolved to be away from home as little as possible. Now, at Blue Ridge, I have made a fourth resolve: to be away from this conference as little as possible."

Mr. Sherard, General Manager Glen-Lowry Manufacturing Company, Whitmire, S. C.: "Last year we had two representatives, this year five. We are going away benefited 1,000 per cent, and will all return next year. I did not know such business and such relations were going on."

Mr. Haslem, Piedmont, Ala.: "I am pleased with the stress of human relationship. If I am alive, I will be back next year."

Mr. Townsend, Foreman, Erlanger Cotton Mills, Lexington, N. C.: "Someone has said that success is 25 per cent inspiration and 75 per cent perspiration. We have certainly received the inspiration and now it remains for us to develop the perspiration in carrying out these ideals."

Mr. Harmon, Superintendent, Service Department: "Let us return to our industries and deal with men with the Golden Rule as a basis."

Mr. Hunt, Superintendent, Marion, N. C.: "I am the only representative from Marion, but I intend to have the largest delegation here next year."

Mr. Hubbell, County Work Secretary, Atlanta, Ga.: "Before this conference, I did not know that the business of industry was to make manhood at all cost, and to make money if possible."

Mr. McCoy, Eastman-Gardner Lumber Company, Laurel, Miss.: "I have received the same impression as last year, that we must work with our men and they with us."

Mr. McCoy, Foreman, Piedmont, Ala.: "This is my first trip to Blue Ridge. We will reprint the report of this meeting in our company paper, and distribute it among all our employees."

Mr. Davidson, Eagle & Phoenix Mills, Columbus,



INDUSTRIAL CONFERENCE AT BLUE RIDGE, 1920

Ga.: "This is the best conference I have ever attended to get the proper relations with our fellow men."

Mr. Strother, Employment Manager, Craddock Terry Shoe Company, Lynchburg, Va.: "This conference has taught me that our job is to make goods cheap and men dear."

Mr. Henderson, Outside Overseer, Whitney, S. C.: "This is my first trip to Blue Ridge. This conference has meant much to me. I see life from a different angle, and I intend to go back and give the men part of what I got. I see that God is the head of this business."

Mr. Hardy, Newport News, Va.: "I have learned one great lesson, namely, best government is self-government. Self-government means true to self and fellow men."

Mr. Kerr, Champion Fibre Company, Canton, N. C.: "This conference is the place for the optimist to come with his optimism, and the pessimist to come with his pessimism. Here both optimism and pessimism can be put in the crucible, and the product will be pessimism."

Mrs. Davis, Erlanger Mills, Lexington, N. C.: "I was told to come up here and to hear everything that was to be heard, see everything to be seen, and come back and report my impressions and observations. I am going back with this message to our manager, 'If he wants to know all that it means, he will have to move his entire plant up here in 1922.'"

President Riggs, Clemson College, S. C.: "When I came up here, I did not know that I was going to meet a group of men that were in the same business that I am in; namely, training men for life. We forget that men not only have to make a living, but must make a life. The great keynote of this conference has been to have a proper attitude toward men."

Mr. McCauley, Overseer, Coosa Manufacturing Company, Piedmont, Ala.: "I wish that the editor of the report of this conference could be a spiritual Edison in order that he might put into the report the spirit of this conference, so that we might not only have the verbal report of the words spoken, but the spirit of this meeting, which has been the most influential factor."

AN OLD POWER—NEW IN INDUSTRY

(Continued from page 4)

that Thou hast heard me.' Those days have not passed; they are beginning. He said, 'These things ye shall do and more also,' and, for more than two thousand years, we have not believed."

In the past we have ignored the co-operation of the people. Today, I say to you, Go to your people and

seek their co-operation. You executives, go to the superintendents and foremen; you foremen, go to all the workmen in your departments, and speak to them heart to heart. Speak to them, for they are tombs of flesh back of which lies a living spirit. Back in every man lies a spirit. Probably it has been crushed with hopelessness; it may have been permeated with doubt and a lack of belief; burdens that he hardly had the ability to bear. He suffered from being held down, bound in, but, back in there, back in that tomb of flesh, lies Lazarus. Go and speak to these people; speak from your own heart. Tell them concerning business. Speak to them concerning conditions when business is good just as frequently as you speak to them regarding conditions when they are poor. Speak to the inner man and the inner man will come forth. When you speak to the spirit that lies dormant and awaken these spirits from their sleep, then we will have a nation that is worth while, for we will have a nation of men who have Life with which nothing can compete.

JESUS THE MASTER WORKMAN

(Continued from page 5)

ceived, every man, a shilling. And when the first came they supposed that they would receive more, and they, likewise, received, every man, a shilling. And when they received it, they murmured against the householder, saying, These last have spent but one hour and thou hast made them equal unto us who have borne the burden and the scorching heat. But he answered and said unto them, Friend, I do thee no wrong: didst thou not agree with me for a shilling? Take up that which is thine and go thy way. It is my will to give it unto this last as even unto thee. Is it not lawful for me to do what I will with my own, or is thine eye evil because I am good?"

Here, in the teaching of Christ, we see the employer treating employees not as a commodity, but as men. The employer keeps his bargain with those he hires. He also treats generously those who work for him in good faith. He deals justly when justice is due and also mercifully where mercy helps the man.

A word to employers: Don't be covetous, don't put earnings first, don't buy all your labor in the cheapest market, put the man above the machine.

A word to employees: Keep your agreements, don't be envious of those who work less and receive more. Be satisfied with justice in the settlement with yourself and with mercy if such be the employer's generosity in the settlement with others.

So, let employer and employee lay up treasure in heaven.

The Adventure of Faith*

DR. RYLAND KNIGHT



HE text is from the eighth verse of the Thirty-fourth Psalm, "O taste and see that the Lord is good. Blessed is the man that taketh refuge in Him."

The religious beliefs of our childhood we accept on the statement of our elders. In this as in every other realm of life it is easy and natural to take their word for all the facts of our universe, and there are those who are fortunate enough all their lives to retain unquestioned the simple beliefs that they learned at mother's knee. And yet, there are others to whom there come from time to time doubts and questionings. They begin to ask themselves, After all, is there a God?



DR. RYLAND KNIGHT

If there is a God, does He care anything about me? Is there any real sense in which He is my Father? Can Jesus Christ supply all my needs? Is it worth while to pray? Is prayer real? Is prayer answered? So these questions come to disturb the childhood faith. And they are fair questions. We have a right to ask them. How can we know whether these great religious truths are after all truths?

All knowledge comes to us in one or the other of three ways. The first method is the method we share with the other animals and in which they surpass us, the method of our five senses. I know you are sitting there because I see you. You know I am speaking, because you hear me. I know this table is hard, because I feel it. There is quite a realm in which we have our knowledge through the medium of the five senses. But

the realm of knowledge into which the five senses bring us is a very limited realm, and beyond that is the vaster store of knowledge that comes to us through our reason. There are to be explored great areas of knowledge through the processes which we call the process of our reason. And yet, when we have gone as far as the reason can take us, we find that we are still outside of some of the most vital matters of life, that some of those things that concern us most and touch us deepest can not be fathomed or understood through the five senses, can not be grasped or explained by the reasoning processes, and we wait for the other method of knowledge, namely, the method of inexperience.

What do you mean by friendship? "Oh," you say, "I can't tell you just off-hand. When the morning worship is over I will look it up in the dictionary." O, friend, you can never find friendship in the dictionary. No, and you can not find it in Emerson's Essay or Hugh Black's. You will never know, in all this life of yours you will never know, what friendship is until you and some trusted friend have walked together along the pathway and, as your souls have opened each to the other, you have come to know in the only possible way in all the world to know, by the joyous blessedness of the experience of a friendship, what friendship is. A woman said to me the other day, about an eighteen-year-old girl. "Poor child, she had never known a mother's love." What did she mean? That she had never seen mother love expressing itself? Yes, she had seen it. That she had never thought about it? Yes, she had sat with wistful face and wished and wondered. What did she mean? She meant that that poor girl's mother died when she was born and that there is no way in the world to know a mother's love except to have that mother through the passing years pour the rich treasure of her love into the life, and as you experience it you know it. And so in this richer and deeper and diviner and more glorious thing which we call religion, this matter of fellowship with God, this matter of comradeship with the Eternal, we can never know all that it means, we can never sound its richness, we can never find its blessedness, except through experience.

This does not mean, of course, that the other methods of knowledge do not help us here, because they do. We are helped in religion by our five senses. We are helped in religion by our reason. Never for one moment believe that we have to leave our brains behind when we come to our religious life. If any man ever tells you that in matters of religion you must not use your reason, must not use your intellect, must not use

*Stenographic Report of an address given at the Y. W. C. A. Community Conference, Blue Ridge, N. C., July 10, 1921.

your thinking power, then and there part company with him as a leader, because he is not a worthy religious guide. God grant us to use our reasons, our reasons at their best, wherever our reasons can be of service. But He also wants us to know that there are big realms of life where, when we have all that the senses can give us and all that the reason can tell us, we yet pause for that adventure of faith which will bring us the experience by which alone we shall be able to know.

I think it may be worth while to pause for two or three simple illustrations to show you that in every realm of life that is vital we find out, we come to know, not by the senses and not by the reason, but by the experience that follows the adventure of faith. And I take the liberty of coining two or three illustrations to show you just how true that is. Let us take the very vital matter of training a life. A mother came to me the other day. She said, "My boy is going to be old enough to go to college in another year. I want to know where to send him. I have been thinking about sending him to Princeton. Now you know about Princeton. You love Princeton. You tell me." She paused a moment and then said, "You know my neighbor over here sent her boy to Princeton, carrying with him her hopes and prayers, and he came back a drunkard and gambler. I don't want my son to come back a drunkard and a gambler." Then she said, "My other neighbor sent her son to Princeton, and he came back a nervous wreck through overwork. I don't want my boy to come back a nervous wreck. Tell me." What could I say to her? This: "Find out all that you can about Princeton and then, if it appeals to your judgment, send your boy. Make the adventure of faith. But there is only one way in all the world to know what Princeton will do for your boy, and that is to send him there through the four years and find out by experience."

A young man came to me the other day thinking about his life work. He had a position in a bank that was paying him well, but he had in his heart a certain eagerness to be a physician. Something in the realm of medicine kept calling to him and he said to me, "I would like to know whether I can succeed as a physician or not. If I can, I would like to try it. I would have to borrow the money to go to college, but I would like to go. I would be willing to do it if I thought I could succeed. What do you think about it?" What could I say to that young man standing on the threshold of the choice of a career? Only this: "When you have gotten the best light you can, if you still have the feeling that you would like to be a physician, then give up your paying position, borrow the money, go through four years of medical college, come back, hang up your shingle, wait for the patients to come, and then after ten years and twenty years and thirty years come back to me and I will tell you then whether or not you were

wise when you gave up your business career to devote your life to medicine."

A young woman came to me the other day to talk to me about one of the most vital decisions she would ever have to make. A young man had asked her to be his wife, and she wondered, naturally she wondered. She said to me, "I know this about him and this about him and his family. He seems true and loyal and great. What must I do?" "Why, go slow. Find out what you can, and when you have found out all that you can, make the adventure of faith, and only as you walk in the experiences of the life that lies before you, you and he together, will you find out whether he is worthy of your love, or whether it was the blunder of your life that day you stood at the altar and pledged him your heart." The things in life that matter most lie out

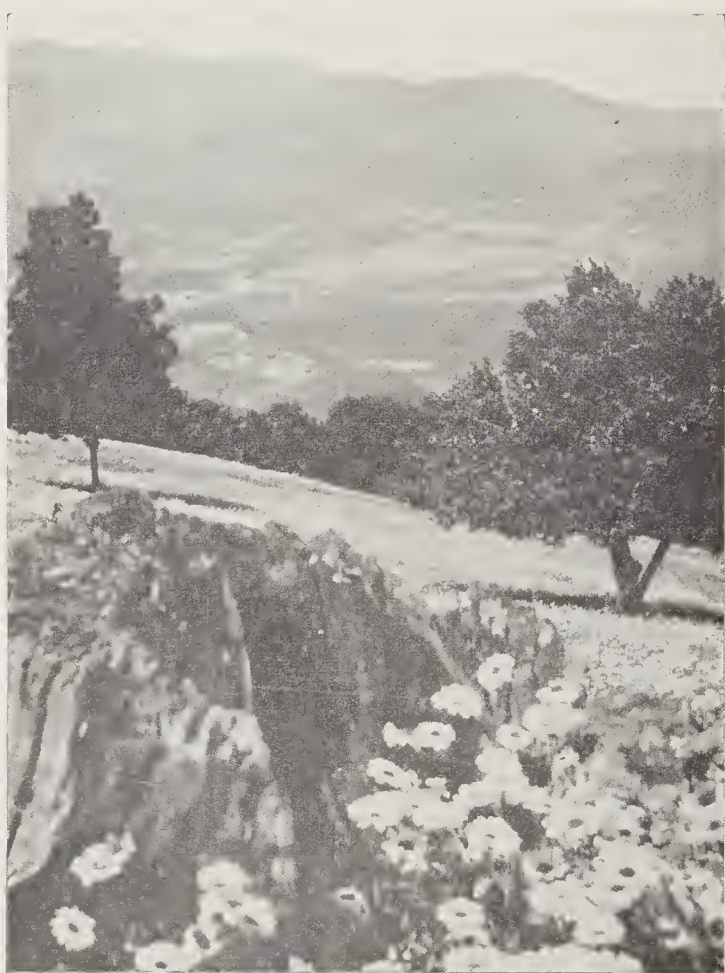


beyond the grasp of the senses and the reason and call us to an adventure of faith that they may give us their treasures through experience.

Therefore, religion is not at all primarily a matter of joining a church. Religion is not primarily a matter of accepting a creed. Religion as a personal, spiritual experience of God is worth all the rest to us. I remember, on one occasion in a little club to which I belonged, hearing a thoughtful man read a well-prepared paper on "The Philosophy of Prayer." We all listened to it with interest and after it was read, it was open to us for discussion. I do not remember the comments of any of the others, but there was sitting in that little

group an ex-governor of his state, a man of fine brain and character, and the ex-governor said this: "I enjoyed the paper, but I confess that I do not know much about the philosophy of prayer. I only know this. About a year ago my little girl was sick, and my wife and I prayed and found help." I had rather have that one experience of that ex-governor than to have a library of philosophies and theories on prayer.

So, then, the Bible is not primarily a book of forms which we are to observe in order to be religious. The Bible is not primarily a book of dogmas which we are to accept in order to be religious. The Bible to me is primarily a book of invitation in which men of old wrote their wondrous experiences of God and then called to my soul across the centuries that I might enter in and share in the same experiences that had made



their lives so rich. Listen to them: "I was brought low, and He helped me." "This poor man cried, and the Lord heard him and saved him out of all his troubles." "In the day that I called Thou answeredst me and didst encourage me with strength in my soul." "Thou hast delivered my soul from death, mine eyes from tears and my feet from falling." And then out of their own wondrous experiences they call to us, "Trust in the Lord with all thine heart, and lean not upon thine own understanding: in all thy ways acknowledge Him, and He will direct Thy paths." "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass." "Trust in the Lord forever, for in the Lord Jehovah

is the Rock of Ages." "O taste and see that the Lord is good. Blessed is the man that taketh refuge in Him."

When I was a boy there was in my geography a picture of the Grand Canyon, and from that day on I heard from time to time of its wonders and its marvels. A few years ago I had the opportunity to go to California and I began to wonder if it might not be worth while to go by and visit the Grand Canyon. I wrote out to the hotel there and asked them to send me some information about it, and they sent me their prospectus. I remember that they gave me the experiences of some of the great men who had visited the canyon. Two names I recall, though I do not recall what they said: John Burroughs said, "I went to the canyon and this was my experience." Theodore Roosevelt said, "I went to the canyon, and this was what it meant to me." And so partly because of what I had heard in my childhood and partly because of what I saw in that prospectus I decided I would go to the canyon. One morning early I got off the Santa Fe at Williams to climb on the little train that runs across to the canyon. I remember distinctly my ride over. It was rather a tedious ride; it was rather an expensive ride. It was through the sands and the pines, and as I rode along, I began to say to myself (because I was much in a hurry and had no funds to spare), "It seems to me that it was an unwise thing I have done, to come across to this Grand Canyon, and it certainly seems to me it was an unwise thing to be beguiled by a hotel prospectus, because everybody knows that hotel prospectuses are written by the optimists of the world. And after all, I am sure this Grand Canyon is very much like other things that I have seen at various places." Presently I looked out of the window and saw what I thought was the Grand Canyon and said, "I knew it." Then I got off the train, and two friends of mine who had been at the canyon a few days met me, and I said to them, "I think I am going to be disappointed in the Grand Canyon," and they, because they were wise, smiled and said nothing. I took my bags up to the hotel and walked with them across that little stretch of lawn to the iron rail and I stood there with them, and the great majesty of God's Grand Canyon was lying at my feet. That afternoon I took the rim drive and the next day I took the Bright Angel Trail down into its depths; the day following I arose before sunrise that I might watch the glories of the dawn fall upon it. All that day I lingered by its wondrous side and that night I had to go on my journey. I carried my bags down to the train and handed them to the porter and then I glanced at my watch and there were ten minutes more, so I ran up the steps and across the lawn and out to that rail, and I looked, and the Grand Canyon was flooded with the glories of the full moon. As I watched, the canyon said, "Come back. There are beauties you have never seen. There are glories you have never known. Come back again."

When I was a child I heard of another Grand Canyon. My mother told me about it first. She knew its beauties wondrous well. Then my father talked to me of it, because she and he had enjoyed its glories together. I used to hope as a little child that some day I might visit that Grand Canyon. After a while they gave me a prospectus of it, and I began to read the experiences of men who had been to that wondrous canyon. I remember Moses as he told of the experience of that canyon as he stood beside the burning bush. I remember Isaiah as he unfolded what the canyon meant to him, as he stood in that wondrous hour and heard a voice speaking to him and answered, "Here am I. Send me." I found what Paul had come to know as he had been obedient to the heavenly vision, as he told me, "The life that I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me." Later on, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." And then later on, quietly now, "I am about to be offered, and the time of my unloosing is at hand. I have fought the good fight. I have finished my course. I have kept the faith. Henceforth is laid up for me the crown." And so more than a quarter of a century ago, because of what my loved ones told me and because of what I found in this wondrous prospectus I began to walk beside the rim of the Grand Canyon of the manifold grace of God. As each day and each year has gone by I have caught a new glimpse of its beauty and sounded a new depth of its richness and tasted a new impetus from its grandeur. I have been exploring and having my own heart experience in the Grand Canyon of God's grace; I have been trying to apprehend what is the length and breadth and depth and height and to know the love of Christ, which passeth knowledge.

So, then, life is the opportunity of discovering through experience the Grand Canyon of God's amazing grace. Sorrows come, as they come to us all, and when the sorrow comes we get a new vision of God. Will you permit me to tell you that in the early days of my ministry there was a promise that I quoted and quoted glibly and quoted frequently, quoted because I loved its beauty and its poetry? "Thus saith the Lord, I have redeemed thee, thou art mine. When thou passest through the waters, I will be with thee and through the rivers they shall not overflow thee." But

one day after the years there came the day when I had to walk through the deep waters and, as I for myself sounded their depths, I reached out my weak and helpless hand, and, lo, He was there.

Temptations come. We have to fight the unending fight against the power of evil. Dan Crawford who wrote "Thinking Back," used to carry in his pockets in darkest Africa a little poem, part of which ran like this:

"Coward, and tempted, and weak,
I change with the changing sky;
But He never gives in,
So we shall win, Jesus and I."

Trials come, and in those trials, those hours of bitterness and bereavement and baffling, a Voice speaks, "My grace is sufficient for thee, and my strength is made perfect in weakness." We look out on the world's need. We see its anguish, we hear in our heart the call to help, and yet, we know that somehow we are not equal to it, and our fellows are not equal to it. The world needs God. And in that hour He calls us that we shall be laborers together with Him, co-partners with God. And so in all those vast calls of life, as we want to be "life's masters and the servants and saviors of mankind," in all the calls that come to us and in all the avenues of life that open before us, God waits to walk with us, to enrich our lives, to guide us by His strength, to make life what life alone can be as we have the experience of Him.

Life is made rich through experience. Those of you who have come to this conference have had an experience that means something to you that can never be told to those who have been deprived of coming. Sorrows and tasks plow up great depths of life that otherwise are always unfruitful. Experiences of the home, wifehood and motherhood, what wondrous richness of life they open before you. But that experience which will make life richest, those experiences falling after each other which will make life strongest and most worth while are the experiences that come to us as we walk in comradeship with the Eternal. And so across the dismal swamps of our sinfulness, across the fog lands of our doubts, across the arid wastes of our selfishness He calls us that our lives through the experience of fellowship with Him may find their meaning and their richness and their worth. "O taste and see that the Lord is good. Blessed is the man that taketh refuge in Him."

Y. M. C. A. Pioneers



HERE are fifty secretaries of the Young Men's Christian Association now serving more than thirty-five years as employed officers of the North American Associations. It may be interesting to note that passing over the names of "Uncle Robert" Weidensall, who entered the service in 1868, and Richard Morse, who followed him in 1869, that the sixth man in this list is W. H. Morriss, General Secretary at Baltimore, Md., and the eighth, W. A. Waggoner, R. R. Secretary Emeritus at Atlanta, Ga.

In fact, while the employed personnel of the South is only one-tenth the number of that of the entire country, yet in this roll of honor of fifty, our own section can claim nine of them, the list being as follows.

6. W. H. Morriss, General Secretary, Baltimore, Md., entered 1874.

8. W. A. Waggoner, R. R. Secretary Emeritus, Atlanta, Ga., entered 1878.

15. G. C. Huntington, State Staff of North Carolina, entered 1881.

21. Harry Curtis, State Staff of Georgia, entered 1882.

40. A. T. Stratton, State Staff of South Carolina, entered 1885.

46. S. K. McKee, General Secretary, Richmond, Va., entered 1886.

47. C. R. Boucher, Religious Secretary, Charleston, S. C., entered 1886.

48. Edwin Kettle, General Secretary, Danville, Va., entered 1886.

50. J. B. Palmer, Secretary Emeritus, Galveston, Texas, entered 1886.

The students and faculty of Southern College of Y. M. C. A. delight to honor these pioneers and extend their heartiest congratulations to these whose faith and labors have made possible the marvelous growth and progress of our brotherhood in these parts, making necessary the new emphasis upon adequate training and stimulating us to the recognition of the secretaryship as a real life calling.

Let us all take a full share in putting over our full share of the accrued liability in the Retirement Fund and show our own faith in the Association work as a life service.

THE SECOND ANNUAL BANQUET OF SOUTHERN "Y" COLLEGE

Perhaps as important as having history, comes the making of it, and in the minds of the students and faculty of Southern College of the Young Men's Christian Associations, January 25 was a red letter day, marking

the date of the second annual banquet, a permanent feature of college life. Here the students, the members of the faculty and the ladies related to students and faculty get together in family style. The present occasion was especially pleasant, due to the fact that it could be held in the newly equipped cafeteria of Wesley Hall, College headquarters, making for a most homelike atmosphere.

J. V. Dabbs, president of the student Y. M. C. A. acted as chairman and in a happy way introduced Karl Zerfoss as toastmaster, who in a brief talk made the keynote of the evening, "Co-operative Good Will."

But two addresses were made, one by Dr. W. D. Weatherford, to whose untiring energy is due the successful organization of the college through these momentous two years of its existence; and Dr. O. E. Brown, Dean of the Vanderbilt School of Religion, who was introduced as "Our friend," a title well merited, because of his interest and service in behalf of the college and of the personal friendliness he has manifested in behalf of the individual students.

Dr. Weatherford indicated that "Experience emphasizes the need of trained leadership," and Dr. Brown summed up his remarks in the statement, "The supreme need of the hour is religious leadership and the prophetic note."

Under the direction of H. W. Sanders, as captain of the faculty team, two clever classroom impersonations were staged, which added much to the merriment of the evening. That more light will be shed on Anthropology or lesser assignments be made in Church History, time alone will determine, but that both subjects are fundamental was vouched for by members of the alumni, who claim that they have found value in every item taken up in the various courses given at Southern.

Joe Sharp read greetings from a number of the alumni who could not be present, eight of whom are rendering good accounts of themselves in association work, among them, Peak of University of Kentucky; Bergthold of Auburn; Beaty of Georgia Tech; Laymon, Boys Work Secretary, Danville, Va.; Hodgins, Religious Work Secretary, Richmond, Va.; Fesperman, Industrial Secretary, Augusta, Ga.; Lanphere, Lincoln, Neb., and Long, Porto Alegre, Brazil.

The ladies, under the leadership of Mrs. Weatherford, rendered a clever and original song, in poetical language, expressing the desire of each of them to be of particular service in the creation of a proper spirit in and through Southern.

Student Athletics was splendidly represented by J. C. Ingram, manager of the basketball team. He cited

the history of the baseball team which came through the season with but one defeat, and showed the progress of the basketball team in securing new uniforms, regular practice opportunities, and the reputation for high character of sportsmanship and clean playing secured in the three games played thus far. In spite of the fact that two games had been lost to very strong non-college teams, Ingram prophesied the completing of the entire schedule with complete credit to the college and guaranteed satisfaction in exchange for co-operation and support.

J. T. Hardwick, who is rendering a man's size service as the volunteer secretary of the Vanderbilt University Y. M. C. A. on West Campus, told of some of the deeper things being accomplished through the Bible classes and the student volunteer movement, in each of which Southern College men are having a real share.

J. V. Dabbs reviewed briefly the work of the Southern College Y. M. C. A. organization, R. E. Lee Literary Society, (recently elected a member of the Vanderbilt University debating council and therefore eligible for intercollegiate meets), and the fine service of the deputation teams which have been visiting various preparatory schools in Middle Tennessee.

C. L. Wharton made statistics a pleasure in telling of the learning by doing program of the student practice department, whereby each student is required to render three hours' community service per week under supervision and for which credit is given toward a degree. Wharton, who is leading one of the Hi Y clubs of the city, indicated that a city-wide program was being cared for wholly by the Southern College students as a volunteer proposition, embracing five clubs, of which three were at preparatory schools and two were at high schools and where character building was the major theme. In his report, he also indicated that work was being carried on in two of the state institutions for boys, and that eleven churches were using Southern College men in Sunday school, Young People's and Boys' Work of various kinds.

A request has just been made for four more men to become leaders of boys clubs at settlements.

Under the supervision of the Physical Department, all of the physical educational program of Vanderbilt University is being handled by our students.

That the college occupies this unique place in the community gives the students a peculiarly helpful opportunity to gain an experience which enhances and utilizes the principles taught in all of the courses.

The second annual banquet finds the student body four-fold over that of the first student group, and 50 per cent above that of 1920-21.

After the giving of the Southern College yell, well known to all the wearers of the Crimson and White, and soon to be better known to all of Dixie, the gathering passed into history.

RELIGION IN INDUSTRY

(Continued from page 7)

America first. What for? That she might reach out her mighty arms and lift up all the other struggling nations of the earth. O my dear men of the industries of this Southland, shall we follow, shall we take Him into our industries? I have more faith in the men of the industries of America than I have in the politics of America. Shall we use our industries as a mighty factor to help our nation be the blessing that God intended we should be to the nations of the earth? You remember that day Wellington was waiting for Blucher. Napoleon was out yonder. Wellington was afraid Napoleon would lead the attack. He wanted to take the offensive, but he was afraid to go and he dilly-dallied and he rode up and down his line and he rode in the stirrups and looked out in the distance in the direction from which Blucher was to come, and that man of steel looked out and said, "Oh, will Blucher never come?" As the hours went by, the perspiration, as the result of nervousness, trickled down the face of the great soldier, and, by and by, the runner came and said, "Blucher is in sight, Blucher is in sight," and, with the assurance that re-enforcements were at hand, Wellington ordered the charge. There went ringing down the English line the word, "Forward," and he charged the Frenchmen with the assurance that re-enforcements were near. My friends, for two thousand years Jesus has been leading a lonely band. Sometimes it has been fearfully lonely, sometimes just a few monks and a few priests. At best, until here lately, He has largely depended upon the priests and the women and children. Oh, in the mighty onset of sin, can we send to Him this morning the message: Jesus, Jesus, in your mighty conflict You can count on the industries of America? We are going to make our industries religious. We are going to make them mighty agencies for the promotion of Thy Kingdom. We are going to rally them around Thy Standard and we are going to hasten the time when the islands of the sea shall clap their hands for joy and the sons of men shall come together in one grand, triumphant chorus:

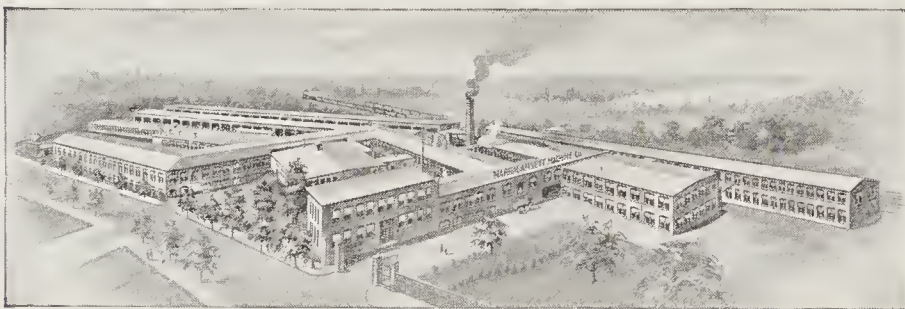
All hail the power of Jesus' name!
 Let angels prostrate fall!
 Bring forth the royal diadem,
 And crown Him Lord of all!



“THE BLACK MOUNTAIN AUTO COMPANY”

The Authorized Service Cars for All Incoming and Outgoing Conferences
Fare 50 Cents Each Way

OFFICE AT
BLUE RIDGE AND BLACK MOUNTAIN, N. C.



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

BENSON PRINTING COMPANY

COLLEGE ANNUAL EXPERTS

SCHOOL WORK OUR SPECIALTY

136 FOURTH AVE., N.

NASHVILLE, TENNESSEE

Asheville, North Carolina

"Land of the Sky"

BATTERY PARK HOTEL

Enjoy the Home-like Atmosphere of this World-Famous
Commercial-Tourist Hotel

AMERICAN PLAN

WILBUR DEVENDORF, *Manager*

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

M. V. Moore & Co.

Exclusive Ready-to-Wear

FOR MEN, WOMEN AND BOYS

Luggage and Sporting Goods

Special Club Prices on Uniforms and Equipment

11 PATTON AVE.

ASHEVILLE, N. C.

"CAROLINA SPECIAL"

Superior Milk Products

Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS

(Blue Ridge Official Photographer)

ASHEVILLE, N. C.

Dear Reader:

Haven't you at least one or two friends or relatives to whom you would like to send this magazine for a year?

It will be the best \$1.00 investment that you can possibly make in this new year.

The Blue Ridge Voice, Nashville, Tenn.

Enclosed find \$1.00 for which send "The Blue Ridge Voice" for one year to:

Name

Street

Town and State.....

Signed.....

Address.....

(Be sure and sign your name and address)

Cut This Out and Mail Today

A High-Grade Seven Per Cent Investment

OFFERED BY THE
BLUE RIDGE ASSOCIATION
\$80,000 FIRST MORTGAGE BONDS

IN AMOUNTS OF
\$100, \$250, \$500, \$1,000

COUPONS PAYABLE SEMI-ANNUALLY, SEPT. AND MARCH 1
AT THE
INDEPENDENCE TRUST COMPANY, CHARLOTTE, N. C.

WITH SEVENFOLD REAL ESTATE SECURITY.
WITH THREEFOLD FIRE INSURANCE PROTECTION.
WITH THE MORAL AND FINANCIAL SUPPORT THROUGHOUT
THE ENTIRE SOUTH

THE \$80,000 BONDS

now offered for sale are secured by Deed of Trust to the Independence Trust Company, of Charlotte; the said deed of trust covering the property of the Association, which has cost to date over \$400,000, so that the security is more than fourfold on basis of cost, or sevenfold on replacement value, now estimated at \$600,000 by representatives of the insurance companies.

The property is insured for \$295,000, and this insurance held as further protection to the bonds.

THE BONDS

are offered at their par value, and are issued for ten years, but with privilege to call after three years at par and accrued interest.

All orders should be sent, with check enclosed, to

F. C. ABBOTT, Treasurer,
212 Trust Building,
Charlotte, N. C.

130267.2

The Blue Ridge Voice

Library
Univ. of N. C.
Chapel Hill, N. C.



MARCH, NINETEEN TWENTY-TWO



AUDITORIUM



ROBT. F. LEE HALL



DINING HALL

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

1,391 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared. Entirely non-commercial. Last summer 5,060 persons, representing every State in the South, were present at Blue Ridge, in ten different conferences of from four to six hundred delegates, each meeting there for ten days of special training along social and religious lines. Besides this, there were several special conferences which met for a shorter period. John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



COTTAGE



COTTAGE



ROOM WITH BATH



COTTAGE



PANORAMA OF COTTAGE



THE BLUE RIDGE VOICE

Volume III

NASHVILLE, TENN., MARCH, 1922

Number 6

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

J. J. KING, Editor and Manager

DR. W. D. WEATHERFORD, Consulting Editor

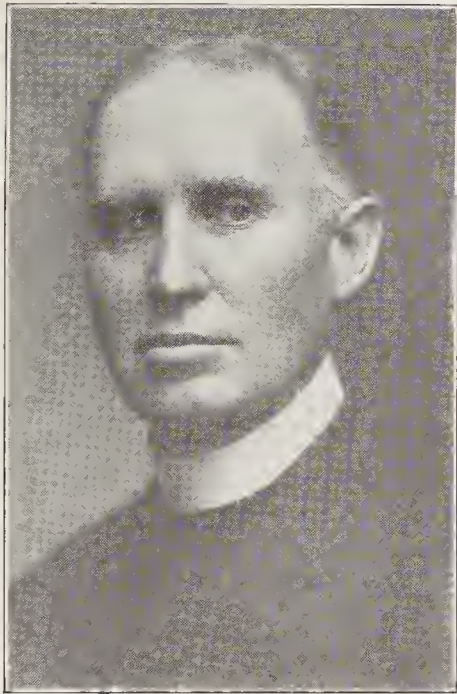
H. W. SANDERS, Assistant Manager

Victory*

DR. JAMES I. VANCE



HE brief Scripture lesson is from the opening verses of the fifth chapter of the First Epistle of St. John: "Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth Him that is begat loveth him also that is begotten of Him. By this ye



JAMES I. VANCE, D.D.

know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

*Stenographic report of an address given at the Southern Summer School for Social Service and Christian Workers, Blue Ridge, N. C., August 21, 1921.

There is my text, in the fifth chapter of First John and the fourth verse: "This is the victory that overcometh the world, even our faith." Not our brains, not our money, not our power, not our culture and our civilization. The victory that overcomes the world is our faith, just our faith, just something that anybody may have. I want to speak this morning about victory.

One Saturday morning last summer I was standing on the street in Collegeville, Pennsylvania, at the close of the Bible Conference there, waiting for a trolley to take me into the city to catch my train to fill an engagement on the next day. While I was waiting a man came across the lovely campus and over the street to where I was standing. He was the most misshapen and twisted and deformed and battered specimen of a man that my eyes had ever rested on. He was bent until as he walked his body was parallel with the ground. His left side seemed to be paralyzed. The left arm hung helpless by his side, and with his right hand he clutched a big cane on which he leaned heavily as he shuffled along. The right leg bent, bulged far inward at the knee, and the left leg twisted and wrapped around the right as the poor fellow crept rather than walked along. Craning his neck to see where he was going, panting and perspiring, he finally pulled himself to the pavement beside me. He said he was sixty-three years old, and he looked the part. His deformities dated from his birth. They were the result of a prenatal influence. His mother had been badly frightened before his birth, and the penalty had landed on the unoffending body of her offspring and smashed it beyond repair. For sixty years and more he had dragged that unsightly and deformed body along, watching the meanwhile the live and supple and virile bodies of his fellows function with ease and grace. I helped him on the car, and as he sank into the seat, he looked up and

said: "Preacher, why is it more people do not have victory?"

The question nearly took away my breath! Victory? Who was he to be talking about victory? If his palsied lips had said something about defeat, I could have understood it, for his existence from birth had been one long crushing defeat. Had he said something about trial or calamity or misfortune, I could have understood that, for he was familiar with those things. If he had spoken of injustice, of the twist of Providence in his own experience, if he had uttered some word of rebellion and protest against the conditions of life, I would have thought it but natural that he should speak of such things; but he was talking to me about victory. And as I looked down into his eyes and through his eyes down into his soul, I discovered



that he was speaking to me about his mother country. He had victory; not the kind of victory that is won in war, not the sort of victory that is achieved by force, not the victory that men win in competition with their fellows in the material and commercial pursuits of life, but he had the victory which the dauntless soul of a man wins when he goes up against fear and hate and the monotony of life and those hardships which would destroy peace and happiness. He had victory! As I watched him I seemed to see him straighten up and throw off his handicap, for I discovered that he was not his poor, broken, battered body.

WHAT IS MEANT BY VICTORY

This is victory. Victory is not something on the outside. Victory is on the inside. Victory is a spiritual glory. Victory is not something that we win over the conditions of life, over the great forces that are

arrayed against us; it is that which we win in the soul over ourselves. Victor Hugo wrote three books to treat of the three great enemies of man. One of them he says is society, and he discusses that foe of man in "Les Misérables." Another is nature, and he discusses that foe in "Toilers of the Sea." The other foe of man he says is the church, and he discusses that in "Notre Dame." Of course, all of these three may likewise be the friends of man, but man's greatest foe Victor Hugo did not write about particularly, and that is the hostility which a man discovers in himself when he has not achieved self-control, for "the greatest engagement one ever is in is the conquest of self in the battle with sin."

Have you won the victory there? Have you won victory? Man was never meant to go through life broken and crushed and defeated. He was meant for victory. God's promises are not to cowards who get scared and flee the field. God's promises are to those who march into the red line of battle and fight; and His guarantee to the courageous souls who move steadily into the conflict and there do their part is, "You shall come off conquerors and more than conquerors." I am sorry for the boy that has no fight in him. He has little chance of ever becoming a man. I am sorry for the man who does not know how to fight. I do not mean that we are to be quarrelsome and contentious, but I admire the fight of a little Canadian lad, the nephew of a friend of mine. The boy has a fight with his older brother nearly every day and he usually got a whipping for it. One day his mother was about to administer the customary punishment for the customary offense when he said, "Mother, you may whip me as much as you please, but you can never whip the fight out of me."

"I was ever a fighter, so—one fight more."

A whipped man is a sad sight. All the Godlike moods have forsaken him. His very countenance is stained with the shame of defeat. His head hangs down and his broken and vacillating and hectered will skulks to the rear, and this is the creature of whom the Bible says, "God made him a little lower than the angels and crowned him with glory and honor."

HAVE YOU WON VICTORY?

Have you won the victory over temper, over that temptation? Temptation meets us. It releases its gas barrage. It lies in ambush to attack us. We can not escape temptation. What have you done with temptation when it has come? Have you yielded, have you compromised with temptation, have you run away from it, or have you stood your ground and fought it to defeat? Have you won the victory over temptation, or has temptation won the victory over you?

Have you won the victory over temper, over that devil in your own nature? I think a nasty temper comes about as near being a demoniacal possession as anything else. It handles us as the old demoniacal pos-

sessions handled people in olden days. We have seen it operate in other people and we have had it to operate in ourselves. Sometimes like the man that dwelt in the tombs it has thrown us on the ground in spiritual defeat until we have wallowed foaming; and the strange thing about this evil spirit within us is that whenever we master it we come nearer and nearer toward victory, and whenever it masters us, it becomes increasingly difficult to achieve self-mastery and self-control.

Have you won the victory over habit? There are some people who wear a collar stronger than steel, who have on them fetters that are self-forged, who have a slavery that is self-inflicted, because they have yielded to habits that have become stronger than they are.

Have you won the victory over a physical handicap? You have not come into life as blemished as the poor fellow I have described, but perhaps there is some physical handicap. Do you wave your crutches as a king waves his scepter? Have you won the victory over the calamity and hardship and misfortune and the reverses of life? We are living in a day when these things are common. The flood-tide of prosperity that blessed us during the war is gone, and many of us have seen hard times. Success was just coming your way and you were reaching out to grasp it when all at once it turned its back on you, and the noontide changed to midnight. Well, in that hour how was it with the soul? Did you go down in despair and defeat? Did you lose your courage, or did you win the victory?

Have you won the victory over sorrow? Was there an hour of bereavement when the shadow crossed your path and the face you loved best faded out before you and you put away the form that was dearer to you than life? As you stood there which won, fear or hope, faith or despair? Have you won the victory over these things? These are only the skirmishes. The big battle is further on. The great fight is on the inside, and when one wins the victory there, when he wins the victory in his own soul, they may put the fetters on his hands and on his feet, but they can never fetter his spirit. They may badger his poor body, but they can never hector his dauntless soul.

MAN IS NOT CREATURE OF CIRCUMSTANCES

Man is not meant to be the creature of circumstances. He was meant to be the creator of circumstances. Our circumstances are the things that stand around us. We can not always control them, but by God's help we can climb over them, and it is a sad sight to see an immortal soul that can not make that climb, that is pestered and hindered and held back and intimidated and kicked about and knocked down and run over by circumstances. Man is given will power. He is given self-determination. He is given within his own soul that force which enables him to stand up and look the foes of life in the face and say, "I decline to yield." Next to the power of God there is no mightier

power in this world than the power of the human soul when that soul functions aright, the power of the human will when that will operates in accordance with the laws that should control it. It functions aright when it functions in contact and community with the will of God Himself. Ordinary human will power does not amount to much. People who think that they are strong enough in themselves to go up against the conditions of life soon become undeceived. They are like a dead wire, but when that wire is charged, O the difference! When that little wire ties up to the dynamo and the power from the power plant begins to leap along it, it becomes irresistible. So it is when this human will has God on the wire. Then we can win the victory. Really, the size of the life is to be measured right there. Your size is the size of your will power. Our dimensions are not the dimensions of what we have. We are not measured by our baggage. We are not measured by our position or our possessions, or our surroundings. The size of a life is the size of its soul, and the size of the soul is the size of its power, of its will power, of that spiritual power that is on the inside. When one is free there, no amount of external bondage can enslave him, and when one is a slave in his own soul, no amount of external liberty can make him free.

One must have victory here before he can enjoy it anywhere. What we need, dear friends, is not exemption. What we need is not escape. Nobody with the blood of a soldier in his veins wants exemption. What we want is not to be delivered from temptation. Jesus was tempted. There is no such thing as escape from temptation. Surely the Bible means something when it says, "Blessed are ye when ye fall into divers temptations, when you are tempted, when you are tested. What we need is not to have such bovine dough-faced serenity that we shall never give way to temper. What we need is not to be delivered from a tussle with habit. The thing to be desired is not that we shall be so enamored of the physical as to forget that man is a spirit and merely has a body. What is needed is not that we shall be coddled and nursed and petted until we shall escape all the hardships and trials of life. What is needed is not that we shall be so divorced from our kind as never to taste of sorrow, or walk in the shadow of bereavement.

What we need is to use temptation in such a way that it shall become a means of growth, for spiritual growth is achieved by struggle. It is as we go up against these things that oppose us and win the victory that we achieve and acquire soul stature. For

"Life is not as idle ore,
But iron dug from central gloom
And heated hot in burning fears,
And dipped in baths of hissing tears,
And battered with the stroke of doom
For shape and use."

What we need is not never to get angry, but to get angry at the right time. "Be angry and sin not." There is not much to the man or woman who never feels righteous indignation arising within him against the iniquity and duplicity of the world. A man that never is hot against sin lacks something. Be angry at the right time. What we need is to use habit in such a way that it will help and not hinder, that it will emancipate and not enslave, to use habit so that it will build through our natures great trunk lines that will make it easy for us to do right, so that our wills will voluntarily function in the right direction. It is possible to have a physical handicap that shall be not so much a disability as a decoration. Last night as I watched the picture film, one of the scenes was that of the physical directors, a long line of husky athletes, and the last man in the line was a one-legged man on his crutch, and we paid more attention to him than to all the others. He was a man and he was winning the victory, and his crutch was his decoration.

So with all the hardships and calamities of life. The Bible is not speaking empty words to us when it says, "Blessed are ye when ye fall into divers temptations." These afflictions shall work out for you a far more exceeding and eternal weight of glory. If these things are used aright and we have victory on the inside, then suffering becomes a method of discipline for the soul. We may not look at it just as the old Negro did. He had been a slave in the family of Dr. Moses Hoge in Richmond. They were greatly attached to him, and after he was freed they provided for him as best they could. He moved at last up into Prince Edward County, but once a year he came down to visit the family, and they always had a room for him where they entertained him. He was an honored guest. One day he came down after Dr. Hoge's death. Miss Bessie Hoge continued the custom of taking care of the old man on his annual visits, and as he hobbled in, all bent and twisted with rheumatism, she said, "How are you feeling today?" He said, "Poorly, Miss Bessie. I don't think Ise gwine to live very long. The Lord's gwine take me home." She said, "Why, no, Uncle, don't look at it that way. You are going to live a long time yet." "No," he said, "I don't think Ise mistaken." "What makes you feel that way?" "Well," he said, "this winter a flood come on the Briary River and washed my cabin away, and I moved down into another cabin, and the roof fell in, and I had to move out of that. Then I moved down into Farmville and I couldn't pay my rent there, and they put me out. So I think the Lord's gwine to take me home. Don't the Bible say, 'Whom the Lord loveth He chases?' and the way He's been chasing me around this winter I knows He's gwine take me home." After all, the old man was right in his interpretation of the great truth that these hard things are not a sign of God's displeasure, but of His love. It

is His holy method of developing personality and making the soul sweet and fine. It is the same way with sorrow and bereavement. It is God's sweet sacrament to anoint the soul. This is victory. This is the victory that overcometh the world. It is within.

This is no skirmish. This is the great battle, and when one wins this he is really a conqueror, because he has come into possession of the only thing that is worth while after a battle. He has come into possession of real peace. That is what Jesus gives; not external and mechanical peace, but spiritual peace. The one thing Jesus had to give when He went away, the one thing His enemies had been trying to take from Him, was peace, but when the end came and He wrote His will, the one thing He left was peace. "Peace I leave with you, My peace I give unto you."

THE VICTORY WON

When we have won this victory, the world is no longer on top of us. We are on top of the world, for it is the victory that overcometh the world. We have not won simply an engagement. We have become world conquerors. What is the secret of this kind of victory? That is where my text comes in. It is more than an announcement. It is a discovery to us of the method. "This is the victory that overcometh the world, even our faith." Faith is the secret of victory. It is the strategy of triumphant living along the whole line. Faith is the great dynamic. Nothing is impossible to faith. I have come to believe, my friends, that there is no such thing as an impossibility. Absolutely there is no such thing as an impossibility to faith. If we can just build the spiritual dynamic strong enough, then anything can be accomplished. It does not make any difference what it is. "All things are possible to him that believeth." Faith is the strategy of victory and of triumphant living. So the man who flings away his faith invites defeat. The man who has no faith, who does not believe anything, is a weakling. He who thinks more of his doubts than he does of his faiths, who cultivates doubts and neglects faiths, is riding for a fall. And so the strange thing comes about that after all the secret of victory is surrender, for that is what faith is. Faith is not making terms with God. Faith is surrendering to God. Faith is letting God have His way. We win by surrender, but we must surrender to the right person, and there is only one Person in this universe big enough for us to surrender to without incurring defeat. God alone is great enough to have our surrender, but we win when we surrender to Him. Have you learned that? Have you discovered that great secret, the secret which Jacob learned that night by the brook Jabbok? He was contending with the angel, and as long as he contended there was no victory, but when at last he ceased to struggle and began to cling, he won. It is so with you and me. As long as

we contend and try to bring God around to our way, we are in defeat, but when we throw our arms around His promises and cling to Him, already the victory is ours. Faith is not so much overcoming God's reluctance as it is laying hold of His willingness. It is letting God have His way. That is the greatest victory in life.

"Have Thine own way, Lord! Have Thine own way!
Thou art the Potter; I am the clay."

The approach to a certain fortress in Spain, it is said, is by a succession of gates, and over each of these gates one may read a legend. Over the first gate as he enters he reads, "Be bold." Over the second gate he reads, "Be bold. Be bold." Over the third gate, "Be bold. Be bold and ever more bold." And then as he enters the fortress itself he reads, "Be not too bold." It is that way with the conquering life. The life that is great in this world, in any world, the life that is absolutely fearless before the crowd has a quiet place where in full surrender the heart is not too bold, but falls before God and says, "Have Thine own way." This was the way it was with our Lord Himself. Jesus came

down before He climbed up. To my mind the most wonderful passage about Him is that which tells us of those steps of His humiliation. "Who being in the form of God (or Who being Divine), thought not equality with God a thing to be striven after, made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of men; and being found in fashion of man, He humbled Himself and became obedient unto death, even the death of the cross." You can not get any lower than that. "Wherefore (that is, because He has come down these seven steps of humiliation, because He has made the descent and surrender), God hath also highly exalted Him and

(Continued on page 16)

LAND OF THE SKY

I wonder if the skies
Be gray like these at Blue Ridge!
Can that clear blue and white
Be blotted out with
Streaks of sober color?
Do the trees shed moisture
Icy cold,
Like the tears of marble
Statues down at Blue Ridge?

Ah, no, it cannot be;
The very air at Blue Ridge
Would sweep aside the
Gray fog,
Dry the icy tears,
Keep the sweet blue
Heavens swept and free
To mirror happiness,
Reflect the smiles,
The joys of all out doors.

Dear "Land of the Sky,"
When summer comes again
I'm coming down to
Dwell within the shadow
Of your mountains.
Great joys await me there.
Pure, cool breezes
Once again good health
To me will bring.
Dear old mountains,
From your windswept tops I'll view
A new world,
A glad and free world,
A world made up of trails,
And trees, blue mists,
And lovely skies.

MARY LYONS SNYDER,
At Y. W. C. A. Conference in 1921.



The Task of the Church*

BISHOP THEODORE BRATTON



HERE is something about Blue Ridge that is always so comforting and so inspiring to my own heart and so restful. Elsewhere there are differences; here we are all at one. In all my visits to Blue Ridge it has been one of the delightful pleasures of life to find that we can commune together here for days and hours and minutes and seconds, and then stretch them out into weeks and months and never know a difference between us, and it is a sweet and lovely thing to meet on this little butte, as the Westerners would call it, nestled in the bosom of the mountains, with a feeling of



BISHOP THEODORE BRATTON

loving unity, unity of purpose and united love, love for the common Savior, without whom none of us has hope.

THE AGE OF CRITICISM

But this morning I think I am going to have to talk just a little about some of those differences from time to time, for in very truth in the world at large we are living in an age of great criticism. Everything these days is being criticised. For years past, possibly for a generation past, the world has been full of criticism, and to my mind I think the explanation of it is rather simple. It is because we have also been living in an age of decaying faith, and so soon as men begin to lose their faith in God, they lose their confidence in one another. I do not think we have had any more complete illustration of the age of criticism than that which

our own country presented after the Armistice when at once everybody began to criticise everybody else, and, unfortunately, this atmosphere of criticism pervaded the halls of our Senatorial fathers. I can not help a feeling of intense disappointment that our Senatorial fathers should not have stemmed this current as best they could and not floated down the stream and perhaps added to the disaster which followed. To have questioned everything in the government, everything in the army and navy, after their miracle of adventure, to have billeted them before the whole world as possible criminals, to have made their investigations, to have failed to find anything upon which to base a condemnation and then not to publish it to the world, not to publish it to this world, is to my mind a crime against the moral life of our country as well as of the world at large. We read, published in all our papers, the condemnations reaching from the President clear through the army and the navy and we have never yet seen a vindication published by the same authority.

CRITICISM OF THE CHURCH

However, that in passing. We are living in an age of criticism. Everything has been criticised during this generation past. There are people who have even laid violent hands upon those institutions which we have felt to be eternal, the institutions of God. There are those who have criticised the family. I am speaking now not of idle critics, but of college bred men, men who are thinkers. They have told us that there is so much evil that has grown out of the family life, that there has been so much incentive to immorality and the like that perhaps we had best find some other way than the family of continuing the human race. They have criticised the government and have told us that there is so much of injustice and crime that is attributable to our governmental forms that we ought to do away with that. And then perhaps that institution of all others which we love most, the Church of God, has had its criticsers. I heard asked, for example, at a conference on the other side of the sea this distinct question: whether after all the Church had not done about all it could do and whether something else had better not take its place now; that the church, having failed in uniting the whole human family, had perhaps best give place to something else that could. Now I am mentioning this to condemn it absolutely and completely, but also to call your attention to it, because to my mind it is a clarion call to Christians, a clarion call to attention, to realize that whatever of justice there may be in the criticisms, it is up to us to do away with the

*Stenographic report of an address given at the Southern Summer School for Social Service and Christian Workers, Blue Ridge, N. C., August 28, 1921.

causes, and whatever of injustice is in the criticisms, it is our duty to see it and to do our part as the servants of Jesus Christ, and as Jesus would have done it so far as we know to do away with that too.

WHAT IS FUNDAMENTAL

Now the Church of God has had a long history, nineteen hundred years, and during these nineteen hundred years it is natural that there should have grown up around it many traditions growing out of the changing relations to the changing conditions of human life as the generations have come upon the stage of life. One must admit that it is a fair question to ask what is it that belongs to the fundamental life of the Church and what is it that belongs to the changing relations of the Church toward human life and which may be changed from age to age. The Church is a great organism and organisms develop; but then, as the scientists have told us, not all development is therefore natural and normal. There is such a thing as evolution; there is also devolution. There is such a thing as fungus growth which has attached itself to the body. And it is a fair question to ask, What is the normal and natural in the growth of the Church of God and therefore permanent, and what is it that is merely the fungus growth. The Church of God is likened (and it is a favorite figure of the Scriptures) to a great temple, and during these nineteen hundred years thousands upon thousands of hands have been busy upon the building of the temple, and an Apostle tells us that there is such a thing as building with hay and stubble and wood as well as with gold and silver and precious stones. And it is a fair question to ask, What is it that has been builded of hay and stubble and what is it that is builded with gold and silver and precious stones?

So we are living in an age of criticism, drastic criticism. Not all of the criticism is antagonistic. Some of it is merely the criticism of the agnostic, those who never go beyond their agnostic stage and who tell us simply but forcefully, "We don't know." Then a great deal of it has gone far beyond that stage and is distinctly and definitely antagonistic, and they tell us with equal clearness and forcefulness, "We don't care one whit for your Scripture and your beliefs and your creeds and your doctrines and your government. We care nothing whatever about it." Now, my dear brethren, fellow members of the Church of God, you and I must admit with sorrow and with shame that there is enough fault in ourselves to look beyond ourselves upon the thoughts of others. We must pull the beams from our own eyes before we can attempt to pull the splinters out of other people's eyes. There are the divisions of Christendom. I verily believe that of all the causes for what is called "the great unchurched church," that vast mass of people, a majority even of

the Anglo-Saxon race, who do not belong to the Church of God at all, is due to the division of the Church of God. They look upon us and they tell us, "We doubt seriously whether what you regard as so sacred is really so sacred in your own hearts since you can't agree upon them, and until you agree, we shall stand on the outside." Then I verily believe in my heart that the second cause for the vast indifference that surrounds us is the indifference on the inside, the drift wood in our churches, the good Episcopalian who never says anything and never does anything and never shows anything that is worthy of his faith, the indifferent masses in our own Church who laugh religion away and joke sacred things out of the hearts of people. We must take the beams out of our own eyes before we begin to pull the splinters out of the eyes of others.

THE TASK OF THE CHURCH

But then there are certain fundamental things upon which we are all agreed and which must forever and forever remain the great task of the Church of God. Jesus, our blessed Master, came to this world in order that He might reconcile it to God, that he might make of one mind brethren to dwell in the household of God, that He might remove those things which are separating human souls from the living God, their Father, and what the blessed Master's task was in the beginning is the task of the Church of God in every generation. As I view the present time of unrest and criticism, of turbulence, of division, it is supremely the task that is in front of the Christian today. Now, what first is the fundamental need if we are going to fulfill this great task of the blessed Christ? Here let me say that I am taking as outline a little book which I saw more than two years ago while serving with the army on the other side. I think it was called "Essentials," by Dr. Jefferson, and I am deliberately choosing it because I want to introduce it to you. I have not the faintest idea how much of it is remaining in my mind. I am not going to make Dr. Jefferson responsible for the manner in which I treat it, though I refer you back to him and gladly, for the little book is in my judgment going to live wherever it shall be seen. This outline is his. Now what is the fundamental need? It is astonishing how many guesses there have been made of the fundamental need as we look into the history of the past. There was the answer to the question given by the eternal city, the capital of the great Roman Empire which claimed the allegiance of the world, and her answer was "Force"; force, force, more force; coercion, more coercion. Force the people to obey the law and walk along the pathway of their best good and everything is going to be well with you. And God let that empire fall into decay and rot away in order to declare to His people that force, force by itself, gets the human race nowhere. Of course we must have

force in government, but force of itself gets people nowhere in moral and spiritual growth. We have just finished reckoning with what we hope is the last of the nations of this world that have founded their empires upon force. We have just finished reckoning with her we hope. Scarcely had the Roman Empire died when people began to dream of liberty, freedom as the answer to the question, and they dreamed dreams and from time to time they realized some little fragments of what they so much desired. But it was given to our own America to establish a government upon the foundation of liberty, personal liberty, and now for more than a century the flag of liberty has been waving over



our heads, but has liberty of itself gotten us anywhere? Take, for example, the race question. Is the race question anywhere nearer being settled now than it was fifty years before the Proclamation of Emancipation or ten years after it? Is it settled? Can any one say that there is a settlement even on the horizon? Liberty, we have discovered, gets us by itself nowhere. Liberty may degenerate into license and has degenerated oftentimes into license. And when men looked out upon the license, then they began to declare that the answer to this question of the fundamental need is education, universal education. We have spent our millions and millions erecting schools and colleges and universities all over our land, only to discover that in this carnival of crime which has been invading us many of the leaders have been the graduates of colleges, whose wits

have been sharpened and whose abilities have been made far the greater because of universal education.

Then there are others who have dreamed that if only we could apply our sciences to the every day arts and industries that straightway the shackles of slavery would be removed from the shoulders of the laborer and capitalists alike. We have applied our sciences, applied them with marvelous skill, and perhaps the zenith of it all has been reached in the battleships and submarines and the balance of the hellish machinery that killed our boys on the other side and did worse for the women of Europe. Applied science has not answered our question, what is the fundamental need?

Then a coterie of men, finding how utterly futile these physical answers are to the question, have told us that what is needed is the change of environment of the human life. Change it radically and all will be well with human life. A man's life and development depend upon the air he breathes and the food he eats and the work which employs him, the house which he lives in and the like. Change these, change them for the better and you have changed life for the better. That is the answer of the Socialist, with which no one of us will disagree. That is the object of our Christian faith, constantly to be changing the environment of human life for the better, and we, too, are trying to do it with all our might and main. Now it does not make any difference whether you agree with the Socialist or disagree with him, let us face the fact that we have got to reckon with him in this century. He is made of martyr stuff. A few months ago they were voting for a candidate for the presidency who was behind prison bars and who was there for conscience sake and who was not ashamed of it. We have got to reckon with martyr stuff when we reckon with the Socialist of today. I do not know what you think about it, but I must say in all simple honesty that so long as the Socialist bands himself into a political party to fight for brotherhood which can only be gained by love, so long as there is so much of injustice and crime in it, as unquestionably there is, as our current history shows, I for one could never lend my allegiance to a political Socialist party. I am sorry that this word "Socialism" has ever been pre-empted by any one set of individuals in this world or any one party, a word which belongs essentially to the Christian faith and which imports so essentially the Christian relationship. But has Socialism answered the question? What is the fundamental need?

THE FUNDAMENTAL NEED

Now what is the fundamental need? Is it not that need which Jesus Christ, our blessed Lord, came to supply? The new man, made in the image of God, filled with the mind and the soul of Jesus Christ, incarnated with His life, a part of the incarnation of God? Is it not that answer? Is there anybody else who can use force aright? Is there anybody else who can use aright that

tremendous blessing and power and danger, education? Is there anybody else who can apply the sciences in other than destructive ways than the new man, the man whose soul is filled with the life of God and whose heart is inspired with the love of God and whose mind is the mind of Jesus? Surely that was what Jesus came to supply to us, the new man, the new woman.

Now will you let me give you a text which I ask you to make personal to yourself? "If any man be in Christ Jesus, he is a new creature," and we know it. Insofar as the mind of Jesus Christ has replaced ours we know that we are new creatures. We look back over a period of some distance and we know, those of us who have been trying to follow Jesus Christ and who have been trying to yield ourselves to His life, we know the newness of human life. Let me give you another text: "The whole creation groaneth and travaileth in pain together until now waiting, waiting for what? for the manifestation of the sons of God." You and I know that too. We know that this poor world, groaning in slavery to sin, has been waiting, waiting until the children of the Living God shall become so completely His children that they shall manifest God and life and love to mankind.

THE PROBLEM OF SIN

Then we pass from the fundamental need to that great obstacle which Jesus found when He came to supply the need, the great fundamental problem of life. And what is it? It is perfectly amazing how many problems there are in life. For many, many months, ever since that war closed, ever since I got back home, at least, there has scarcely been a week, I think I can say, that has passed that some problem has not been brought to my desk, some request to join a society, or a league, or a something else which is seeking to remedy some evil in human life for the protection of the Christian family in America, reaching all the way to some society or league that is seeking to solve the race problem. They run the whole gamut through. There were the after-war problems, the problems of the poor, starving people, whom I can only think of in terms of the little starving arms of children held out in supplication. Then there were these international problems that have come to us. California is about six thousand miles from Japan, and the yellow problem there is just as acute, more acute, than the black problem is with us down South here. Then there is our own perennial problem, the black problem that is about us. Problem after problem has come upon us, but is anyone of them fundamental? Is not the only thing that is fundamental that which Jesus Christ, our blessed Lord, came to this world to solve, the problem of sin? I know it was sin because Jesus cut down underneath all of the surface problems of human life at the canker that was eating away the heart and the life within and beneath us. Do you suppose there would be any problem of

racism if we had no sin? Do you suppose there would be any problem of social life if we had no sin? Of industrial life if we had no sin? Now society was just as complicated in our blessed Lord's day as it is now. Certainly social life was just as corrupt as anything we know anything about, possibly more so. Certainly there were the same problems of slavery, the same industrial problems. Certainly there were the same governmental problems in His day, when there sat upon the throne a Caesar who was not very good and a Nero who was shortly to follow him, and yet Jesus never said a word about it except this one thing, so far as we know: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." No, He cut down underneath it all at the canker eating away the root and the life of human life. He cut down to sin. I know that when we are dealing with sin we are dealing with that which is the fundamental evil of life, the real problem. O the young people who are writing out checks against the great bank account of human life, checks that have got to be presented, checks that have got to be satisfied when the end comes. Now let me give you a text, and I ask you again to make it personal to yourself. Do not apply it to somebody else, but each of us to self. "He that sinneth is the slave of sin," and you and I know it. We know what the horrid, filthy tentacles of sin mean when they wrap themselves around us and become a habit. Then let me give you another. "The wages of sin is death, but the gift of God is eternal life." I ask you to balance that up and take your choice.

THE SOLUTION

Then it is natural to pass from the need to its satisfaction, from the problem to its solution. I am quite sure I need not say what that solution is. It is in your mind already. It is Jesus Christ, the one sole satisfaction of all our needs, the one sole solution of all our problems, Jesus incarnate in us. You will all remember, I am sure, that question which our blessed Lord asked of His disciples: "Who do men say that I, the Son of Man, am?" Straightway at the mouth of Saint Peter there came the answer which I am going to translate a little freely. "Master," he said, "there is a great difference of opinion concerning You, concerning who You are, but there is no difference of opinion concerning the greatness and the marvel of Your character. There are some who say You are Elias who has come to life again; others say that Jeremiah is born once more in You; and there are still others that believe that John the Baptist has risen in You and lives again." The answer was unsatisfactory—naturally so. But it was a natural answer, for it was perfectly natural that they should have seen in Jesus the best and highest and holiest and finest of the best they knew in history, for Jesus contained in Himself all that was highest and

holiest in human nature. But it was unsatisfactory, and so He turned to His disciples and said, "But who say ye that I am?" "Ye," and straightway there came the answer quick and clear from Saint Peter once more. "Thou art the Christ, the Son of the Living God," and Jesus, turning, answered, "Thou art Peter and upon this Rock I will build my Church." Now the Roman Catholics tell us that what Jesus meant to say was that He was going to build His Church on Peter, and the Greeks and the Anglicans and all the Protestant churches tell us that what Jesus meant to say was that He was going to build His Church on the faith of Peter, the confession of faith in Jesus' Godhead. But why are not both right? Truly both are right, for

Jesus builds His Church upon the personality of men filled with faith and endowed with the God life. That is what the Scriptures teach us that the Church of God is founded upon, "the foundation of the Apostles and the Prophets, Jesus Christ Himself being the chief cornerstone." That is the Church of God in every age, builded in human souls filled with faith and endowed with the God life. Once it was the prophets' time; once it was the time of the apostles; and now it is your time and mine. It is Jesus in us giving life and permanence. You and I, dear brethren, are the foundation of the Church of the future. Upon men and women of faith is each layer in this divine building of living stones

(Continued on page 16)



Thoughts from Blue Ridge

From mountain heights,
Whose rolling peaks ne'er lose their misty blue,
The matchless sights
Of rhododendron paths of varied hue
Give man a firmer hold on God, His handiwork in view.
Men from afar,
From toiling, smoking cities filled with strife,
Follow the star
As wise men did of old. Nor whet the knife
Of criticism sharp, but seek the mount of truth and life.
Beneath fair skies,
Upon the mountain top of wondrous beauty,
I dare despise
No act of kindness, for my simple duty
Leads me to thought of service for mankind—'tis only
duty.

To serve, to love,
And e'en perchance to shed a ray of light
(With aid above
To lead me from the terrors of my plight)
Upon some life still groping in the shadows of the
night.

God grant the will
To ease another's burden of disgrace;
Give me the thrill
That comes from loving deeds of care and grace,
And in the end God grant that I shall see Thee face to
face.

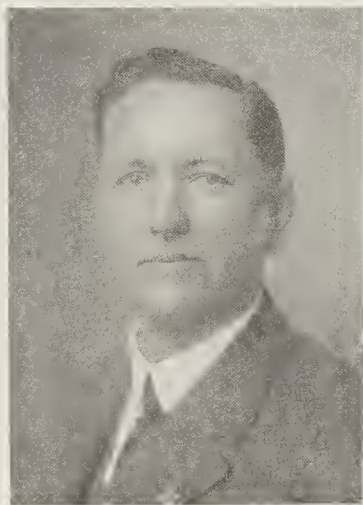
D. L. MAHOOD, '22,
Davidson.

The Terms of Discipleship According to Jesus*

DR. E. M. POTEAT

I THINK you appreciate the difficulty one has in coming into the conference as I have come in the midst of the days and with only very limited opportunity of sensing the stage reached. I have been talking with several who have attended all of the sessions and have tried to get into the current of your thinking. I must not allow myself to more than allude to the deep appreciation I feel of this opportunity. There are a thousand associations that throng upon my attention as I face you and look about these grounds, for, as Mr. Gossard intimated, I have attended every conference here since these grounds were opened and several before these grounds were opened, and they have always been bright spots in the whole year.

One section of the prayer we have just joined in has already seized my attention. Our leader prayer that



DR. E. M. POTEAT

we might not become so interested in the things that we have to do as to forget Him in whose power we must do these things. I am perfectly sure that it is possible for us to get so busy about doing our Christian duties that we may forget just what it is to be a Christian, and I am going to read you a passage of Scripture which answers that question. It is one of the most familiar and yet one of the most searching passages in the whole New Testament, and our Lord is here setting forth the terms on which He will accept us as His disciples. That interests me at once, because I am not anything like so much concerned about what Dr. Gossard thinks being a Christian means, or Dr. Horne, or any of these other doctors here, as I am about what Christ thinks it is to be a Christian; because what they think does not concern me much, and what He thinks concerns me immensely. What I think does not con-

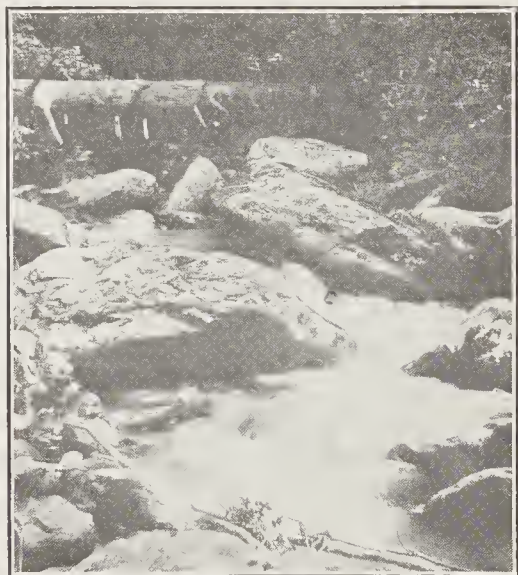
cern you much, but what He thinks concerns both you and me to the marrow of our bones and to the limits of our possibilities. So I am going to read you these verses and make some simple comments on them. It is difficult to read them without commenting as I go, but I will read the passage and then go back and make the comments. I read from the fourteenth chapter of the Gospel of Luke, and if you listen you need not listen to anything I say. I mean to say that what I say might be omitted if you attend while I read. A great multitude was going along with Him, and He turned and said to them, "If any one come to me and do not hate his own father, and his mother, and his wife, and his children, and his brothers, and his sisters, and, moreover, his own life also, he can not be my disciple. Whosoever doth not bear his own cross and come after me can not be my disciple." Then He did not die in order that I might escape dying. Paul who says, "He died for us," also says, "I have been crucified." Jesus knows perfectly well that that sentence has cut clean to the quick, so He relieves us a little by giving an illustration, which means this: don't propose this career of being a Christian without knowing what it involves. Our speaker last evening said something about the possibility that some of us will have to be martyrs. All right. Jesus told us that in this passage. And having said that we must die, be ready to die on our cross, He goes on to say, "Who of you wishing to build a tower doth not first sit down and reckon up the cost to see if he have wherewith to finish it? Lest having, perchance, laid a foundation and not being able to finish it all that behold will begin to mock him and say, 'This man began to build and was not able to finish.'" This young fellow started out to be a Christian and then backed out when he saw what was involved. Did you ever see anybody like that? I have.

"Or (and He gives another illustration) what king going out to make war against another king doth not sit down first and take counsel whether he is able with ten thousand men to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador and asketh for peace." Now He goes back to His proposition, having relieved our minds a bit with these illustrations. "So, therefore, everyone of you who does not arrange to detach himself completely from everything that is under his control (we translate it possessions), all that he hath, can not be My disciple." Now He knows that that has gone clean to the quick, too, and He gives a little relief by another illustration. "Salt is good; but if the salt lose its savor, how are you going to season it? (How are you going to recover that saltiness to

*Stenographic report of an address given at the Y. M. C. A. Student Conference, Blue Ridge, N. C., June 18, 1921.

it?) It is fit neither for the land nor yet for the dung-hill (that word "fit" means you can't place it. It isn't usable); men cast it out." (By which I suppose He means that if our Christian discipleship loses its distinctive quality, it ceases to be of any use.) And the last phrase is a very cutting one. "He that hath ears to hear, let him hear." (If you have any brains, use them. If you haven't any brains, the Lord have mercy on you!)

When I was pastor in New Haven, Connecticut, I had an interview with a Yale student which I have never been able to forget. After the interview, which led to some correspondence between us, he wrote me a letter in which this sentence occurred: "Christians must become Christians before they can Christianize the world." You can't improve on that. And all these



talks that you have been listening to in these days past about our obligations to society and about our obligations in the world mean just one thing; yes, and but one thing, and that is that we must be Christians and we must be Christians to the limit. If that makes you afraid, it makes you afraid, and if you are soft, you will run away. But if you are the stuff out of which heroes are made, you will stand to the test and you will make good.

If I am right in the reading of this passage Jesus plainly says that the test is going to search us through and through from top to bottom, from our center to our last reach of interest or of possibility. Now let me see if in these few minutes I can get your attention to this passage to see what He says. The first thing He says is that we must hate our kindred, and that word "hate" catches attention at once. Does He mean that I must hate my father and you must hate your father and your mother? No, He doesn't mean that. I was on an express train from New York to Washington day before yesterday and we met a freight train, or it looked as though we had met a freight train, and I was on the inside next to the parallel track, and as

this freight train came into view it appeared to be going in the opposite direction, and not until I observed that it took us a long time to pass it did I guess that it was going in the same direction with ourselves. In the course of a minute or so we came upon the freight engine, puffing away the best it could. It was going in the same direction with ourselves, but we were going so much faster than the freight train that it appeared to be going in the other direction. That is what Jesus means. He means that our love for Him and His Kingdom must be so supreme that all other love will look like the opposite of love; it will have to look like hatred. That is what He means. Now suppose you take the words and see if that isn't what He means. The first word is "father. Why, hate your father? No!

I can illustrate exactly what He means. I was with a young Chinese and shook hands with him. I count it one of the honors of my life. His father was a merchant in New York. He was a son of a Chinese father and a German mother. His father had given him the best education the country afforded. In the course of his college experience he became a Christian. When he graduated he told his father it was his intention to go back to his native village and tell his people in China about Jesus. The father protested and said he would do nothing of the kind. The boy's name was Frank. "Frank, you will do nothing of the kind!" Frank shrugged his shoulders and got a grip on his resolution and said nothing. A few days later he alluded to the intention he had previously expressed, and his father grew angry and said, "No, my son, you will do nothing of the kind. You are to help me in this business. You have got to take it in charge and go on with it." Well, the conflict of wills became sharp at once, and after another interval Frank alluded to his intention once more and told his father that he was going to China to tell his people about Jesus who had done so much for him. The father said, "All right. You go and I disinherit you as my son and you have none of this property." "All right," said Frank, and he tore away and went to China, went penniless, got himself somehow into his native village and found a bunk on a corner of a street where he could sleep, fed on rice and rats and began to tell the people about Jesus. Let me not detail the story, but the upshot of it was this: when the Chinese Republic was proclaimed under Sun Yat Sen this same Frank was the first Secretary of State of the first Chinese Republic, and that isn't all of the story. When that old father died in New York he had renounced his idolatry and was buried a Christian. The question is, did Frank do right or wrong? The question answers itself. Of course he did right. That is to say, in a case of conflict between father's will and the will of Christ for your life, there isn't any room for debate, my son. You have got to go His way and let father go his.

I think I know why Jesus said "Mother." Because it brought back to Him a day in His own life that He never could forget. Hate mother? There had been a great religious revival in the Jordan valley, and rumors had floated up the valley and drifted into Nazareth and into a carpenter shop, and this young carpenter working there with His tools had begun to say to Himself, "I have got to go. I have got to go." One morning He went back into His shop and His tools didn't interest Him, and the job, unfinished though it was, didn't appeal to Him. He stood in the door with a far-away look in His eyes and said, "I have got to go." He pulled Himself together, kicked the shavings off His feet, pushed the tools back on His work bench and stepped out of the little door and crossed the courtyard to His mother's door, called her and said, "Mother, I have got to go." She choked at once, but kept back her tears. She knew that there was something about Him that she had never been able to penetrate, a mystery, and that when He spoke like that there was no reply; so after the manner of women she busied herself finding diversion for the minute in getting together a few things in a little bundle (perhaps clothes and food), gave them to Him, and kissed Him goodbye. She stood in the doorway and watched Him until He was clean gone out of sight. Then she went back into her room and threw herself on her cot in a paroxysm of tears, saying over and over again, "He is gone, He is gone, He is gone." He had gone out from that home no longer to be the Son of Mary in the old way, but to be the Son of Man in a new way.

Father, mother, wife. What, wife? One flesh? Yes. Ah, I don't mind telling you this. It may be a suggestion to you for use a little later. When I was courting my sweetheart I remember that the most austere and solemn word I ever said to her was this: looking her right in the eye, I said, "I will love you next to God." That was giving her second place, you see. And she took me on these terms! I don't see many young women here this morning, but if he tells you he loves you better than anybody else in the world, you tell him there is somebody else besides you and him. William Cary had been studying a map of the world and reading Captain Cooke's voyages and made up his mind he was going to India. He had been cobbling shoes in an English village. He told his wife he was going to India, and she said, "No you aren't." There isn't a married man here that doesn't know that when a woman puts her foot down like that something happens. But William Cary said yes he was going to India. "No, William, you are not," said Mrs. Cary. Another conflict of wills, you understand. The result was that he went to Plymouth and engaged passage on a ship and set sail without Mrs. Cary. But the East India Company, before the ship was out of port, heard that there was a missionary aboard, and they didn't propose to have any

missionary work done in their part of the world, so they sent William Cary ashore. Then I suppose he struck a pious attitude and said, "Isn't it wonderful how women know the will of the Lord?" No, he said nothing of the kind. He busied himself at once finding passage on another ship, and within a couple of weeks or so he was aboard another ship on his way to India, and, wonder of wonders, Mrs. Cary was with him! Meantime she had made up her mind that she had a Christian for a husband and that she had better stay with him. I affirm it solemnly in the presence of these women that a woman has been known to change her mind.

I think these illustrations suffice to show you what Jesus means in a case of conflict in this realm of your primary relationships (observe my phrase, namely, the family). There is no room for discussion. You have got to go the way of the Lord. But I spoke there of the circle of our primary relationships. I suppose Jesus put mother and father before He put self, because (apologies to the present day psychologists who think they were the first to discover many of these things), He knew that psychologically we become aware of mother before we become aware of self, and so He goes from the circle of the family relationships into the circle of the personal life and He says a man must hate not only his father and his mother and wife and children and brothers and sisters, but he must also hate his own life. And that is what He means when He says you have got to be crucified. This old self has got to be crucified. Self-interest has got to die, and I tell you, gentlemen, that there is just one place in all the fields of time where self-interest is slain, and that is at the foot of the Cross. That is where we discover that He died for us and that we must die to self in hatred of everything that stands between us and the achievement of His will. The time doesn't allow me to enlarge.

The next circle that His mind traverses is the circle of our property relationships. "All that he hath." Say goodbye to "all that he hath." "Can not be My disciple unless he says goodbye to all that he hath." There again Jesus is true to all we know about psychology. He has not gone from without inward and then retreated to the outside again, speaking first of the family and then of self and then of property. O, no, He has only gone a step further in, because He knows perfectly well that the pocket book is the last hiding place of retreating selfishness and that unless you can run it down to that lair, you haven't finally conquered it, and so He says you have got to say goodbye to all that you control, to all of your possessions if you want to be My disciples. "I have done it. You do it and you will join my school."

If I had a blackboard here, I would draw three circles. This first circle would be family; this second cir-

(Continued on page 15)

Southern College Note Book

A NEW DEPARTMENT AT SOUTHERN

One of the features of the 1922 season was the establishment of the Vocational Efficiency Department, practically relating the student in his thinking to the development in the industrial world of the principles of efficiency, as applied both to the individual and the organization and adapted to the needs of the Y. M. C. A. worker. Supplementing these two phases of Personal Efficiency and Institutional Efficiency, a third course has been given, namely, Vocational Guidance, that the Y. M. C. A. worker may have a broad foundation, whereon to be able to advise others as to vocational opportunities in accordance with personal attitudes.

The synopsis of the three courses, devoting three hours per week, each, for one term or quarter, is as follows:

PERSONAL EFFICIENCY

A study of the principles of efficiency as successfully applied to the individual in industry. Collateral reading and examples. The analysis of the qualities of leadership and studies of the biographies of typical leaders. An intensive study of the methods and processes essential to the development of an executive.

INSTITUTIONAL EFFICIENCY

The application of the principles of efficiency to the institutional problems of administration;

The budget and financial constituency;

The program of activities and service;

The building, its utilization, supervision and maintenance;

The staff, selection, training and relationship;

Community co-operation;

Publicity and promotion.

VOCATIONAL GUIDANCE

The history and development of the Vocational Guidance Movement through schools and other agencies, including the principles and practices as formulated by its leaders. A short study of the leaders.

An investigation of the contribution of the home, church, school and community in influencing vocational choices.

A study of the practice and findings in the use of intelligence and trade tests.

A comprehensive and classified survey of vocational information, including life service callings for vocational counseling.

The establishment of a clinic in organization and program for guidance schools, colleges and other institutions or general practice.

This latter course was given for the first time at the summer quarter of 1921 and was so popular that three of the theses to be presented for 1922 degree are developing some phase of this practical subject.

THESIS SUBJECTS FOR 1922 DEGREES ANNOUNCED

"The Relationship of Secretarial Efficiency to Professional Training."—J. W. Bergthold.

"Vocational Guidance in the Program of the Student Association Work."—Karl P. Zerfoss.

"Vocational Guidance in the Intermediate and Secondary Schools."—J. V. Dabbs.

"Economic Aspects of Slavery and the Economic Conditions of the Negro in Nashville."—J. T. Hardwick.

SOUTHERN COLLEGE LOAN FUND INCREASED

Some time ago the Young Men's Christian Association of Birmingham sent a check to the Southern College to be used as a loan fund, on condition that a similar amount be contributed by one or more others. It is a pleasure to announce that a friend who desired his name withheld has sent a check for \$1,000, matching the Birmingham offer and making both amounts available for use.

This fund will be used to help students who need to supplement their funds while in college, and will be loaned to students, payable one year after leaving college.

Dr. W. D. Weatherford, in commenting on the newly established student loan fund, stated that he prefers the loan fund to a scholarship fund because it gives the students a larger sense of self-reliance and responsibility, and more nearly fits the need of the type of student attracted to Southern, namely the college trained and experienced Y. M. C. A. man.

ALMA MATER

"Hail, Southern College

Of the old Y. M. C. A.

The love and care of human souls

Shall be thy goal for aye."

It is refreshing to hear from those who have gone out from the classroom into the laboratory of life and are not only making good, but finding something in the courses and contacts of the Southern that has been helpful in the process.

Two of these letters have come to the editor's desk during the past few days.

Rev. A. J. Hodgin, now Religious Work Secretary,

Y. M. C. A., Richmond, Va., an alumnus of the University of North Carolina, and who, after a theological course, took some postgraduate work at Southern, states:

"My six months' training in Southern College has meant more to me than any other six months in any other college or university I have ever attended for special training for my life work.

"The faculty and student body are composed of the highest types of men, and the location and surroundings are ideal. Any young man who contemplates going into Y. M. C. A. work in the South, cannot afford to deny himself the excellent course of training this college offers."

R. C. Beaty, B.A., Mississippi College; A. M., Vanderbilt; M.A., Southern College of Y. M. C. A., and now General Secretary, Y. M. C. A., at Georgia Tech, states:

"The Y. M. C. A. College is to the Association movement what the medical school is to the medical profession or the theological seminary is to the pastorate. No secretary can fully appreciate the extent and objective of the Association without a knowledge of its history or a study of the lives of its leaders. The Association College alone gives an adequate history of the Y. M. C. A. movement and dignifies the secretaryship as a life calling.

"My course in Advanced Association Science showed me the importance and the place of a Board of Directors, and the topics discussed therein have been most helpful to me. No piece of work I have ever done has been worth as much to me as the course in the fundamentals of Christian Faith."

The executive commission to arrange the program for the International Convention of the Young Men's Christian Association to be held this fall was recently appointed by the International Committee. Nashville and Southern will be represented by Dr. Weatherford.

Now is the time for all good secretaries to plan to send one or more of their staff to take the summer quarter's work in Southern College at Blue Ridge. Term commences June 15. There is no investment that will return more to your institution, your community and to your representatives. Folders now in press.

So far as practicable the faculty of Southern are co-operating heartily with the Regional Student Secretarial Department in presenting Christian Life Callings to the colleges. Among the institutes visited during the past month, were the University of Mississippi, Mississippi A. & M. and the University of Tennessee.

February 17-19, the State Student Volunteer Convention for Tennessee was held at Murfreesboro, at which practically every college and university in the

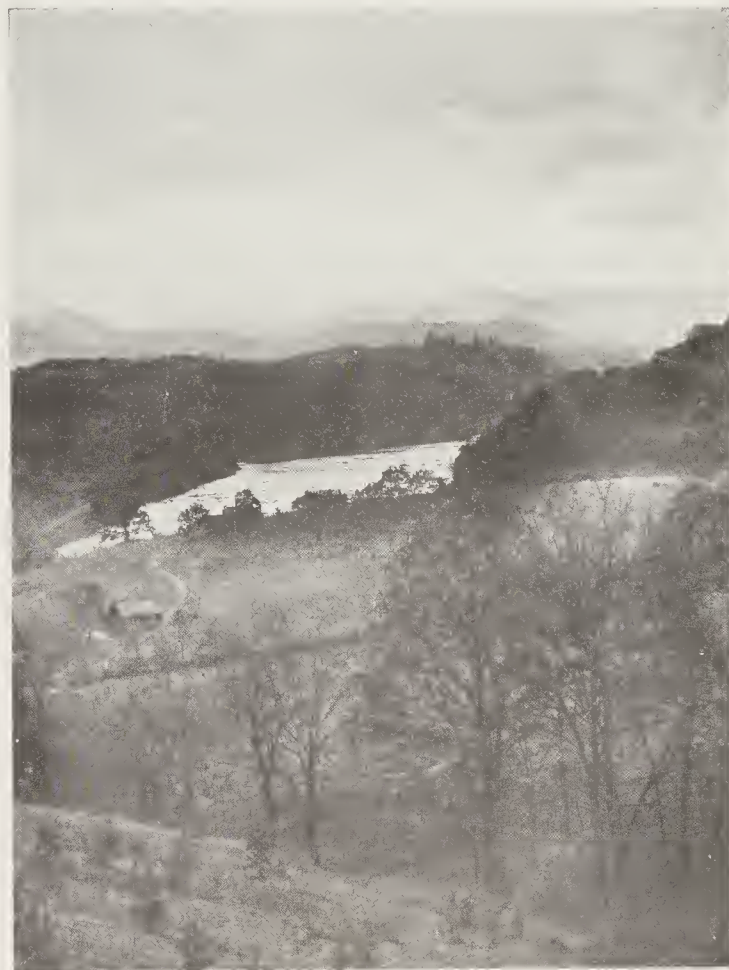
state was represented. More than two hundred were in attendance. J. T. Hardwick, one of our students, is president of the state organization.

The Conference of the Secretaries of the Southern Region at Chattanooga, held recently, were enthusiastic in their approval of the progress made by Southern College, and heartily endorsed the program of activities as outlined by President Weatherford.

THE TERMS OF DISCIPLESHIP ACCORDING TO JESUS

(Continued from page 13)

cle would be self; this third circle would be property. Jesus runs a sword right through them all, and as on a line of light along that sword He writes this word: Renounce, renounce, renounce, renounce! Only it isn't renunciation for its own sake. It is only renunciation for a larger life and until people discover that larger life, it, of course, becomes a question whether they will meet these conditions. Would anybody be a Christian



if he understood that these things were involved? What do you think? Well, the answer is, "Lots of people have." Who was it who said that Jesus walked around Galilee and then around the Mediterranean and then around the Atlantic and then around the Pacific? He walked for three years around the Sea of Galilee, and twelve men joined Him. He walked around the Mediterranean for three hundred years, and Origen and Clement and Tertullian and Athanasius and the

Gregories and Augustine joined Him. He walked around the Atlantic and Oliver Cromwell and John Bunyan and John Milton and William Cary, and David Livingstone joined Him. He walked around the western shores of the Atlantic and—O, you can call the names as well as I; from the Pilgrim fathers to D. L. Moody. They joined Him, and now He is walking around the Pacific, and from the shores of the Japanese sea Neesima springs into His ranks, and from the shores of India Krishna Na Pal, who wrote "O thou my soul! Forget no more the friend who all thy sorrows bore," joins Him. And He walked around the shores of China and Dingli Mai springs into His ranks. I tell you that if you have got the right kind of stuff in you, you can be Christians. But if you haven't, you can't. Yes, people became Christians when they understood what it meant, and then they stood to the engagement after they had committed themselves.

What happens to these several circles of interest if we do become Christian, if we do accept these terms? What happens? Well, what happens to the family life? I ask you this question without any hesitation. Do you think I was any less faithful a husband to Mrs. Poteat because I gave her the second place? No, you know perfectly well that my loyalty to Christ made me a better husband. Do you think that Frank Lee, when he resisted his father, was any the less loyal a son because he resisted the will of his father in obedience to the will of Christ? Why, no, you know perfectly well that that obedience to the will of Christ was his best way of exhibiting his love and loyalty to the family relationship. The family is lifted up into the light of Heaven. That is all.

What happens to self when it is crucified in the name of Christ, dying with Him on the cross? Why, exactly what happened when He on the cross entered into relationship to every child of the race. The man who dies to self is released from anxiety about himself in order that he may serve every member of the race. That is to say, he establishes himself in points of contact with every spot of need on the planet. Hallelujah! Now if you want to live a small life, just retire inside your miserable self and you will do it. But if you want to live a big life, die to that center and pivot your will in the will of God. That is what happens to personality; infinite enlargement.

And what happens to property? Why property becomes what Dr. Bronson calls it, communion with God through the material world. O, yes, that is the difficulty with these people who are saying, "We won't support you if you don't stop talking the way you are, Mr. Eddy." They don't know about the subordination of property interests to the will of God and, therefore, nothing of the glorification of the whole nature world in the light of Heaven. The president of a big trust company in Philadelphia blushed red and with tears

said to me, "I have run this business for forty years for the Kingdom of Heaven's sake and for no other reason under Heaven." I felt as if I had been in a prayer meeting! That man had brought his property relationship under subordination to the will of Christ. That is what will happen to you when you subordinate all other interests to the one passion of your soul to be a Christian, to be loyal to Christ in everything. Everything else will be glorified and without your knowing it you will leave a trail of glory behind you wheresoever you go.

VICTORY

(Continued from page 5)

given Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." And so to conquer we must surrender. To climb up we must go down. Humiliation must precede exaltation.

"Thus looking within and around do we ever renew
With that stoop of the soul, which in bending upraises
it too;

The submission of man's nothing perfect to God's all-
complete,

As by each new obeisance of spirit we rise to His feet."

THE TASK OF THE CHURCH

(Continued from page 10)

laid age after age and generation after generation. And how beautifully, though completely changing the figure, does our blessed Master express this, this complete satisfaction of Himself, His satisfaction to the whole world and to each succeeding generation. "Are you hungry? I am the Bread. Are you thirsty? I am the Water. Have you lost your way? I am the Way. Are you puzzled about doctrines? I am the Truth. Are you sick? I am the Good Physician. Shall you die? I am the Resurrection and the Life."

Will you let me give you a final text? "Except the Lord build the house, their labor is but lost that build it." You and I know it. We know perfectly well in these years that stretch behind us that when we have tried to build the house of our own character by ourselves, unaided, we have simply made a mess of the building, and we know perfectly well that in so far as the Lord God has been building with us as co-partners and helpers, we have builded strongly. "Except the Lord keep the city, the watchman worketh but in vain." You and I know that, too, that when we have been strong only in ourselves, we have been weak, hopelessly weak, that it is the Lord God who has been keeping, when it has been kept safe and strong, the citadel of the inner, sacred self.

Asheville, North Carolina

"Land of the Sky"

BATTERY PARK HOTEL

Enjoy the Home-like Atmosphere of this World-Famous
Commercial-Tourist Hotel

AMERICAN PLAN

WILBUR DEVENDORF, *Manager*

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

M. V. Moore & Co.

Exclusive Ready-to-Wear

FOR MEN, WOMEN AND BOYS

Luggage and Sporting Goods

Special Club Prices on Uniforms and Equipment

11 PATTON AVE.

ASHEVILLE, N. C.

"CAROLINA SPECIAL"

Superior Milk Products

Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS

(Blue Ridge Official Photographer)

ASHEVILLE, N. C.

ASHEVILLE'S LARGEST
DEPARTMENT STORE

Attractive Merchandise and Efficient
Service Throughout the Year

BON MARCHE

ASHEVILLE, N. C.

BROWN BOOK COMPANY

BOOKS, STATIONERY
SOUVENIRS

51 PATTON AVE., ASHEVILLE, N. C.

We invite you to make our store
headquarters when
in Asheville



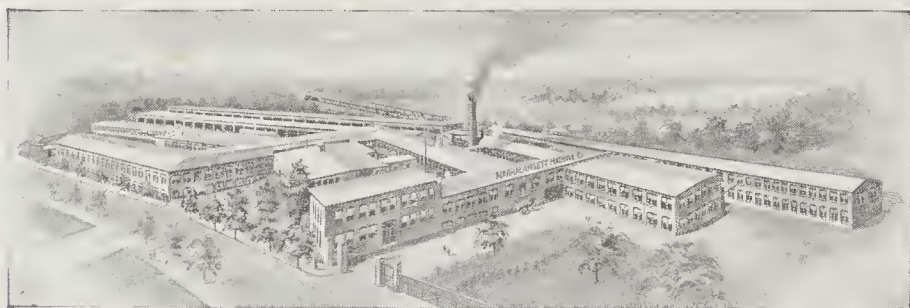
“THE BLACK MOUNTAIN AUTO COMPANY”

The Authorized Service Cars for All Incoming and Outgoing Conferences

Fare 50 Cents Each Way

OFFICE AT

BLUE RIDGE AND BLACK MOUNTAIN, N. C.



Gymnastic Apparatus, Steel Lockers,
Playground Apparatus, Anthropometric
Apparatus

Write for Catalogs

Narragansett Machine Co.

PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

BENSON PRINTING COMPANY

COLLEGE ANNUAL EXPERTS

SCHOOL WORK OUR SPECIALTY

136 FOURTH AVE., N.

NASHVILLE, TENNESSEE

The Blue Ridge Voice



ARRIVING AT BLUE RIDGE.

APRIL, NINETEEN TWENTY-TWO

Beginning of Summer Conferences

ANY years ago, in the days when the Kingdom of Friendly Citizens was but a name written upon the sands of Galilee, a group of friends, leaving their moored boats and their little shops, held some conferences together. They were all busy men, and sometimes they could find no time save at the end of the day's work for meeting this Master Friend of theirs. Almost always it was under the sky that they met Him. The stories that He told were all of growing things—lilies and vineyards and little children. And so, along country lanes, up steep mountain paths, by the side of still waters, He led them, talking about another growing thing—the dream of all His life. For He dreamed a dream of a new order in which all the people of the world would share in a friendly citizenship. And these walks and talks of the long ago were the very beginning of summer conferences.”

DEAR READER: Beginning with this issue, it is our purpose to devote much of the space of the remaining numbers of THE VOICE for this present year to the program of the nine conferences which are to be held at Blue Ridge during the coming summer. Any suggestions from you which will add to the interest of the next two issues will be much appreciated. You will note that this issue is given up very largely to the College Student Conferences. We have not attempted to run the full program of these two great gatherings. Inserted herein are pictures of only a few of the speakers and leaders of these two conferences.



THE BLUE RIDGE VOICE

Volume III

NASHVILLE, TENN., APRIL, 1922

Number 7

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

J. J. KING, Editor and Manager

DR. W. D. WEATHERFORD, Consulting Editor

H. W. SANDERS, Assistant Manager

The Why of Blue Ridge

WHY do you go to college? You get a thin spattering of mathematics, history, Latin and chemistry, and a fair-sized opinion of your own importance to the world. Is that worth the heavy cost in money, and four of the best years of your life? This great expenditure can be justified only if you are transformed from the very raw material of a high-school lad to a man of



DR. W. D. WEATHERFORD

clear judgment, with sufficient breadth of view and grasp of mind to estimate aright life's values.

The central object of education (and of every separate subject in your course) is to climb to a mountain top and get a broad sweep, a bird's-eye view, a glimpse of the whole field, instead of fragmentary snapshots of a bit here and there. It is pitiful to see so many

men puddling along, painfully groping around their feet, with no vision of the complete pattern.

It is waste of time to study history unless you get the philosophy of history—unless you learn to see God's purposes taking shape through the centuries. There is nothing for you in literature if all you want is pretty quotations; if you fail to reach a height where you can get a sense of the bigness and oneness of human life; if you fail to perceive and enjoy the blending of beauty with strength, of perfection of form with greatness of thought, of the liquid music of the singer with the prophetic insight of the seer.

This power to perceive the possibilities where others see only the actualities, this habit of seeing the invisible, is as vital to the engineer, or farmer, or statesman as to the artist or architect. The engineer that thinks vision impractical will some day be using a wheelbarrow.

If philosophy is anything more than a fad, it insists on the unity of man's nature; there are no fences between the various fields of activity. Religion is the highest hilltop, commanding a view of all other aspects. Climb thither, and build your powerhouse where you can see the whole field, and value every part in its true proportion.

It is to help college men climb this highest summit, and get a sense of proportion in valuing things, that Blue Ridge was built. The Blue Ridge Conference may be the capstone of your education. It has meant as much to some men as a whole term's work in college. If the opportunity comes within your horizon, spring for it with the energy of a tiger. You can borrow the money at ten per cent; you can do without a new suit of clothes; you can cut a hole in a pasteboard box and drop into it all the money you have been spending for candy, pie, tamales, or whatever gastronomic mon-

strosity is the juggernaut of your particular campus; you can drink clean water instead of the perfumed slop of the soda fountain—somehow, if your backbone is not made of chalk, you can get money, and go to the Blue Ridge Conference.

College opens before you many approaches to the secret and sacred mysteries of life, and among all these shimmering vistas that open from college halls, none beckons with more winsome charm than "Blue Ridge." The students that have been there speak of it with almost reckless enthusiasm, and yet with a certain hush of heart, as if it touched the deep places in a man's soul. Some of us look forward with delightful expectation to attending this conference. In the rough rush of the world men guard their best thoughts and



SHERWOOD EDDY

affections with eleven inches of chilled steel armor plate, but here you can enter into friendships on a high level without diplomatic delays; for you will find five hundred other students eager for life's best.

BLUE RIDGE HEALTH

Generally speaking, it's only the socially select and financially fortunate that can lounge on the soft, warm sands of Palm Beach in the winter, or sleep out in the glorious clear air of the mountains in the summer. But in spite of the prohibitions that Palm Beach and the Grove Park Inn place on us, we *can* go to the mountains with the best of them for the best part of the summer, and to the best neck of the woods. The much-maligned William Jennings Bryan said at least one truthful thing in his life when he puts his unqualified approval on the students' summer resort that spreads

over a thousand acres in the Blue Ridge Mountains. And John R. Mott himself, after visiting all the association grounds in the world, carved our name above the rest, when he named it the most magnificent and efficient Association resort on the globe. "Figures don't lie," quoth the sage. No, neither do John R. Mott and "Bill" Bryan.

But there must be a reason for such an impression, and if we're honest we'll find several, not the least of which is that it is the road to Wellville—physically, educationally and spiritually. "There's a reason." And thereby is suspended the whole of the Blue Ridge ideal, for it is transcendently the high-water mark physically, educationally and spiritually for the student life of the South. That sounds like saying a whole lot, and we admit that it is, but we could say a whole lot more about Blue Ridge and the Students' Conference, and then leave a world to the imagination.

It's a beautiful place. Some have called those mighty hills the American Alps, and some might call them the American Andes, but we prefer to boast of them as our own beautiful Blue Ridge. Many have lived and died trying to describe their mountain majesty, and anyone else who tries it deserves a similar fate. But I'll tell you there are crystal dawns and magnificent sunsets, that wonderful gradation of color and temperature, the green to the gold, the chill to the noontide's heat, that breathes that atmosphere of purity that is Nature's eternal council to man. Yes, you'll quarrel for cover at night, maybe, and languish for the swimming pool at noon, and then spend the healthiest ten days that you ever lived, eating good food, drinking God's purest beverage and breathing His own fragrant air, right there on the mountain side.

And there is, too, a health in the contact with real, live men. Men who are leaders back in their colleges, who have won glory on the gridiron and diamond for their institutions, men who are making their names in athletics and in the literary and social life of our Southern educational world, who have met to share their fellowship in the most friendly of contests and the most fraternal of rivalries. Yes, those mountain sides, the long athletic field, the invigorating plunge in the swimming pool, are a physical road to Wellville.

But home runs and mountain climbs claim not all our interest, for we're there to learn. And we collegians no doubt have much to learn. Indeed, we are blissfully free from the dusty tomes that embarrass the tranquillity of the dormitory. Horace is cold and dead—and Calculus can not survive the rarified atmosphere of the highlands, but we learn, and that's what we live for. It's life we learn, by forming friendships with other delegates and the leaders who have learned the lessons of life before us. God's great symposium of biography, the Bible, is taught daily, and the teem-

ing life of the mission fields is brought to us day by day till we see the world in the large, forgetting the provincialism to which we're all so prone. And how shall we manage the association next year? How shall our programs be adjusted and carried out? We are told by the men who know and who are there to help us. Day by day for twelve glorious days we face facts and folks and relate them to ourselves so vitally we never forget them, and back in our schools their influences shall be felt to an extent to which we little dream. Yes, these days are a road to an educational Wellville.

But there is more than the mind and body that must be nourished and sustained. And it's there on those heights of privilege and intimacy that our hearts are touched and our spirits inspired. After all, our souls are at the heart of things, and we relate, unconsciously perhaps, but nevertheless truly, our thrills of body and mind to the quiet eternal impressions of our souls. Inspiration gains a new and vital meaning up there where the hills rise high. The messages from

the platform make us think deeply and seriously about things of which we have thought little, or perhaps forgotten altogether. Or how often at the twilight hour, looking into the face of the sunset as the blue shadows lengthen into the darkness of the mountains, has some life felt the unmistakable urgings that have helped shape its whole future career, or has come face to face for the first time perhaps with the God of the hills and the streams and the skies, and has felt the thrill of high manhood and womanhood in the linking up in an eternal friendship with the Christ.

The folders say bring your kodak, your warm clothes, your athletic paraphernalia, and all the togs for an outing. Good! But more important still, bring yourself! What's the reason for Blue Ridge? It's the reason of young manhood and womanhood. What's the necessity of Blue Ridge? It's the necessity of life! What's the value of Blue Ridge? It's the value of health, happiness and wholesome adjustment which we all need and sooner or later, we must have. (Anonymous)

Off to Blue Ridge

To the land of the sky, where the hills ride high,
And each peak wears its night-cap cloud;
Where the dead old day has been laid away
With a moonlit sky for a shroud;

Where the high noon's glare and the crisp night air
Are a medicine chest for health,
And the golden glow as the sun sinks low
Is God's treasury house of wealth;

I'm off for a week and a few more days
To the student world of the South,
Investing time that in character pays,
With a soulful song in my mouth.

Thus sang a lad, yes, an undergrad,
As he ended his finals in May,
When his dusty books with their threatening looks
Were joyfully laid away.

What we really need, and will have indeed,
Is a *chorus* of men who will shout it,
And hike for the hills that cure your ills,
And cut loose and mean business about it.

To work and to live, to play and to give
While the best of our life is before us.
From the roof of the earth where life proves its worth
We can sing in the conference chorus.

E. M. P., JR.



AUBURN-BRENAU COTTAGE

There are sixteen such cottages on the Blue Ridge grounds jointly owned by some thirty different men and women's colleges.



R.-M. WOMAN'S COLLEGE AND W. & L.

Southern Student Conference of Y. M. C. A.

DR. H. C. GOSSARD



BLUE RIDGE is undoubtedly one of the finest student conference grounds in America. Any student who has the opportunity of spending ten days there will find it more valuable than any one year of his college career. The influence of the student conferences upon the leadership and thought in Christian and educational fields is beyond measure.

Last year there were present 136 professors, ministers and secretaries; 101 preparatory school students



DR. H. C. GOSSARD

and 367 college men, including a number of foreign students. They represented 54 colleges and universities and 14 preparatory schools. Of the 604 delegates, 105 were Baptists, 108 Presbyterians, 155 Methodists, and 236 belonging to various other denominations. Those who were there will ever remember the stirring addresses and the rich fellowship and wholesome recreation of the conference of 1921.

This year's program should prove to be one of the strongest in the long history of remarkable conferences at Blue Ridge.

Among those who will be there are the following:

Sherwood Eddy of New York, one of the best known speakers to college men and women in the world. It is worth a trip to Blue Ridge to hear him.

Fletcher Brockman, who will be just returning from China from the World's Christian Student Federation gathering.

Harry F. Ward, Social Service Secretary of the Methodist Church.

Allyn K. Foster of the Baptist Board, a prominent speaker before the student groups of America.

Arthur Rugh of New York, who has been the National Student Secretary of China for several years.

Dr. Plato Durham of Emory University, Atlanta, Georgia.

Dr. W. D. Weatherford, President Southern College of Y. M. C. A.

G. C. Hounshell, Educational Secretary, Board of Missions, Methodist Episcopal Church.

Jackson Davis, General Field Agent of the General Education Board, Richmond, Va.

Dr. H. H. Sweets, Secretary of Ministerial Supply and Relief, Southern Presbyterian Church.

Dr. J. L. Kesler, Professor of Religious Education, Southern College of Y. M. C. A.

Dr. O. E. Brown, Dean of the Vanderbilt School of Religion.

Dr. M. Ashby Jones, Atlanta, Ga., one of the most prominent preachers of the South.

E. G. Wilson, Industrial Secretary for the Southern Region.



FLETCHER BROCKMAN

Dr. M. J. Exner of the American Society of Social Hygiene.

J. E. Probyn of Augusta, song leader.

Dr. R. R. Moton, President of Tuskegee Institute.

The Fisk University Quartet will be on hand for one week.

A great athletic program will be in charge of one of the South's most competent coaches.

What They Say About Blue Ridge

Following are some of the statements made by speakers, leaders and students who were at the student conferences last year:

To thousands of Southern women students Blue Ridge has meant a keener realization of God in nature, the establishing of lasting friendships, an influence for the development of the Christian life, and an inspiration for Christian service. A similar opportunity awaits hundreds of other young women who will attend the conferences at Blue Ridge this summer.—**ELSIE B. HELLER**, Student Secretary for South Atlantic Field of Y. W. C. A.

I had the pleasure of attending the first Southern Student Conference in Knoxville, Tenn. Since that



DR. H. H. SWEETS

time I never missed a conference when it was at all possible for me to be present.

I consider the attendance upon these gatherings one of the greatest privileges that can come into the life of a student. Purposes have been formed in my heart and strength has been given that have done much to mould my life and work. I earnestly trust that the conference this summer may be even more largely attended than in the past.

The associations, and the institutions themselves, could make few investments that would yield larger returns than in sending strong delegations to the conference.—**DR. H. H. SWEETS**.

The place to find one's real self, unending human friendships, and the truest, most workable conception of God and His plan for a greater world—a place of work, of play, of love, and of worship—whose eternal hills echo the message of the Psalmist, "Be still and

know that I am God"—this to me is Blue Ridge.—**RUTH TEACHEY**, North Carolina College for Women, Greensboro, N. C.

Blue Ridge is an experience that every man expecting to amount to something in this world should have. It puts a peculiar stamp on him—a man with a true ideal—to serve God. I have had the pleasure to attend two student conferences, and expect to be there this year.—**W. B. WEBB**, President Washington and Lee Y. M. C. A.

Believing in the tremendous value of Blue Ridge, not only in our individual lives, but to the college which we represent, we, the students of the university who have been to Blue Ridge, have formed a Blue Ridge Club for the purpose of carrying the message of Blue Ridge to our campus, of transmitting as much of its spirit as possible, and lastly, to get as many men as possible to go to Blue Ridge and enjoy the benefits that we have.

We believe that Blue Ridge is one of the most valuable experiences of a college man's life, and we are inviting promising men to our monthly meetings with the hope of embuing in them the spirit of the place. We think that through this way, in spite of the recent incursions of the boll weevil in South Carolina and the general hard times, that we are going to have the largest delegation at Blue Ridge that we have ever had.—**R. G. BELL**, Student Secretary, University of South Carolina.

I can certainly speak with great enthusiasm and from real conviction concerning the opportunity which Blue Ridge offers for the training of Christian leadership. It has a great, and I believe, a lasting influence in the lives of many college women.—**KATHERINE D. LUMPKIN**, South Atlantic Field Committee of the Y. W. C. A. National Board.

It's hard for us in this work-a-day world to find time to live in the spirit-world and develop the highest friendship possible. But in Blue Ridge, where you're breathing God's pure air, climbing His high mountains, and talking with those who know Him as a Friend, He is certain to become a Friend to you, more real and closer than any other.—**OLIVE LAWTON**, Winthrop College.

I can think of nothing that could possibly have been a greater help in the organization of a new field and a new type of work than the attendance of eight of the leading students at the conference last summer. Without the training these students had there, we would have had hard sledding here this year.—**J. W. BERTHOLD**, Student Secretary, Auburn, Ala.

I have been at Blue Ridge almost every season for

the past ten years, sometimes more than once during a season, and I always find the place, the work, and the people inspiring. Everything about the place invites one to restfulness and noble thought. To all who love mountains and mountain climbing, companionship with men and women of lofty ideals and constructive minds, and an atmosphere where the best ideals thrive easily, Blue Ridge always appeals. When summer time approaches my mind and my longings somehow turn naturally to Blue Ridge with its mountains, its marvelous views, and its delightful human companionships. One visit there will never be forgotten.—PROF. JOHN F. SMITH, Berea Leader at Y. W. C. A. Conference.

Does any one wish a "little bit of heaven" on earth? Then go to a beautiful spot where the serene beauty



DR. M. ASHBY JONES

of mountain and perfect symmetry of Southern architecture sooth and refresh the weary mind; go where Nature delights the very soul of the outdoor devotee, awakes that of the indolent, and recreates the physical body weary from work or indifference to its value; go where God comes unrestricted and naturally into the heart because of these things, making pure the impure and holy the unholy. Do you desire all these beautiful things? Then go to Blue Ridge.—MARY M. MILLER, Elon College.

It is natural to be good at Blue Ridge. The height and vastness of the mountains, the purity of the air, the silences, all make God's presence seem a little nearer, and kindred souls find there fellowship sweet, inspiring, strengthening!—MARY KATE PARK, Converse College.

I know of no more beautiful place in all the Southern mountains than Blue Ridge. It is an ideal place for intensive study, delightful recreation and ennobling

fellowship.—JACKSON DAVIS, Field Agent, General Education Board, Richmond, Va.

A ten days' conference at Blue Ridge is a mountaintop experience that no college man or woman can afford to miss. The students who attend the Student Conference are the picked students of the entire South and attend this conference for a purpose.

If you have never been to a student conference, it is impossible for any one to tell you what you get by going. You will have to go and see for yourself. It is an experience that is rare.

I have attended the Student Conference at Blue Ridge for the last five years and am not contemplating missing any soon. The first one was worth as much to me as the entire year in college.—R. C. BEATY, Student Secretary, Georgia Tech.

Blue Ridge stands for work, play, love and worship, which some one has defined as the four essential elements of a Christian life.

To attend a Blue Ridge conference is more than an experience; it is an inspiration which will help one develop a well-rounded personality.—LOUISE COOPER, Hollins College.

Blue Ridge means to the fullest the three sides of the "Y" triangle—physical invigoration, mental stimulation and spiritual inspiration.

For mountain scenery, it is the Switzerland of the South. The winding trails, the tennis and baseball grounds, the crystal water of the swimming pool, all make for the fullest physical life.

The conference is always rich and full, and one comes away feeling that he has gotten something really worth while. The spiritual atmosphere is vital and penetrating, and no student can live in it for ten days without being tremendously moved to higher ideals.

I know of no place where one can spend a while with more pleasure and profit than at Blue Ridge.—DR. FRANK L. DAY, Randolph-Macon College.

Blue Ridge, to me, means the meeting place of earth and sky, and of student life with the finest ideals and visions that the association gives.—KATHERINE C. ALSTON, Randolph-Macon Woman's College.

Blue Ridge may properly be termed the central dynamo of the college life of the South, generating inspiration, enthusiasm, new ideas, and spirituality. Its value to student life can not be estimated. In some ways, ten days there are worth more to a young man than a whole year in college.—BEN. F. ROGERS, Student Secretary, Mississippi A. and M.

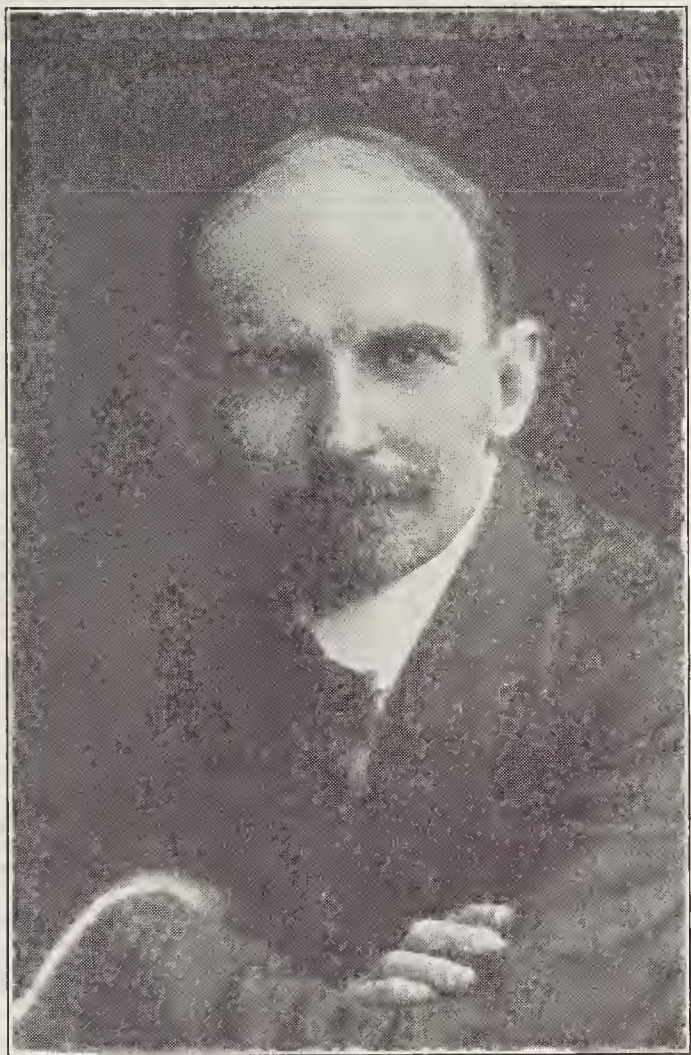
Blue Ridge, a place of voices and visions; where the roaring music of mountain streams, the soft vaporous mists of morning, the glowing sunset, silent mountains, the serene calm and holy peace lift the soul

(Continued on page 16)

The Fight for Idealism*

DR. EDWIN MIMS

NEVER appear upon this platform at this stage of the conference without feeling that pretty much all has been said that can be said, and without seeing that perhaps one's chief duty is to summarize the impressions that have already been made. The great difficulty that we have in a conference like this is to make words realities. If language is not the art of concealing thought, as a brilliant Frenchman said, it



DR. EDWIN MIMS

is frequently a substitute for thought and for emotion. "Words, words, words," was Hamlet's summing up of what is one of the most futile things in life—mere second-hand use of language. Even Blue Ridge has its formulas. Even Blue Ridge tends to develop in these few days a conventional language. The supreme duty of every one of you here tonight and through the remaining days of this conference is to make the words that you sing and the words that you hear and the words that you utter living and glowing realities. The note-books in which you write down these words you

hear are sometimes the worst of all cemeteries, because they never come forth as living spirits. It is a terrible thing to come into the presence of a great truth, for any truth before which you have stood is from that time forth a judgment upon you. Better you had never come to this place if the words that you hear and the words that you speak are to result in no living reality. Better you had never been brought into the presence of God's word than that you should live in its presence, and yet the words do not leap out at you from the page until they burn and glow in your spirit. There is another atheism besides the atheism that denies the existence of God, and that is the atheism which is a profession of faith in God but that results in a life as if no God there were. The denial of the divinity of Christ is not the only form of infidelity; there is equal infidelity in those who say, "Lord, Lord," and live as if He had never lived and died upon Calvary.

CARRYING BLUE RIDGE HOME AND TO COLLEGE

I never stand before this audience of students without in a sense feeling sorry for them. I follow you in imagination from this high place back to your country homes, back to your villages, back to your cities, back to your colleges. Within a week or two, or a month, or two months, or three months, you will be up against the old life and the old world, the world of routine and drudgery, the world of custom and conventionality, the world of mediocrity, the world of low aims; and you will wake up one morning wondering where is now the glory and the dream, whither is fled the visionary gleam. The testing time is coming in the weeks and months that lie ahead as to what Blue Ridge means to you. If you are like any other audience that ever sat in this place, three months from now, six months from now, a year from now, all your wonderful experience will have vanished like the baseless fabric of a dream. Your problem is to get the thing in you so deep and so vivid that nothing can ever take it away from you, so that you shall carry from this place a spirit, a vision that nothing can ever dim. But you have got to work to do that.

That is the problem of all life. The ideal and the real—how far apart they are! To awaken early on a fine Sabbath morning in Blue Ridge; to feel coming through the window the clear, dear breath of God; to wander in the early morning hours through the forests here where the rhododendron is blooming; to hear the melody of birds; to feel yourself a part of a great companionship of men, all eagerly aspiring toward

(Continued on page 10)

*Stenographic report of an address given at the Y. M. C. A. Student Conference, Blue Ridge, N. C., June 19, 1921.



1100 College Students, representing University in the South, at





representing every College and
Blue Ridge in June of 1921



THE FIGHT FOR IDEALISM

(Continued from page 7)

God: that is a blessed privilege. And yet, yesterday I traveled from Rock Hill, South Carolina, to Black Mountain on a train that went about twenty miles an hour, that stopped every two miles, that passed through a sun-scorched district where the beams of the sun pierced like swords. I looked out at stations and saw people with gaunt faces, with uninspired vision. The train would empty and then fill up again almost at every station. What a contrast between these people and this audience or the audience of eight hundred school-teachers that I left behind in Rock Hill, South Carolina! And yet, that is life too. To connect the ideal and the real—that is the problem. Can you do it?

WHAT DISILLUSIONMENT MAY MEAN

Disillusionment is a universal fact about life. You are blind if you do not see it. To think of education as we talk about it and then in reality; to quote the words of Hamlet, the famous apostrophe to man, and then to look at the next man you see; to quote Wordsworth, "She was a phantom of delight when first she gleamed upon my sight," and then to look at the next woman you see; to think of life's young dream, and then to face the actual realities of the union of two souls! And right in there is where the issues of life are fought out. One of three things happens when disillusionment comes. You either continue to live in a world of illusion—you don't understand the world in which you live; you live in a fool's paradise; you are a mystic dreamer, stumbling upon the rocks of the earth, though you may wing your way with angelic ease into the upper regions of a sort of world out of space and out of time, cherishing things that do not exist in reality. There isn't anything in this world that ministers against true progress and true idealism more than false idealism. You have it in men of business who build their pipe dreams, in statesmen or politicians who dream of Utopias unrelated to the world in which they live, in religious people who build a heaven beyond the skies that is not related to the world in which we live, in college men who live in a little world of illusions all to themselves and never know the world of reality that is round about them. That is one thing that may happen.

The second thing that may happen is to forget all about the ideal, to react into a certain commonplace mediocrity and realism, and to deny even that the ideal exists. There is where most men live. They get rid of the ideal by simply ignoring it or denying it, and they live their life upon the material plane. They are utilitarian or indifferent people.

Or this thing will happen. You will live in the real, clear-sighted, clear-headed, knowing men, knowing

conditions; but you will never lose the ideal toward which you are working. That is all we can hope to do. Those are the people who lift the finite to the Infinite, the human to the divine, the real to the ideal. That is the wisdom of life. But it is a sad time in a young man's life when he faces that inevitable disillusionment of which I speak, and the problem is whether you can get resources invisible and ideal to enable you to work through that period and to keep on working through it, because it never ceases. That is your problem.

You remember in *Pilgrim's Progress* how Pilgrim climbed the Hill Difficulty until he came to the Palace Beautiful. What a marvelous place it was! They showed him the records of the house and they let him sleep that night in a room called "Peace," from which he looked across the country and saw the Delectable Mountains. But the next day when he went down from the Palace Beautiful the maidens put upon him the armour of righteousness. And why? Because in the Valley of Humiliation he was to meet Apollyon. From the Palace Beautiful he had to go to the conflict grim and terrible with Apollyon; he passed on into the Valley of the Shadow of Death and through the Castle of Giant Despair; and then only did he come to the Delectable Mountains. Then he went on and on to the River of Death until he heard the Hallelujah Chorus of the Angels. Well, that is life, and there is no other picture of life that is worth anything besides that. It is a struggle, and I stand here tonight to call you to a battle, to a personal fight. It is a fight between the forces of the ideal and the forces that are the so-called practical, real forces of the world.

APPLICATION TO THE PRESENT AGE

I summon you to battle! If that which I have said up to the present time has always been true, if, as I said a moment ago, I feel sorry for you as I follow you away from this place, unless you get the resources here that will stand you in good stead, at this particular time in the history of the world, young gentlemen, you need above all things to know where you are and what you are doing. At this critical time there was never such a call for militant idealists in the true sense of that word. I need not recall to you that masterful analysis that I understand Mr. Eddy made the other day of the conditions of the world. Have you already forgotten it? Can you live in that world thus pictured to you, or in a nation which today stands face to face with one of the greatest crises in its history, and not be stirred with the challenge? It is the hardest of all possible worlds in which to be an idealist, in which to have faith. If you do not know that, it is because you do not know what is happening in this world today. But in that difficult situation consists the challenge to every one of us here tonight, for diffi-

culty is the precursor of one's duty, and to a brave man, to a man of faith, a world that has lost its faith is the great opportunity.

You live in a world that hears many voices of confusion. It is a tangled world. It is a world of hysteria. It is a world of selfishness. It is a world that is in the dull gray dawn of the morning after. You are hardly old enough, some of you, to realize what some of us felt in this place three or four years ago when the world seemed certainly transfigured with a great vision; but that vision has disappeared, and the men who went forth to battle, your elder brothers and some of your comrades, have passed from the scene of action.

said with mocking words, "Doth Job serve God for naught?" There is the evil one you have got to be afraid of. Sometimes he takes the form of Milton's Belial, whose "tongue dropped manna, and could make the worse appear the better reason." Sometimes he takes the form of Milton's Satan, who speaks those words of eloquence that stir the spirit of man. Sometimes he takes the form of Mephistopholes bargaining for the soul of man in the most subtle form. Sometimes he takes the form of Lucifer, laughing at all the ideals of men, the ideals they cherish. That force is alive in the world and is alive in your own souls.

Carlyle sums the whole struggle up in his *Sartor*



What are you doing tonight to take up their work in this great struggle they took part in? For the struggle of the next five or ten years in our country and in the world at large is the greatest struggle of history. I said a moment ago I felt sorry for you. I don't for a man who is a man. It is the greatest opportunity that has ever come to the youth of this country. Are you ready for it?

FORMS THAT EVIL TAKES

If evil were always seen in the representation of the devil in the Middle Ages, it would be a very easy struggle for some of us. To be sure, there is always the fight within us and in the world between the worst forms of sin and good; but that is not the thing that gets most of us. It is because evil takes such subtle forms that it is the dangerous thing it is. Sometimes it is impersonated in the spirit of the adversary who appeared even in the council chamber of the deity and

Resartus in the struggle between the Everlasting No and the Everlasting Yea. The Everlasting No is that thing in this universe which says "No" to your faith, says "No" to your ideals, which denies and is skeptical and is doubtful. It is the "No" that peals through your nature. A great thing comes to you to do. The Everlasting No comes and says, "You can't do it. You shan't do it!" What subtle forms he takes, the Everlasting No. The instrument of the Everlasting No is logic, mere intellect, cold reason, that which judges the surface of things, the negative, critical spirit. That is the form in which he comes to you in college. It is that which puts paralysis upon the souls of men. Here are some of the forms it takes: indifference, materialism, utilitarianism; and don't you think because you call yourself a Christian that you are out of danger of either materialism or utilitarianism. There is many a Christian leader in college that has settled his life work

at the behest of utilitarianism. And then it comes in the form of science. I have a great reverence for science. Any man ought to stand in the presence of any laboratory with the sandals off his feet and in God's out-of-doors with wonder at what science has achieved; but you know that the scientific spirit, when left to itself, undermines the great mysteries of our life and bids defiance to the lofty ideals of man. Cynicism, that is one of the forms it takes; in college faculties, as well as among college students. That is a big word, but if you know what cynicism is, you know the form that the Everlasting No takes with many of our college communities.

THE EVERLASTING YEA

On the other hand is the Everlasting Yea, the positive, the creative, the constructive element in this universe and in our own souls. Carlyle conquered the Everlasting No when he said, "I will bid you defiance. You shall not conquer me. I am in my Father's house and I am not an outcast." And he shook base fear from him forever, but that was not the victory. That is negative. The Everlasting Yea pealed through his soul when it taught him that man was not as the intellect said, or as science said, a mere animal creature, but the image of God and a little lower than the angels; when it taught that all men are brothers; when it taught the Fatherhood of God; that was the Everlasting Yea, and the upshot of it was that magnificent prose passage, "Produce, produce! Were it but the pitifullest, infinitesimal fraction of a product, produce it in God's name. . . . Up! Up whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called Today; for the Night cometh, wherein no man can work." That is the Everlasting Yea, and the greatest privilege you have in life is to work with God to finish a creation which He started back yonder millions of years ago. That is the answer to the Everlasting No.

The battle is on. It is on in every nation of this world today. It is on in every college of this nation today. It is on in every human soul before me tonight. We never get through with that battle. When the battle begins in us, then we are worth something, but we have to fight through to the end.

THE VALUES OF LIFE

Now let us look at some of the applications of it. I said the battle is on in every individual soul. I want to try to interpret your individual life. If you escape this battle, it is because of your blindness, or indifference, or because of your mediocrity. The greater the voice of the ideal in you, the greater the voice of the real is also there fighting with it; the more subtle it is. Two or three forms it takes. In the first place it is

fought out in the appreciation of the values of life. What are the proper values of life? William James summed up the whole meaning of education when he said, "The object of education is to teach us to know a man when we see him"; to put the proper values on him; to know a book when you see it; to know an ideal when you see it. Now that is a harder problem than you might think it is.

"Ten men love what I hate,
Shun what I follow, slight what I receive;
Ten, who in ears and eyes
Match me: we all surmise,
They, this thing, and I, that: whom shall my soul
believe?"

You face the problem every day of your life as to what are the values of your life. Do you prefer jazz music to an orchestra? Do you prefer the *Saturday Evening Post* to the great poems of Tennyson, or Browning, or the other great poets of English literature? It is nothing to be proud of. Do you prefer a second-rate man to a first-rate man? There is where the issues of life are fought out in many cases—the gift of appreciation and of values; and I have known many a Y. M. C. A. man who in some of the essential things of life chose the second best thing. He was blind, though he had eyes to see.

Another form it takes is as to what your conception of life is. Here is the subtle form this thing is taking in our time. It makes you think of your life as something that is involved in your profession alone, or in your business alone. Many of you go to so-called technical schools, are fashioning your lives for particular purposes, namely, to get along financially. When you get down deep enough that is where you are. And in American life there is no more subtle temptation that is coming to you, as I have never seen it come to any other generation of American youth, than to decide life as a thing that consists in the body and in the raiment. I ask in all seriousness, Was Jesus Christ the most foolish of all men when He said, "Life is more than meat and the body than raiment"? Was He a fanatic or the Master of all living? There was but one conception He stood for: "I came that ye might have life, and that ye might have it more abundantly." Matthew Arnold defines life as "the harmonious expansion of all the powers that make for the worth and the beauty of human life"—intellect, emotion, will. What does music mean to you, great music? What does history mean to you? What does Nature mean to you? How is your soul growing in range and completeness of living from day to day? The saddest thing in all the world, I often say, is the arrested development of men and women, and the opposite is the people who are always developing new interests. Some people stop

growing when they are fifteen, twenty, thirty; and some never stop growing at all.

CHOOSING A PROFESSION

The third form I have already indicated. I want you to remember this. You men are fighting out today the battle of the individual life as to your life work. There is where your whole Christianity comes to a test. I was talking to a Christian leader not long ago. "What are you going to do?" I said. "I am going to be a lawyer." I said, "Why?" He started with superficial reasons. I said, "What is the real reason?" He finally said, "Because it is a position that gives a pretty good income and it is a profession of great prestige." I turned upon him and said, "If you decide the profession of your life upon that basis, don't ever call yourself a Christian from this time forth." Now some of you who have come up to this conference have faced up to the question of your life work at what many of you consider the most extreme form. Most of the people in this audience are not going to be missionaries. I hope as many as can will. God knows I don't have any pity for a man who is a missionary. I envy the man who plays a commanding part in the changing world of this present moment. You are not going to be Y. M. C. A. secretaries. You are not going to be ministers, though how I wish many, many of you would be. You are going to turn away from those professions and say, "That doesn't apply to me." I tell you tonight that any profession which you follow admits of two interpretations—a pagan interpretation and a Christian interpretation. If you decide your profession upon a pagan view, then in all honesty shut your Bible and get out of the church and live as men lived before Jesus Christ ever lived on this earth. Be honest about it. I wish I had time to interpret for you some of these other professions. There are some men who look upon the wealth that they get as God's wealth. When I see selfish business men, hoarding their money while great causes are suffering, one feels like calling the curses of the prophets down upon them.

What is your life? The only question you have got a right to ask of it is this—whether you are a business man, or an engineer, or a lawyer, or a teacher—where can I do the most good in this world! And when you come to the end of life the only thing that will bring you any satisfaction is the fact that you have left behind something in this world that will work for you when you have gone hence. That is all there is to it. Will you face up to it? Some of you have laughed at the teacher's work, because for two or three years now they have been comparing the salaries of teachers with those of ditch diggers and janitors. I ask no man to feel sorry for me because I am a teacher. I love my profession and would not change my profession for anything in this world. Education is one of the great

processes through which the world is to be built, and I wish some word I might say might call some of you strong men into this profession. There isn't any greater creative opportunity for men in the world today than is afforded by the superintendents of public school systems, college professorships, etc., and all of these avenues of usefulness by which this world is to be made better. And yet, some of you will turn against it, because it does not promise enough money. There are worse things in this world than poverty, and that is poverty of the mind and heart. I know men who live upon homely fare and yet who are princes in the Kingdom of Righteousness and aristocrats in the Kingdom of Truth.

There is your battle tonight, and you dare not underrate it. This fight is on in every college. I have left myself little time to speak of this thing I want to speak of very intensely. There is not a single college represented here tonight that has not these two forces arrayed, and what are you doing about it? What are the evils in college life today? I spoke to the University of Virginia two or three years ago and they said, "How did you know about the conditions in this university?" I have not been teaching for twenty-five years and visiting colleges without knowing college boys and life, and I tell you today that you are blind if you don't know that this battle is on in every college which you represent.

ATHLETICS AND SOCIAL LIFE IN COLLEGES

What are the evils? First, the undue attention, comparative attention to athletics, and the evils that arise therefrom. I believe in athletics, but Christian men have sat quietly down while abuses were perpetrated and while, especially, the values of life were lost. And what about social life? I passed through a leading Southern city the other day and I found that the society women of that city had gotten together and protested against the all-night dances that were being given in a college of that city. I knew that that was happening in other Southern places, and yet we have sat down and laughed about it instead of fighting. I for one have declared war upon that situation, and as soon as the autumn comes, with all the energy I have got I am going to fight it. Will you join me in every college in the South? We must not leave that to the preachers. That is what we have done, and in the meantime those of us who believe in recreation and dancing have sat down and let conditions develop that are a perfect outrage upon the educational life of America. What are you going to do about it?

INTELLECTUAL LAZINESS AND SMUG PIETY

Another thing that has developed in our colleges is the underrating of intellectual development. Now some of you are not hit by those other two points, but

I am going to hit you here. There is many a Christian man who in the presence of the tasks of college life, in the class room, has been a shirker, who has let his mind go undeveloped, and I say here tonight with the authority of Scripture behind me that the man who allows his mind to go undeveloped is just as reprehensible in the sight of God who gave him a mind as another man who fails in life because he is a drunkard or a gambler. Now if that is strong, I can back it up. Some of these days out yonder, five, ten, twenty-five years from now, a great God-given task will stand before you, and you can not do it because you shirked your opportunities, because you have not the mind to do it, because you neglected the opportunities by which God's mind was dwarfed. You college men, you Y. M. C. A. men, you know that one thing that has militated against the Young Men's Christian Association is that you have not always represented all the elements of college life, and your leaders have shirked the intellectual duties of college. Woodrow Wilson stood at Yale several years ago and said, "What is a college for? I stand here tonight to say that you may get other things at college, but you can not get intellectual training anywhere else. I for one have decided to cease apologizing for learning and for scholarship." He declared war, and we followed him in those days as some of us have followed him in more recent years. What are you going to do to raise the standard of the intellectual life on your campus? What is the secret of immorality frequently? It is that men do not do their duty.

The final thing that is in the way of colleges today is a sort of smug piety that prevails among people who do not have any of the ordinary temptations of life. It is the exact opposite of that full life I spoke of a while ago. No amount of piety will take the place of other qualities of the human soul. There is your fight. The fight is on in every college. The fight is on in every community in this land. What is your interpretation of the community from which you come? Is it that of the author of "Main Street," the most popular novel of today? Or is it the view of the prophets of Jerusalem?

AMERICA AT THE CROSS-ROADS

And, finally, the fight is on in this nation today. The biggest question is whether America is going to retain its soul at this time. Shall the spirit of Woodrow Wilson or the spirit of Harvey prevail? You had the other day in London a perfectly frank, unblushing statement of what up until the last two weeks, when the reaction set in against it, was, unfortunately, the opinion of a great body of Americans. He expressed this realism of which I have talked in the bluntest,

most matter-of-fact way. It was the expression of the reaction from the mood of the great war, but here tonight in the presence of the young manhood of America, I protest against it as an expression of what we fought for in the great war. I protest against it not only in the name of the man over whose prostrate body he was standing, but in behalf of the men of his own party, one of whom, Secretary Hughes, expressed recently the true idealism of America. Where are you tonight in this great contest of America? On the side of the doubters of the Revolution, or on the side of George Washington, who lived through the terrible days of Valley Forge and brought the nation into existence? On the side of the men who did not believe that this nation was to be one, or the man who made possible a reunited nation? On the side of the doubters and cynics and materialists and selfish people of this present hour, or of the men who believe that this nation has a soul that can never be thrown upon the market of the world, a soul that must be saved?

The bugle has sounded for this great war—war in the individual, war in the college, war in the community, war in the nation. Will you respond to it? What do you say, men of Virginia? Have you the spirit of Washington, who lived in Valley Forge, suffering its awful calamities, and yet lived on in hope and faith through that dark hour? Have you the faith of Lee, who moved out of the shadows of Appomattox to greet the dawn of a New South and a new nation? What say you men of North Carolina? Have you the vision of Aycock and McIver, who turned back the tide of illiteracy and brought in a great state awakening in education? What say you, men of South Carolina? Have you got the feeling of one of your public men who quoted the lines of Milton, "Awake, arise, or be forever fallen"? What say the men of Georgia? Are you followers of Henry Grady, standing there on the threshold of a new South, born out of the misery and confusion of reconstruction. What say the men of Mississippi? Have you the spirit of Lamar, who in his early days stood at his gate in Oxford looking out despairingly toward the West, but who later sounded his imperial voice that called his section back into the nation? What say the men of Tennessee? Have you the spirit of Andrew Jackson, who said, "By the Eternal, you shall not conquer us"? What say the men of Kentucky? Have you the spirit of the pioneer, of Daniel Boone, who went across the mountains to find the rich valleys of your fair commonwealth? We are the inheritors of the idealism of the past. Shall we not today in ourselves, in our colleges, in our communities, and in our nation be the purveyors of that idealism, untainted, to the generations that are to come?

The 1922 Summer Quarter of Southern College of Y.M.C.A.

Summer quarters are not altogether new, for there are a number of colleges which hold summer terms, but in all the world there is none holding its summer session in a spot like unto Blue Ridge.

There are also a number of summer schools operating in delightful locations, holding for the most part, two weeks' sessions, never longer than a month; but Southern College is the only Y. M. C. A. or similar Christian training institution, carrying on a full term's

tration and Problems of Student Life. Dr. W. D. Weatherford.

3. A Study of the Progress of Christianity, including Y. M. C. A. Work in Mission Fields. Dr. O. E. Brown.

4. An Intensive Study of the Prophets. Dr. O. E. Brown.

5. A course in Association Experience. Thirty Hours with Association Leaders.



SUMMER QUARTER STUDENTS AT BLUE RIDGE, 1921

work in delightful surroundings, enabling one to secure training with healthful recreation in one magnificent combination.

Then too because it is summer and because the surroundings are superb, the college is enabled to enhance its own competent staff with some of the strongest teachers in their respective lines in the country, and the 1922 season, the third of this unique and successful enterprise, is no exception, opening June 13 and closing August 29.

The following schedule of courses and instructors will indicate that the high standard set for the former years is being maintained for the present season:

1. A course in Teacher Training, preparing for the leading of Bible study and other groups. Dr. J. L. Kesler.

2. A course in University Organization, Adminis-

6. Brief course in Leadership of Community Singing. Mr. J. J. King.

7. A course in Industrial Economics. Dr. S. C. Mitchell.

8. History and Principles of the Association Movement. Mr. J. J. King.

9. History of Economics in the United States. Dr. S. C. Mitchell.

10. Course on Vocational Guidance. Mr. W. P. Cunningham.

11. Principals of Vocational Education. Mr. W. P. Cunningham.

12-13. Theory and Practice of Physical Education, first and second year courses. Dr. T. P. Ballou.

14. A course in Genetics, a brief biological study of heredity in its relation to our religious, social and educational tasks. Dr. J. L. Kesler.

15. Elementary course in Coaching and Major Sports.

16. Advanced training course in Major Sports, including coaching of football, baseball, etc.

17. Mass Athletics and Games. Mr. John B. Harris.

18-19. Aquatics, first and second years. Mr. J. B. Harris.

CREDITS are given by Southern College for all work done in the summer term and these credits are recognized by Vanderbilt University, George Peabody College, Richmond College, and others.

FOR WHOM—The Y. M. C. A. secretary or assistant, who may or may not have finished his college work, or having a degree has not specialized training in Y. M. C. A. work, will find in the courses offered a wide scope for secretarial preparedness and broad training for the physical directorship. Every local association will find it a wise investment to encourage the attendance of its junior secretaries, and all general secretaries should arrange budget provision for the salary and at least part of the expense of this training opportunity.

High school principals and teachers who are directing recreation and athletics can well afford to profit by the experience of their colleagues who during the past two years have found the summer term courses personally helpful and distinctly valuable and adaptable to their needs in the field of leadership among boys.

Pastors, Sunday school teachers, volunteer workers and community leaders of boys will find the courses in Teacher Training, Vocational Guidance, Industrial Economics, Bible Study and Physical Education, including Major Sports, Mass Play and Aquatics stimulating, broadening of vision and making practical the principles of leadership.

Each year a number of co-eds find inspiration and practical help in the courses on Christian Leadership, augmenting the studies which they are carrying in their own college courses.

Application for matriculation should be made early to Dr. W. D. Weatherford, President, or H. W. Sanders, Bursar, Southern College of Y. M. C. A., Nashville, Tenn.

WHAT THEY SAY ABOUT BLUE RIDGE

(Continued from page 6)

heavenward, touching the divine.—VIOLA GOODE, Judson College.

WHAT BLUE RIDGE MEANS TO ME

It means memories and friends.

It means boys and girls and Christian idealism and Southern cordiality.

It means a climb up the mountain and a descent into the valley—vision and service.

It means earth's prose transmuted into heaven's poetry.

It means folks who are what they ought to be, or nearly so.

It means faith in others, in self, and in goodness.

It means the high spot so far in spiritual experience.

It means questions answered, problems solved, lives changed and dedicated.

It means self-discovery and self-realization.

It means being liked for what you would like to be.

It means a new personal label: "I am a Blue Ridger." There are tens of thousands of Blue Ridgers. They belt the globe. To meet a Blue Ridger again is to talk Blue Ridge.

It means hearing a Voice calling you.

It means what you would like to say but can't. What did his vision of Jehovah mean to Isaiah? What did the Transfiguration of his Master mean to Peter? What did the open heaven mean to John?

And it will mean, or may mean, if you will, something equally wonderful and beautiful to *you*!—HERMAN H. HORNE, University of New York.

"THE BLACK MOUNTAIN AUTO COMPANY"

The Authorized Service Cars for All Incoming and Outgoing Conferences
Fare 50 Cents Each Way

OFFICE AT

BLUE RIDGE AND BLACK MOUNTAIN, N. C.

Asheville, North Carolina

"Land of the Sky"

BATTERY PARK HOTEL

Enjoy the Home-like Atmosphere of this World-Famous
Commercial-Tourist Hotel

AMERICAN PLAN

WILBUR DEVENDORF, *Manager*

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

M. V. Moore & Co.

Exclusive Ready-to-Wear

FOR MEN, WOMEN AND BOYS

Luggage and Sporting Goods

Special Club Prices on Uniforms and Equipment

11 PATTON AVE.

ASHEVILLE, N. C.

"CAROLINA SPECIAL"

Superior Milk Products

Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS
(Blue Ridge Official Photographer)
ASHEVILLE, N. C.

ASHEVILLE'S LARGEST DEPARTMENT STORE

Attractive Merchandise and Efficient
Service Throughout the Year

BON MARCHE

ASHEVILLE, N. C.

BROWN BOOK COMPANY

BOOKS, STATIONERY
SOUVENIRS

51 PATTON AVE., ASHEVILLE, N. C.

We invite you to make our store
headquarters when
in Asheville



PANORAMA OF THE BLUE RIDGE MOUNTAINS FROM THE VERANDA OF R. E. LEE HALL

HOME OF THE
BLUE RIDGE ASSOCIATION
 FOR
CHRISTIAN CONFERENCES AND TRAINING

REDUCED FARES

(Railway Station)
 BLACK MOUNTAIN, N. C.

CONVENIENT SCHEDULES

ON THE
SOUTHERN RAILWAY SYSTEM



Spend Your Vacation in the Glorious Mountains of
 Western North Carolina

Southern Railway System agents in all the principal cities will be glad to plan your trip for you.



Gymnastic Apparatus, Steel Lockers,
 Playground Apparatus, Anthropometric
 Apparatus

Write for Catalogs

Narragansett Machine Co.
 PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

BENSON PRINTING COMPANY

COLLEGE ANNUAL EXPERTS

SCHOOL WORK OUR SPECIALTY

136 FOURTH AVE., N.

NASHVILLE, TENNESSEE

202138

The Blue Ridge Voice

Univ. of N. C.
Chapel Hill, N. C.



MAY, NINETEEN TWENTY-TWO

COME UP HIGHER

J. G. C.



I saw the mountains stand
Silent, wonderful, and grand,
Looking out across the land,
When the golden light was falling
On distant domes and spire;
And I heard a low voice calling,
“Come up higher, come up higher,
From the lowland and the mire,
From the mist of earth desire,
From the vain pursuit of pelf,
From the attitude of self;
Come up higher, come up higher.”



THE BLUE RIDGE VOICE

Volume III

NASHVILLE, TENN., MAY, 1922

Number 8

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

J. J. KING, Editor and Manager

DR. W. D. WEATHERFORD, Consulting Editor

H. W. SANDERS, Assistant Manager

The Blue Ridge Missionary Education Conference

JUNE 23-JULY 3, 1922.



THE Missionary Education Movement, which conducts the Conference, is an interdenominational organization which began nineteen years ago as the Young People's Missionary Movement; became the Missionary Education Movement; was for two years attached to the Interchurch World Movement; and has now returned to the direction of its own Board of Managers. The Movement is supported by the various denominational boards of home and foreign missions, and the members of its Board of Managers are nominated by the various co-operating mission boards. More than fifteen denominations are co-operating in the support and direction of the Movement.

The Blue Ridge Territorial Committee is approved by the Missionary Education Movement and is directly responsible for the Blue Ridge Conference. This committee, composed of representatives of the various denominations served by the Blue Ridge territory, has full charge of arranging the program and financing the Conference.

Dr. W. D. Weatherford, President of the Southern College of Young Men's Christian Associations, has been elected Chairman for the coming Conference. He has shaped up one of the most ambitious convention programs ever put on in the entire South.

For the annual ten days of instruction, vision and inspiration, there were brought together last year four hundred of the choicest spirits of the principal Protestant denominations of the South. Probably not one went away without a blessing and none certainly without happy memories and the eager desire to return. Such is the charm of Blue Ridge and such the

rich and stimulating influences of the Missionary Education Conference.

THE PROGRAM FOR 1922

Fine as have been the programs of previous years, that of 1922 is destined to surpass them all. There will be classes in all the new mission study books for the different groups and ages, classes in missionary methods, program building, etc., for women's societies, young people and Sunday schools, and a number of fine Bible study courses. All the classes will be related to a three-year course leading to a certificate in missions. Those who attended in 1921 will be entitled to take the second year's work.

In addition there will be daily platform addresses of the highest order—soul-stirring and inspiring, the kind that stand out in memory like mountain peaks. And the vesper services on the lawn, with nature's wondrous panorama of sunset glow and mountain range and peaceful valley—who that has attended one of them can ever forget it? How many fine life purposes have been formed in those rare moments of vision!

LEADERS AND SPEAKERS

Outstanding religious leaders and speakers of America have promised to be present at this Conference, among whom are the following: Bishop Theodore D. Bratton, of Mississippi; Dr. M. Ashby Jones, of Atlanta; Bishop Logan Herbert Roots, Protestant Episcopal Bishop of China; Dr. J. M. Blain, of the Presbyterian Mid-China Mission; Dr. Chas. P. Wiles, of Philadelphia, and Dr. L. B. Wolf, of Richmond, of the United Lutheran Church; Dr. C. B. Dawsey, of Brazil; Dr. H. F. Williams, Dr. J. O. Reavis, Mrs. W.

C. Winsborough, and Mr. E. D. Grant, of the Presbyterian Foreign Mission Committee; Dr. H. J. Derthick, President of Milligan College, a strong leader of the Christian Church; Dr. W. Russell Bowie, of St. Paul's, Richmond; Miss Grace Lindley, of New York; Dr. C. G. Hounshell; Dr. W. D. Weatherford, President of Southern College of Y. M. C. A.; Dr. J. L. Kesler and



Dr. O. E. Brown, of the Vanderbilt School of Religion; Mrs. Hume R. Steele, Miss Daisy Davies, Mrs. J. H. McCoy, Mrs. W. B. Lipscomb, and Mrs. P. L. Cobb, of the Woman's Missionary Council of the Methodist Church; Mr. R. B. Eleazer, Editor of the Missionary Voice; Dr. S. C. Mitchell, of Richmond University; Mrs. W. P. McAdory, of Birmingham; Mr. Bland Roberts, traveling secretary of the Student Volunteer Movement; Mr. Ambrose Page, of Lynchburg, and others.

WHO SHOULD ATTEND

Pastors and laymen, members of Women's Missionary Societies, Epworth Leagues, B. Y. P. U., and Christian Endeavor, Sunday school teachers and all others who are interested in missions, whether serving in any official capacity or not. There will be something of special and vital interest to everyone. Ten days of study and Christian fellowship in this conference will double the efficiency of almost any Church worker. Anyone over sixteen years of age is eligible.

Come and see for yourself. It will be one of the

most delightful ten days you have ever spent. It may mark an epoch in your life.

DO YOU REALLY WANT TO KNOW HOW?

- To lead a mission study class?
- To teach missions in the Sunday school?
- To build a program for the Woman's Missionary Society?
- To conduct a Church School of Missions?
- To put missions in your Young People's Society?
- To discuss world problems intelligently?
- To make the best investment of your life?
- To become familiar with latest and best missionary literature?
- To learn what other denominations are doing?
- If so, attend the Missionary Education Movement Conference.

For further information or for a booklet carrying the full program, write to Dr. W. D. Weatherford, Southern College of Y. M. C. A., Nashville, Tenn.

WHY BLUE RIDGE?

There's a reason. There are three reasons.

1. Blue Ridge is the most delightful spot I know in the North Carolina mountains. It leans back against the broad breast of High Top and looks across the lovely Swanannoa valley straight to the great domes of Craggy, Blackstone Knob, and Greybeard, behind which old Mitchell hides his mammoth head and back. From so wide a prospect of ever-varying beauty one may pass in one minute into the cool deep solitude of the mountain forest.

2. The social and intellectual delights of Blue Ridge are as unique as is its physical charm. The thrice-choice folks from all over the South are gathered there in finest fellowship in study and in sport, and the air is electric with frank, clear thinking on the highest levels.

3. For the moral and spiritual life, Blue Ridge is a veritable fountain of inspiration and renewal. One can hardly speak one's sober judgment without the appearance of exaggeration. It must be said, nevertheless, that, in my view, no single gathering within our borders means so much for Southern Christian leadership as the Blue Ridge Conferences.

Wake Forest, N. C.

WM. LOUIS POTEAT.

Make Your Plans Now to Come to Blue Ridge Some Time During the Summer

Home Missions*

MRS. J. H. MCCOY

IT is a great privilege, friends, for a gathering of this type to give a speaker the precious moments of your time in order that a message may be carried out through you to the Protestant world in which we live, the southern section of the United States. I know you are filled tonight with a spirit of exaltation as you come into this room, with the consciousness of what America is doing for the world. I am still under the influence (as I hope I may continue all the evening) of the service we have just left and of those words of dedication that have been spoken by those young persons to whom we have listened over there in the lobby of Lee Hall.

This is a wonderful country of ours. America really is the nation set upon a hill, a light unto all the world. I am thinking of a statement given forth by one of our national statistical bureaus very recently concerning the enormous wealth of America as one of the bases on which we build our conception of America's greatness. Out of the one thousand billion dollars, said to be the approximate wealth in terms of dollars of the entire world, America owns over six hundred billion dollars. Then I am thinking of the deteriorated and the reduced man power of the world; not only of those ten million young men who laid down their lives on the field of Europe, but of those five civilians for each soldier who died in Europe during the last four years, making a total of sixty million Caucasians who have passed out of the industrial, civic, educational and religious life of that great area that is written over there on that great wall map of the world in green to indicate that it is not so much an object of missionary enterprise as are those vast areas written in red. I am thinking of that terrific reduction in man power and of the unimpaired man power of America. Men and money America has. This domain that we call ours is an imperial domain. From government statistics we learn that one-third of the total area of America has a population of perhaps not more than one family to one square mile. In twelve whole states, portions of which, it is true, are arid, needing the irrigation that the government is giving, needing new methods in agriculture to make it adaptable to the maintenance of human life, but one-third of this imperial domain of ours in the United States capable of sustaining a vast army of human lives, has

less than one family to each square mile; yet some think that there is danger of America becoming overpopulated. Truly, America's resources are marvelous, and she has not conquered her own frontier, but I am going to read to you some of the things that America has that need to give us pause and make us very much concerned, as to whether we, as American citizens, as Christians, are measuring up to what God expects of us. If the world is to be saved, the English-speaking section of the human family is conceding that America must do it, and to save the world we must



MRS. J. H. MCCOY

save America first. That is the chief way we should aspire to have "America first."

THE GREAT TASK BEFORE AMERICA

R. H. Bennett, one of the leaders in the Educational Campaign, over which our Southern Methodism has been concerned these recent months, announced in that picturesque language of which he is the master, that the slogan of "America first" was one that might well be written on a black flag with red letters with a cross-bone and skull under it; but "America first to save the world," is a prayer slogan for Christian America.

Here are facts that should make us pause in our considerations of the task at home: In the United States there are fifteen million foreigners and eighteen million born of foreign parents. Of this number 61 per cent come from lands or homes without a Bible or New Testament ideals. There are eighty thousand Buddhists and seventy-four heathen temples in the

*Stenographic report of an address given at the Missionary Education Movement Conference, Blue Ridge, N. C., June 28, 1921.

United States. Two million of the foreigners in the United States are in the South and may be roughly classified as follows: Fifty thousand Poles, thirty-five thousand Cubans, one hundred and thirty thousand Orientals, one million two hundred and eighty thousand Mexicans (slightly reduced because there has been a recent exodus to their own country since Mexico now has a more stable form of government), one hundred and eighty thousand Italians, two hundred and fifty thousand Germans, and seventy-five thousand Bohemians. Add to these approximately twelve million three hundred and eighty-two really unchurched and unreached people. In the states known as the South there are forty cities with a population of twenty-five thousand, aggregating three million five hundred seventy thousand seven hundred



and seventy persons. In each of these cities there is a problem of the non-church going masses, the problem of the slum, of the rich who create the conditions in which men and their families work and live. The church at home is set in the midst of seven thousand cotton mill workers, and Ralph Diffendorfer, in the last book that he gave to our study course, announces that he considers the cotton mill problem of the South a problem with more menace than the Negro problem. His reasons for so stating are that they are a people unreached by the call of citizenship; that they live isolated lives; that they live a limited industrial life, and that they live without sufficient incentive for self-development. Three hundred thousand mountaineers, one hundred and twenty-five thousand Indians, two hundred and seventy-five thousand miners, and the last and most stupendous of all the missionary tasks of the South, nine million negroes, four million five hundred thousand of whom are objects of missionary need. In our country one hundred and ninety-two women drop into the underworld every twenty-four hours, and one hundred and ninety women of the

underworld die every twenty-four hours. In the industrial life of our own country thirty-five thousand people are killed every year and nearly half a million are injured. How does this compare with the toll of war?

So much for the task that is before America before we can claim that we have solved our home problem. I have no argument to make tonight for a reduction in our foreign forces. In fact, we know that the increase in the forces in the foreign field depends upon a release of larger spiritual power in the United States, and the only way that a larger spiritual power may be released among our own people is by a more sacrificial giving of lives and of means. If, to the mind of our young people, the high sacrifice still represents to them the foreign crusade, may their numbers increase and multiply until the Protestantism of America shall measure up adequately to its responsibility abroad. When this high day comes America will measure up to her task at home. So we have no need in this discussion tonight to think for a moment that there is a competitive attitude between the work of the Department of Foreign Missions and the work of the Department of Home Missions.

My little boy came to me not long ago and said, "Mother, *except* for being a preacher, what would you like me to be?" Now you can understand what his reservation was and why that reservation, "*except* for being a preacher."

If America is to be churchied, if the task of the church is to be met in America and the United States, the church must achieve its two great objectives, and these are to *minister adequately to the spiritual life of every one of the entire population* and to *direct and influence the social life of the entire church at home*.

TO MINISTER TO THE SPIRITUAL LIFE

In order to minister inadequately, not sufficiently, but just so the population west of the Mississippi River may be reached by a church, we need five thousand more church buildings today west of the Mississippi River. In order to staff these five thousand churches in the frontier country and in order to make up for the much depleted numbers that are falling out in our own ranks, Protestantism needs twelve thousand preachers today. Are our resources sufficient?

I am going to tell you of an itineration that was made by some of the Home Secretaries of our Board, accompanied by Dr. W. W. Pinson, of the Board of Missions of the Methodist Episcopal Church, South, in March, and of some of the things that we discovered. We started in Nashville and spent the day in an institute there; then went across to Atlanta and took the day there for an institute; then on to Birmingham by night, and with another day spent there, we pur-

sued our journey to Fort Worth, Dallas, Little Rock, St. Louis, Louisville, Knoxville, and on back into Nashville. In each city we called into consultation with us the outstanding religious leaders of the city. We were not so much taking a message to these cities, nor were we going with the idea of showing them how to reconstruct their own missionary plans for the missionary work of their own territory. The particular object of our visit was, first, that we might get information, and second, that we might convey just one single message. That one message was, "Congregational competition within a denomination should end even as we pray denominational competition within a given area is already at an end." That is the only message we had to carry. We hope for a time when no longer will a Baptist or Methodist vie with each other as to which shall get the most advantageous location in a city. We got a good many speeches back from the folk who talked to us, because we went to get what they had to bring us. In one place I heard this story told: They said there was a certain new town that had been located and that the Baptists and Methodists got together and agreed that the one that could get in first and build a church might hold that territory without any competition from the other. So the Baptist and Methodist congregations, having reached that agreement, each determined to make the trip there just as quickly as possible, and each sent

a preacher to the train. The preachers took the same train from the same station. The Baptist preacher, arriving at the station, ran up to the conductor and said, "I wish you would let me get into the baggage car, because the Baptist and Methodist have agreed that the one of us that gets to the town beyond first is the one that holds the territory, and if you will let me get into the baggage car, I know I will get out on the ground first." The conductor said, "Pshaw! that Methodist parsons' out on the cow catcher!" Competition is all right so long as Christians do not go into a territory and then create religious competition after they get into the territory.

One thing we got back on this tour I wish to tell. We said, "You have made your survey of your city as to the problems that you have here." They answered, "We have interdenominationally made the survey as accurately as possible. Our Chamber of Commerce, our Board of Trade, the civic pride of our town, are ready to meet the need of our people as rapidly as these needs are shown to them." "Then you have no need of outside missionary assistance?" And here was the answer of the three Y. M. C. A. Secretaries, for we called the Y. M. C. A. people in consultation with us everywhere we went. They said, "We have the task and we know it; we have the means to do it, or we can command the means, but the trouble with us is our personnel. We are not good enough; we are



THE EPISCOPAL DELEGATION AT THE MISSIONARY EDUCATION CONFERENCE, BLUE RIDGE, 1920

not numerous enough; we are not big enough; we are not wise enough for the job."

THE SUPREME NEED

Now, friends, I am down to the kernel of this talk on Home Missions in America. The trouble is not that we have not the resources, the problem is not that we do not *know* the task, but we who are on the job, including the Secretaries on down through the workers in the churches, are not big enough, nor wise enough, nor good enough for the job. There is something wrong with our personnel and we know it. It is not because we do not long to be wise and good and efficient, but we have not been sufficiently well trained nor dedicated to the doing of the Master's business.

As we have talked about Home Mission problems, I want to come to the closest Home Mission problem of all—the Home Mission problem that lies closer to me than any other problem there is, and it lies closer to you than any other mission problem that exists. Our mission problem is not altogether an objective problem, friends. We have a subjective missionary problem to take into consideration. That subjective missionary problem is this, "I-World" of mine, and your "I-World." Now there are great areas in my "I-World" that are not intentionally wicked, but are undeveloped, that have not come to their best intellectual development, are not wise enough, not big enough yet for the job. Then there are some other areas in this "I-World" of mine, areas in yours, that are pagan still, that in the transactions of ordinary life do not always construe the meaning of Christ's missionary message to have its place in all the transactions of life. In the jungles of this "I-World" there are still some wild beasts that have not been slain. There are still some wild, savage conditions that have not been subdued. Now that is the trouble with us. While we look out on the unsaved world and on our church membership and the evidences of a great civilization, and the vast resources here at home, we forget the subjective missionary task. Quoting from Rev. Thomas Carter of Vanderbilt University, "The greatest sin the human heart is guilty of is our unwillingness to let Jesus have His way in incarnating Himself in our lives." In other words, instead of our moving out among men so that seeing us they *forget us* and see Jesus, they see us. Part of this is due to the ignorant areas of the "I-World."

I have been thinking about some other things I have seen this past year. I traveled some thirty thousand miles in the interest of the Christian Education Movement. I attended twelve conferences in different sections of the nation, two in Texas. I traveled over those great plains in Texas and I saw cotton falling

out on the ground and going to waste there, just as I saw it in Alabama and some in North Carolina and some in Georgia. As I traveled through the cotton fields by automobile and on the train, I said to some persons traveling with me, "Why don't they gather that cotton and sell it?" "It was planted to bring forty cents, and it is worth but ten cents a pound, and we think it is better to let it go to waste and turn the cattle on it and fatten them and sell them to Mr. Armour for beef, so we are fattening the cows that we are going to sell to the stock yards," they answered. Then I came up through Arkansas and I saw in Arkansas a pipe leading from a great barn down to a hog trough and I saw a lot of fine pigs gathered about that hog trough eating the priettest, whitest rice you ever saw, and I said, "Why are they feeding that rice to the hogs?" "We planted it for twenty cents a pound and it is bringing less than five cents on the market, so it pays us better to fatten the hogs and sell the hogs to the stock yards for hams and lard than it would be to sell the rice," they replied. Then I went to Kansas City to attend the meeting of the Board of Managers of the Scarritt Bible and Training School. As I traveled across those rich Missouri fields, those wonderful corn lands of Missouri, I saw hundreds and hundreds of bushels of corn racked up around stakes in the field. I asked, "What is that corn doing out there in the field?" and they said, "It is January and it is deteriorating, but we do not know what to do. We planted it to get two dollars a bushel, and it is selling for twenty-five cents." I went to Panama City, Florida, near Mobile, Alabama. During the war we had some great shipbuilding yards down there; ships built under contract with the United States Government; and there on those wharfs were the frames of the ships and parts of the hulls completed, ready to rot. You can pick up a paper and see dozens of ships that were pressed in for the emergency fleet that are now offered and being sold for a bagatelle.

There is a young girl who went to school to me in Athens, Alabama, who went to Poland to do relief work. In January, when I was seeing the cotton wasting in the fields, she wrote to me from Poland. She said, "When I left America I told Miss Daisy Davies she could send anything she could get over here for the relief of these people except short-sleeved Georgette waists, but tell her now to send even those, because if they are clean they will do to wrap these naked new-born babies that are coming into the world without even a scrap of clothes to cover them." Later Rev. W. W. Pinson, of the Southern Methodist Board of Missions, called the Secretaries together and announced that he was going to issue a call through the

(Continued on page 14)

Southern Community Conference

BLUE RIDGE, N. C., JULY 4-14, 1922

The Southern Community Conference of the Y. W. C. A. will be held at Blue Ridge, July 4 to 14, 1922.

The theme of the conference this year will be:

To break down barriers.

To change thinking.

To widen the reach of our love.

All of the program will be related to this theme of International Christianity.

The names of teachers and speakers already engaged indicate that the program will be a strong one. Leaders who have made large contributions to conferences in other years will be welcomed back at Blue Ridge this year. Other new friends are expected, a number of whom have served at Young Women's Christian Association conferences in other parts of the country.

President Howard E. Rondthaler, of Salem Academy and College, an old and valued friend at Blue Ridge, will teach a class this year. Rev. Charles Pratt, of Trinity Presbyterian Church, Montgomery, Ala., and Rev. H. D. C. MacLachlan, of the Seventh Christian Church, Richmond, Va., will be introduced to the Blue Ridge Conference for the first time. Rev. Victor G. Mills, of the Grace Methodist Episcopal Church, Baltimore, Md., a man who has served most acceptably in student and city conferences in other parts of the country, will be one of the Bible teachers. Dr. James E. Crowther, recently of Seattle, but now pastor of the Arch Street M. E. Church, Philadelphia, Pa., will teach a Bible class and will give the Sunday morning address. Dr. Crowther is widely known as author of the church pageant, "The Wayfarer."

Miss Clarissa Spencer, for many years World's Secretary of the Y. W. C. A., with headquarters in London, will give a series of addresses on International Christianity.

National secretaries of the Y. W. C. A. will be well represented. Among those who are expected at the conference are: Miss Leona MacGeorge, of Richmond, and Miss Alice Reynolds, of St. Louis, city secretaries; Miss Ebertha Roelofs, of Richmond, and Miss Gertrude Coon, of St. Louis, secretaries for towns; Miss Eleanor Copenhaver and Miss Lulu Cassidy, secretaries engaged in county work; Miss Adele Ruffin, secretary for colored work; Miss Louise Leonard, secretary for industrial work, and Miss Helen L. Thomas, national secretary for city, town and country conferences, will be the executive of the conference.

The conference music will be under the leadership of Miss Ruth Hanna, of Charlotte, N. C., who served so acceptably last year. The conference accompanist will be Miss Mattie Birge Abernethy, also of Charlotte.

Dr. Auleene Marley Jamison will have direction of the health interests of the conference.

One of the strong features of the conference program will be a series of addresses on "Today's Search for the Christ-like God," by Rev. M. Ashby Jones, pastor of the Ponce de Leon Baptist Church, Atlanta, Georgia.

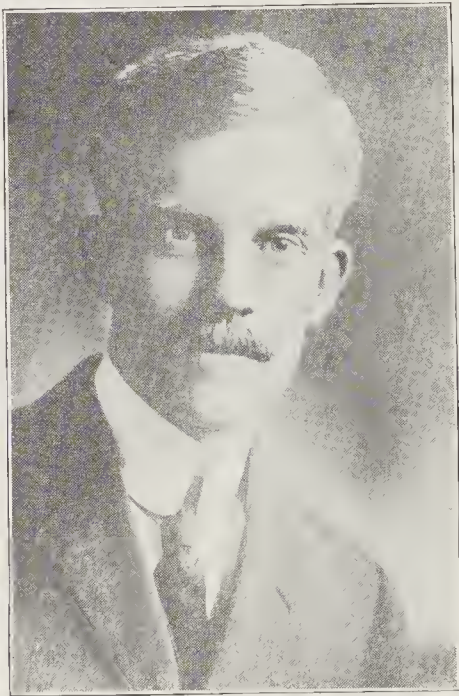
Further information may be secured by addressing the Conventions and Conferences Division, National Board Young Women's Christian Associations, 600 Lexington Avenue, New York City.



Prayer*

DR. WILLIAM J. HUTCHINS

JESUS CHRIST reveals to us the Kingdom of God, the eternal worth while. At the same time He reveals ourselves to ourselves. A beggar may maintain a decent self-respect so long as he is in the company of beggars, but not in the presence of the king. There is Jesus' social ideal, and down here the slime and shame of peace following the slime and the shame of war. There the superlative beauty of the character of Jesus; down here ourselves, weak, bound by habit, so that Jesus' very ideal seems to damn and doom us as unworthy of the task of mastery and service which we seek. But Jesus does not leave us here. He bids us make our own the power of prayer. The summons



DR. WILLIAM J. HUTCHINS

of Jesus to pray is in entire harmony with the out-reaching and upreaching of our own nature. You know the statue of the Praying Boy, with hands uplifted and with eyes uplifted. There is the typical person of the nations and of the generations. Professor James puts it this way: "We hear in these days of scientific enlightenment a great deal of discussion about the efficacy of prayer, and many reasons are given as to why we should not pray, while others are given as to why we should; but in this very little is said as to the reason why we do pray, which is simply because we cannot help praying. It seems probable that in spite of all that science may do to the contrary, men will con-

tinue to pray to the end of time, unless their mental nature changes in a manner which nothing we know of should lead us to expect." Yet we, with our morbid self-consciousness, we with our rejection of that parrot-like patter of glib prayers which we have heard and in which we have engaged as children, we with our passion for reality, sometimes wonder whether we have the right to pray, and sometimes I suspect that months together have gone by and we have been bound to confess to ourselves that we have not really prayed.

PRAYER OF COMMUNION

Can we help each other? Of course, all prayer is communion, but, roughly speaking, very roughly speaking, simply for lack of better terminology, I should like this morning to divide prayer into two types: the prayer of communion and the prayer of petition. First, let us dwell upon the prayer of communion, the prayer which emphasizes communion. Some time ago Charles M. Sheldon, the author of "In His Footsteps," gathered a group of us ministers and teachers together and went around the table asking this question of each individual, "What keeps you going?" I had never thought of that before. What keeps you going? That is a very significant question. Here, for example, is a woman who has made her own that great motto, "Not to be ministered unto, but to minister." I ask that woman, What keeps you going, through disappointment, through discouragement, through desertion of friends, through abuse and slander and calumny? What keeps you going? Behind all of other answers the real fundamental answer is this: The thing that keeps me going is the sense of my companionship with my Father—God. Now the prayer of communion brings into fulness of conscience that companionship with God.

"Though long the weary way we tread,

And sorrow crown each lingering year,
No path we shun, no darkness dread,

Our hearts still whispering, 'Thou art near.'"

The prayer of communion is the prayer of the child whispering simply, "Thou art near." One of the dearest friends I have in the world told me that when his little girl was a baby, every now and then in the darkness of the night he would hear her voice saying, "Hand, hand," and when my friend would put his hand upon the little hand, the baby was at rest. There is the prayer of communion which brings to our consciousness the great, strong, loving hand of our Father.

*Stenographic report of an address given at the Community Conference of the Y. W. C. A., Blue Ridge, North Carolina, July 7, 1921.

There was a time when we built our college observatories down in the midst of the dust and smoke of the great cities, but we do not do that any more. We build our observatories now upon some hill overlooking some quiet lake in the country, or better still, on some mountain of California where, unhindered, we can see the stars. The prayer of communion takes the soul away from the dust and the smoke and the drivel, to the mountain of vision. I am told that when Ibsen was writing his novel, "Brand," he had upon his desk an empty ale bottle into which he put a scorpion, and he tells us that every now and then the little creature would get sick and he would put bits of fruit into the bottle. Now I know men, as you know men, who, as they lift their eyes from the writing of their day's page, look, as it were, into an ale bottle with a little scorpion inside. Jesus looked up from the page which He wrote day after day, into the open face of His Father. That is the prayer of communion.

Now have we any right to believe in the possibility of the prayer of communion? I answer no, unless we believe in the God of Jesus. If we believe in the God of Jesus, if we, down to the ground, believe that at the heart of this world is a God who knows and loves and cares, and is strong, then the prayer of communion is a corollary; and I am convinced that as a man's religion matures and as he himself matures, the prayer of communion will gain increasing proportion in his life. My father is now eighty-four years old. I suppose for the last thirty-five years I have scarcely asked my father a single favor, but the communion has been there.

You remember that story of old Dr. Tholuck. Some of his students were interested in the spiritual life of the man, and they thought they would discover the secret of it, so one of his students went into his study and hid himself behind the books and watched. The old man, as he got through his evening study, simply clasped his hands upon his open book and bowed and said, "Dear Lord, we are still on the same old terms." That was all. That's the prayer of communion, the prayer which says to our Heavenly Father, "Dear Father, we are still on the same old terms." And I want to insist upon this, that if you believe down to the ground in the prayer of communion, then you have made your own for possession and for occupation one vast hemisphere of prayer life.

PRAYER OF PETITION

We turn now to the prayer of petition. Rising naturally out of the prayer which emphasizes communion is the prayer for petition for personal spiritual blessings. There is a pathetic confession made by the French modernist, Loisy, in his Journal of May 10, 1904. He writes: "For a long time I have been unable

to pray to God as one who would ask something of an individual of whom one expected a favor. My prayer consists in an interior act of self-recollection which enables me to decide what I consider to be good and useful." The prayer of petition for personal spiritual blessings is something far different from that. Perhaps illustrations will serve us better here. Dr. Jowett tells us a story like this. He says: "A minister came to see me one night. He said, 'Jowett, I wish you would try to get me another place. I feel I have about done yonder. You know it has been a rather bad year. Finances have gone wrong. We have not increased our membership. Nothing seems to have gone right.' We talked it over, and our conversation got away down into the depths and away from the shades, and he left me that night. He went home. He flung himself in a chair by the dying fire and he thought and prayed, for that is where our conversation had gone, and he said something like this, 'O my God, if I am the barrier to the progress of my church, graciously remove the barrier and set me and my people free,' and he took the peace and strength for which he prayed and he went to rest. The next day was Saturday. He told me he was led to church on Saturday morning as though a hand had been laid upon his shoulder and thrust him into the place where he had ministered to his people. He came into the chapel door. He locked the door behind him and was there alone in the empty church. He said, 'I went to the front where I had ministered the bread and wine and flung myself on my knees and said, O Lord God, this is the place where I have failed. Fill me with Thy power. Lord, I take Thy power.' The next day a revival broke out in his church. He sent me word two days later, 'I don't want another place. Stop your seeking. Let me remain at home.' What had that man been doing? Saying his prayers? Drinking in the divine energy, the love energy." You know the song we sang here our first morning:

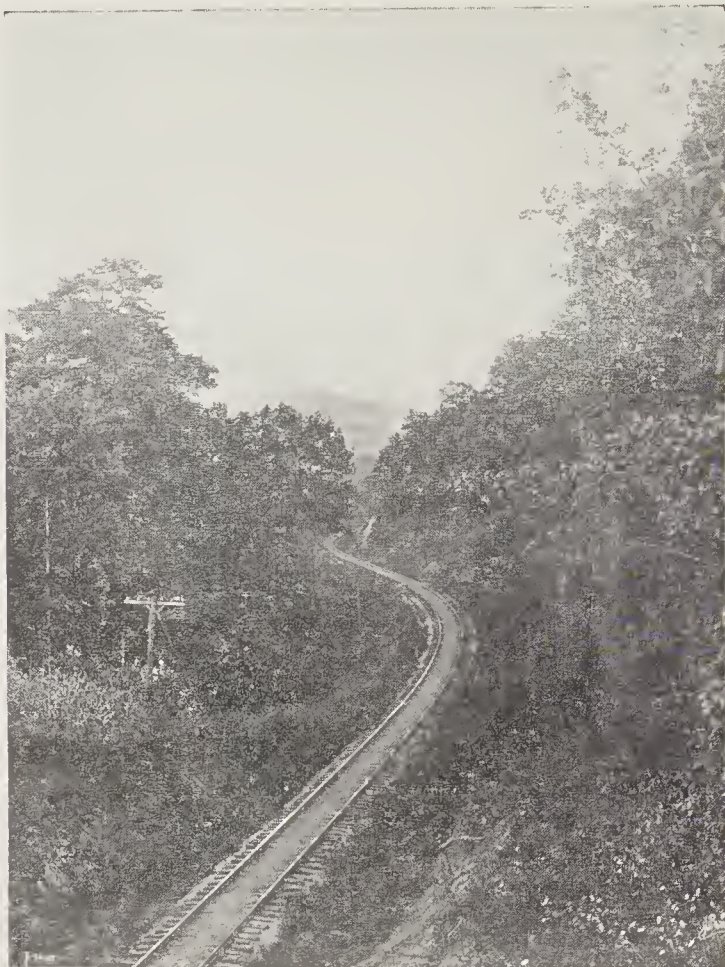
"I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies,
But take the dimness of my soul away.

"Teach me to love Thee as Thine angels love,
One holy passion filling all my frame;
The kindling of the heaven-descending Dove,
My heart an altar, and Thy love the flame."

That is the prayer of petition for personal spiritual blessings. Have I a right to offer it? Again I answer, no unless God is our Father. But if at the heart of the world there is One who loves and cares and knows and is strong, then I say to you that the whole

universe is built to answer that prayer. Now, if you believe in that kind of prayer you have conquered for your possession and for your occupation the first province in the second great hemisphere of the prayer life.

But, as Jowett's story reminds us, no man can honestly pray for personal spiritual blessings without craving like blessings for other people. Perhaps you have heard your friends pray for China, for India, for Africa, and suddenly you have said to yourself, "If I should pray that prayer, it would be simply a form of speech," and you have stopped praying for Africa,



and India, and China. Now your sister goes to China and your sister has a kindergarten, and in that kindergarten there is a little girl. Your sister tells you the story. That little girl was one of seven girls who had been imprisoned below the deck of a junk. The seven children were discovered because a little girl's hand reached up between the planks of the deck of the junk. The girls were found down there below. This little girl went to your sister's kindergarten, and as you hear her story, you begin to love that little girl. You can not help it. And as you begin loving her, you begin to pray for her, because you can not help it. But have you a right to pray for her? Certainly, as you love the more, you will pray the more. You cannot help it. But have you a right to pray for her? The fact that in a reasonable universe you cannot help

praying for her gives you a warrant for such prayer. The fact that the great builders of the civilization in which we live insist upon the validity of such prayer gives you a warrant for such prayer. The fact that Jesus prayed, "Thy kingdom come," gives you ample and sufficient warrant for such prayer. But now, really, do you believe that any prayer of mine for India, or for Africa, or for China, can lead God to do for India, for Africa, for China, what He would not otherwise do for them? Do you really believe that? We know that when we are near each other we can definitely enrich or impoverish each other, spiritually. We know that when we are here together this morning we can definitely impoverish or enrich each other, spiritually. Should the fact of distance make any difference there? Again, take the physical world. You know that when China a little while ago was famine-stricken, we people here in America saved thousands and probably hundreds of thousands from starvation. Would it be strange if there were an extension of a like law into the spiritual world, so that we may actually enrich or impoverish the lives of people beyond the sea? Robert E. Speer wrote a book. That book crossed the sea. That book dropped into a second-hand book stall in Kieff, Russia. There it was picked up by a Russian woman student of great ability, whom I learned to know. That book led that woman to the liberty which is in Jesus Christ our Lord, and she became one of the great women of Russia. Humanly speaking, but for that book of Robert E. Speer that woman would never have been led out into the light and the power of Jesus Christ. Now, in intercessory prayer, I believe God says to us something like this: "My child, if you could go as a missionary to China, I would have you go. If you could go as a philanthropist to China, I would have you go. If you could write books to help the Chinese, I would have you do that. But I am unwilling that the chance to help China should be the monopoly of the author, the missionary, the philanthropist. By prayer I permit you to share in my world-wide democracy of helpfulness. By prayer I permit you to unlock energies which apart from you would not be unlocked."

Our prayer frames itself, of course, as a petition. Practically what we say is this: "My dear Heavenly Father, if Thou wilt so greatly honor me, permit me to share in the life of China, in some way or other to give my life to China, so that I, too, may become one of the servants and saviours of China." If you are willing to believe in that kind of prayer, if you are willing to believe, away down to the ground, in prayer for spiritual blessings for other people, you have gained for your possession and for your occupation the second great province in the second great hemisphere of the prayer life.

PRAYER FOR MATERIAL BLESSINGS

Now I want to speak of a prayer which some of us find the most difficult form of prayer, namely, the prayer of petition for material blessings, physical blessings, for ourselves and other people. Of course, the materialist laughs at us for praying for our daily bread or for the daily bread of other people. Of course, he is perfectly willing to grant the reflex influence of prayer. But surely a man is not going to continue to pray for physical blessings if he has to remark to himself at the beginning, "I know that this hasn't any influence upon God at all. I am simply engaged in an interior act of self-recollection." But have we a right to pray for physical blessings for ourselves and for others? First, sometimes we can not help such prayer. When a man is thrown flat on his back, he looks up. Second, the physical is so entangled with the spiritual and the spiritual with the physical that if a man has a right to pray for spiritual blessings he has a right to pray for physical blessings. One of the greatest spiritual blessings that can come to any man or woman is a home, a home where love and life blossom. If I have a right to pray for the spiritual blessing of a home, I have just as much right to pray for the brick and mortar and the wood of the house which can effectively house that home. One of the greatest spiritual blessings that can come to a community is a vital and vitalizing church of Jesus Christ, but that the church of Jesus Christ may rise to its fruition in a community that church must have a suitable building to house the spiritual organization of the church, and if I have a right to pray for the spiritual organization of the church, I have a right to pray for the brick and the stone and the wood and the mortar to house that church. Still again, we have testimony to the value of prayer for physical blessings, which in any other realm of thought we should regard as absolutely conclusive. Those who have prayed most bid us to pray more. Those who pray often bid us pray oftener. Those who have been most daring in their prayer bid us to be audacious in our prayer. Of course, they may be mistaken, but if they are mistaken, those who have done most for this world of ours, are mistaken when they are at their best.

So far I have simply been building a staircase to the climatic argument for such prayer. When Jesus bids us pray, "Give us this day our daily bread," He gives to us as reasonable men and women all the warrant that we need for such prayer. But you say, "Do you really believe that God is going to violate His natural laws to meet my physical needs?" No, I do not. A great teacher of mine said that most of the prayers which men offer for physical blessings may be answered if God can put a thought into a man's mind.

This morning you have put thoughts into my mind, and, perchance, I have put thoughts into your minds. If we permit the idea that God can put a thought into a man's mind, then we admit that God can answer most of the prayers which men offer for physical blessings. There do come times, I grant, when a man stands helpless in the presence of some force of nature, when there is no chance of human help or mediation. What shall we say? Will God answer my prayer for deliverance? I want to call your attention to this fact: that God's laws are God's customary ways of work-



ing. I wonder if you ever heard this story, or parable, suggested by a scientist. A man sits on the bank along which passes a railroad, and he keeps a memorandum of the times when the trains pass, and after he has sat by the railroad track for a considerable time and has noted down the hours of the passing of the trains, he gets what he calls "a law of the trains." Then, suddenly, after he has been there a week and got the thing all settled, a train passes by at the wrong time, and his law is completely smashed. Not at all. There is a law of the regular trains, and then there is a law of the special trains, and the law of the special trains is just as "lawful" as the law of the regular trains. There is a law of gravitation. There is a law of prayer, and the one law does not interfere with the other law at all. You remember, of course, the farmer who saw a camel for the first time, and after looking at it for some time, said, "There ain't no such animal." Now unquestionably the man who

first saw an aeroplane flying about the Statue of Liberty and over the river, said, "There ain't no such thing." But there was. Now the camel is just as "lawful" as the farmer is, and the aeroplane violates no law. The flight of the aeroplane simply involves the correlation of this law and the other law with which, perchance, hitherto we had not been familiar.

If God's Spirit leads you to such prayer from time to time, I say you wrong God's Spirit if you do not offer such prayer, and if you are willing to believe in prayer for physical blessings, you have conquered for your possession and for your occupation the last great province in the second vast hemisphere of the prayer life. But I do not believe that prayers for physical blessings should occupy large time and thought in a woman's prayer life; and I will tell you the reason. If you devote large time and thought to prayer for physical blessings, you are likely to become a presumptuous sign seeker. You are likely to confuse the essential with the nonessential in religion. I beg of you at the close of this hour together to go back to your room and read the great words at the close of the prophecy of Habakkuk, one of the great passages in the Old Testament. "Though the fig tree shall not flourish, neither shall fruit be on the vine; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there be no herd in the stall; yet I will rejoice in Jehovah, I will rejoice in the God of my salvation."

A woman says to all this: "That sounds all right, but the fact is I have prayed and prayed, and I have got no answer to my prayer, and I have given up prayer." In that hymn from which we have quoted,

you remember the words, "Teach me the patience of unanswered prayer." That is good poetry, but it is poor religion. I believe that there is no such thing in the world as the unanswered prayer of an honest soul. A loving father may answer his child in three different ways. First, "My child, I will give you just what you want in just the way you want it," and I venture to say that in your experience the great mass of petitions have been answered in precisely that way, "Yes, my child, I will give you just what you want in just the way you want it." Another answer of a loving father is, "Yes, my child, I will give you what you want, but not just now." Dwight L. Moody had a child that wanted a horse. He said, "I won't give you a horse now; I will give you a goat." He gave him a goat, then a burro, and when the boy grew older, he gave him a horse. Did he not answer the child's prayer? "I will give you just what you want, but not now; you are not ready for it." Another answer a loving father may give to his child, "I will not give you what you want, but I will give you something better," and I venture to say that in one of these three ways God, the loving Heavenly Father, has answered and will answer every prayer of every honest heart: "I will give you just what you want in just the way you want it"; "I will give you just what you want, but not now"; "I will not give you what you want, but I will give you something better."

With three questions I close. Would your dearest friend give you her most precious gift if you never thanked her for the gifts she had already given you? Second, would your dearest friend give you her best gift if you were always saying to yourself, "I don't



believe my friend loves me or cares about me anyhow"? Third, would your dearest friend give to you her most precious gift if you talked with her only about three minutes at the close of the day, and then mumbled over casually the same words you had been mumbling over for the last fifteen years? The Great Companion is the Infinite Demander; but God gives all to those who give all.

SOUTHERN STUDENT CONFERENCE OF Y. W. C. A.

The summer season at Blue Ridge for 1922 opens with the College Students' Conference June 2-12. We are sorry not to have had this announcement in the April issue along with the other material pertaining to this first fine conference. The conference objective for this year is stated as follows:

"To bring women together in various types of conferences, that in united worship, study and council they may gain a clearer understanding of God's purposes for the new world; may commit themselves to the fulfillment of their part in the world task; may prepare themselves for larger service; and may together be empowered for leadership."

Our conference theme is:

"To break down barriers, to change thinking, to widen the reach of our love."

The outlook is good for a strong conference. We have secured a particularly strong group of leaders. Among whom are:

Dr. Charles W. Gilkey, Hyde Park Baptist Church, Chicago, Illinois.

Prof. D. J. Fleming, New York City.

Rev. T. W. Graham, Oberlin College, Oberlin, Ohio.

Rev. Irving Chenoweth, First Christian Church, Philadelphia, Pennsylvania.

Prof. Alexander C. Purdy, Earlham College, Richmond, Indiana.

Dr. Arthur Rowbotham, Altavista, Virginia.

Rev. W. W. Alexander, Atlanta, Georgia.

Prof. S. G. Riley, Meredith College, Raleigh, N. C.

Prof. E. C. Lindeman, The North Carolina College for Women, Greenville, North Carolina.

Miss Florence Simms, Industrial Department, National Board.

Miss Louise Leonard, South Atlantic Field Committee.

Miss Eleanor Copenhaver, South Atlantic Field Committee.

Miss Lucy Riggs, South Central Field Committee.

Miss Rebecca Reid, South Central Field Committee.

Miss Katherine Lumpkin, South Atlantic Field Committee.

Miss Elsie B. Heller, South Atlantic Field Committee.

Miss Ruth Lee Pearson, Student Department, National Board.

The Field Student Council has been working closely with the Conference Department all during the winter on the program so that the conference will be fully expressive of student desires and student initiative. Associated in the executiveship of the conference will be one of the undergraduate students selected out of the Field Council. The announcement of who the two executives are to be will come later.

We count upon each conference climbing one rung higher in the ladder over the preceding year as we build out of the experience which the students afford us. The announcement of our executives will have to come later.

For further information, write

MARGARET FLENNIKEN,
Student Secretary, Department of Conventions and
Conference, 600 Lexington Ave., New York City.

WHY YOU SHOULD COME TO BLUE RIDGE TO THE STUDENT CONFERENCE.

1. Because of the beauty and charm of the place, the cool breezes, the tramps to the hills, sunrises and sunsets from the tops of the mountains—the cordial of youth, the challenge of the spirit—dreams and blue skies and distance and forests and ferns and wild flowers.

2. Because of the delightful recreation programs, the college games and delightful fellowships, the contagions of the best in the mutual sharing of wholesome life.

3. Because of interesting and helpful studies and insights into new and splendid tasks, the appeal of great adventures for humanity, and the abiding strength of friendships formed in these never-to-be-forgotten associations.

4. Because of inspirational and notable addresses which you cannot afford to miss.

5. Because the work back in your church and community needs you as leaders, to take back to its life and tasks just what Blue Ridge has to give, viz.: a new sense of religious values, a deepening of the spiritual life, new efficiency, new insights, new consecrations.

J. L. KESLER,

Southern College of Y. M. C. A.

WHITES AND NEGROES WORKING TOGETHER.

Co-operation between leaders of the white and colored races for the solution of their common problems was given a great impetus by the war. The movement has spread in the South until it promises to accomplish much towards a working out of peaceable racial relations. White and colored committees that met together to discuss Liberty Bond and Red Cross campaigns have continued to meet to talk over the questions of everyday life, to plan for better educational facilities for negroes, and to thresh out calmly vexatious situations that threaten to disturb the relations of the races. Back of this movement is an earnest desire on the part of many white persons that the two races shall get along together as their intelligent, sane leaders would have them do.

In scores of Southern counties permanent inter-racial committees have been established, some under Y. M. C. A. auspices, others independent of any organization. They not only strive steadily for co-operation for the common good, but in case of any menace to the peace of the community the white leaders talk things over with the negroes, who in turn use their influence with their own race. There are many negroes in the South who have established themselves as substantial, respected citizens, and their advice is given full weight in these conferences. These inter-racial organizations, while they may not offer a solution for the many difficult phases of a great national problem, certainly are a step in the right direction.

White men in the South are often far more ready to help the negro to pull himself up in the world than the Northern white man suggests. The wisests of the negro leaders have always advocated a development of racial consciousness and self-respect, and the inter-racial conferences are a recognition of this sensible advice.—New York Evening Post.

HOME MISSIONS

(Continued from page 6)

church for one hundred and twenty-five thousand dollars. The greatest famine that the history of the Orient has ever known was on. Fifty millions of people were in peril of their lives. Fifteen million must be kept alive by gifts from America, and one hundred and twenty-five thousand dollars must be sent by Southern Methodists. Southern Methodism contributed two hundred and twenty-five thousand dollars instead of one hundred and twenty-five thousand, and

the money was sent to China, but in Arkansas the rice was going to the hogs and the corn was sprouting around those stakes out in the fields of Missouri, and the ships that could have sped on their way with these benefits to those three and a half million of Polish people were rotting at Mobile and other shipbuilding places.

ALL LIFE NEEDS CHRISTIANIZING.

Friends, down underneath the heart of Home Missions in America is the necessity for the Christianization of all the processes of life, of commerce, of statesmanship, of education, in order that we may think from our childhood in Christian terms. The Christianization of the life of America as a whole, and now may I add again that the beginning of the Home Mission problem in America is that closest Home Mission problem of all, the Christianization of the "I-World" for each individual, for you and for me. The Cross of Christ does not stand on Golgotha. The Cross of Christ stands in the life of every individual. The Cross that we were told to carry was not that carved in wood and borne by Simon, but it is the Cross that each one must bear, and the time of sacrificial living and giving has not come to an end. W. T. Ellis, writing from his sick bed in Jamaica, said for years he had made, along with the rest of the publicists of America, a crusade for health, and he had advocated all that America has advocated for better health conditions, for better bodies, strong and sound. He knew that we must have strong men and strong women, and improved health conditions, but he now wonders if there has not been an exaggeration of emphasis on the comforts necessary for the human body; if to the Christian life of America there has not come a feeling of luxury in the care of this strong, fine army of bodies in America. And he says, "I am thinking of that man who lived in the fairest body even given a human soul, and yet who thought it not too much to offer that body to the thorns and the nails, and to be flogged and to be spat upon."

Friends in America, as well as in China and Japan and the islands of the sea, the days of sacrificial living have not passed.

"O Cross that lifted up my head,

I dare not ask to fly from thee;

I lay in dust life's glory dead,

And from the ground there blossoms red,

Life that shall endless be."

"I have been on a great many grounds for purposes of this kind. This is the most beautiful of any I have seen in this country. We ought to thank God that somebody had vision large enough and consecrated enthusiasm enough to see the possibilities of this wonderful place."—*Dr. J. Campbell White*

Ignorance and Business Success

LIKE a mighty tidal wave passing over the world is the lack of respect for human life or property, the attempt to settle all by cavemen methods, the seeking to get something, whatever object it may be, by a short cut. "Maladjustment, incident to reconstruction," say the sages, but deeper than surface causes of unrest, we are beginning to realize the appalling prevalence of ignorance, incompetence and helplessness. A great world of folks crying out and striking out in sheer blindness. "They do not know." It has always existed, its depth and its widespread grip are just being revealed with the age-long covers of provincialism and *laissez faire* lifted.

It would be bad enough were this ignorance and assumption confined to the masses, but it is not so restricted. The biggest difficulty to day lies in superficial thinking among aspiring leaders, who, regardless of their walk in life, have no right to be guilty of this present most amazing of crimes, namely, that of ignorance.

According to Bradstreet, 67 per cent of the business failures for the year 1921 were for the three personal causes of incompetence, lack of capital and inexperience. All of these are phases of ignorance, for if one were not ignorant of the requirements of the business one would not have dared to undertake the work without preparation, and if one had known the demands of the business in a financial way, one would have been exceeding foolish not to have planned advance resources. Inexperience alone was responsible for less than 6 per cent of the failures. Lack of character was responsible for less than 7 per cent of the failures. If the results of ignorance and knavery lead to the same losses, ignorance upon the part of those who should know must soon be charged as moral delinquency.

Mr. Alvan T. Simonds, in a recent article in American Industries (Lefax Digest), writes: "Intelligent, thoughtful men are coming to believe that government in the long run is going to insist that the man or men using your money or my money, either obtained directly from you and from me, or through the banks where we have deposited it, shall show more than honesty or sincerity of purpose; that they shall be required to prove by education or experience, or both, they are fitted for the job they are undertaking, as well at least as the young lawyer, who is fitted to begin the practice of law."

"Can we accept the statement," says he, "that doctors, lawyers, teachers and others must be licensed

after proving that they have a certain education, declared to be essential before they are allowed to begin their work and at the same time argue that those who are responsible for the success of the business enterprises involving the savings and welfare of hundreds of thousands of others should not be required to demonstrate a similar fitness."

A headline carried in one of our newspapers recently, "Education Alone Can Check Crime," referring to an address given before a teachers' convention, may not be so far fetched, after all, for the crime of ignorance, incompetence and inefficiency is one that alone can be checked by education of the right sort, and the business world is stressing specialized training as never before.

The search among the colleges each year by the large corporations and organizations for graduates to enter service, and the special corporation schools to be grounded in the theory and practice of the particular enterprise, is an indication of the value placed upon broader education and special training by those who know their need of men of judgment, vision and preparation.

There is no institution whose successful executives prove the value of training in terms of maintenance of equipment, in development of financial support and that which alone justifies the first two factors named, the realization of its objective in terms of the production of Christian character, as does the Young Men's Christian Association.

An institution with building and equipment values aggregating almost \$150,000,000, with annual current expense budgets amounting to \$40,000,000, with its staffs of upwards of 6,000 employed officers and ten times as many volunteers, and touching one million and more of boys and men in the course of a single year.

Is this equipment or budget to be conserved in the hands of those without training in the theory and science of business.

Can these volunteers and employed officers function unless the leadership be trained in the history, principles and policy of the great Christian institution with which they are connected?

Can the Christian objective of winning, holding and using men and boys for Christ, His church and His Kingdom be achieved through the multitude of personal contacts, unless the leadership shall be men of consecration and trained in fundamentals of Christianity, Scripture interpretation, history of Christianity and of the church as well as an understanding of

men and their needs as shown in psychology and the social sciences?

How may the needs of men be met in their fullest measure unless the leaders shall understand the methods which have made for efficiency and success?

Slowly but surely it is dawning upon some of the members of the Y. M. C. A. Boards of Directors and of many of the older secretaries, that the association secretaryship is a life work calling, a profession, and deserving of the same care in its choice and preparation for its entrance as any of the older, more generally recognized professions as the law, medicine, the ministry and engineering. The latter all predicate success upon attendance at a regular college from two to four years, together with two or more years of technical training.

A new day is appearing on the horizon of the brotherhood. The old order is beginning to change. Not many years from now members of the Boards will be looking forward five years instead of five weeks or months in their association thinking and will plan for men who may really function in the production of Christian character, consecrating equipment and finance and organization to this end, at the same time conserving with business sagacity those instruments. Committees and secretaries will be recruiting young men of real promise, known and proved in their own community for the work of the Young Men's Christian Association, and standing behind them, send them to Southern College of Y. M. C. A. to be returned in due time, trained for special service in the home section. The sooner this kind of foresight is put

into operation, the sooner will be the new day in certain communities.

There is no short cut to success. There must be a certain quantum of inspiration and much perspiration. But that perspiration will render far more service in the life calling, if put to work at first in systematic training. "There is that which scattereth and yet tends to increase." This is the investment of time and study to the production with efficiency, which seals the call, stabilizes the service and gains the objective.

The announcements of the Southern Summer School for Y. M. C. A. workers is now out. This splendid continuation school gives a two weeks' session of intensive Y. M. C. A. technique for the benefit of Association men of all grades. The older men keep young in the exchange of ideas, the younger men meet with those who have made their way in the Brotherhood. Association leaders, International, State, College and local, teach and lecture and more than all else are there to rub shoulders with those who aspire. Fail not to catch personalities as well as ideas.

It is pleasing to note that a Directors' Conference will be arranged. It is to be hoped that from every Association in the entire region there may be at least one director or committeeman to attend this conference and to get a larger vision of what the work might mean.

The Conference is held at Blue Ridge, July 18-August 1.

The folder of the Summer Quarter of the Southern College is now off the press. In its final form twenty-three splendid courses are scheduled.

"THE BLACK MOUNTAIN AUTO COMPANY"

The Authorized Service Cars for All Incoming and Outgoing Conferences
Fare 50 Cents Each Way

OFFICE AT

BLUE RIDGE AND BLACK MOUNTAIN, N. C.

Asheville, North Carolina

"Land of the Sky"

BATTERY PARK HOTEL

Enjoy the Home-like Atmosphere of this World-Famous
Commercial-Tourist Hotel

AMERICAN PLAN

WILBUR DEVENDORF, *Manager*

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

M. V. Moore & Co.

Exclusive Ready-to-Wear
FOR MEN, WOMEN AND BOYS
Luggage and Sporting Goods

Special Club Prices on Uniforms and Equipment

11 PATTON AVE.

ASHEVILLE, N. C.

"CAROLINA SPECIAL"

Superior Milk Products
Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS
(Blue Ridge Official Photographer)
ASHEVILLE, N. C.

ASHEVILLE'S LARGEST DEPARTMENT STORE

Attractive Merchandise and Efficient
Service Throughout the Year

BON MARCHE

ASHEVILLE, N. C.

BROWN BOOK COMPANY

BOOKS, STATIONERY
SOUVENIRS

51 PATTON AVE., ASHEVILLE, N. C.

We invite you to make our store
headquarters when
in Asheville



PANORAMA OF THE BLUE RIDGE MOUNTAINS FROM THE VERANDA OF R. E. LEE HALL

HOME OF THE
BLUE RIDGE ASSOCIATION
 FOR
CHRISTIAN CONFERENCES AND TRAINING

REDUCED FARES

(Railway Station)
 BLACK MOUNTAIN, N. C.

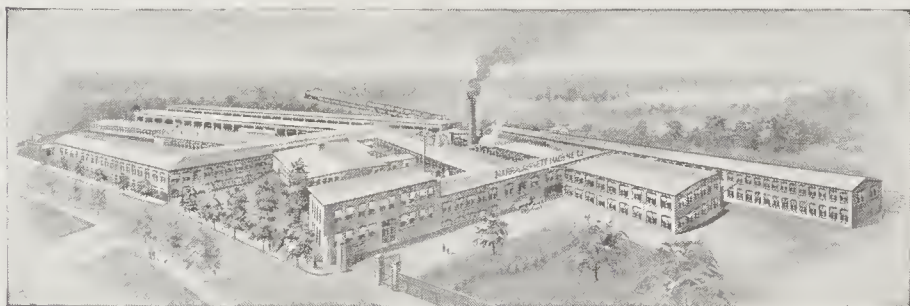
CONVENIENT SCHEDULES

ON THE
SOUTHERN RAILWAY SYSTEM



Spend Your Vacation in the Glorious Mountains of
 Western North Carolina

Southern Railway System agents in all the principal cities will be glad to plan your trip for you.



Gymnastic Apparatus, Steel Lockers,
 Playground Apparatus, Anthropometric
 Apparatus

Write for Catalogs

Narragansett Machine Co.
 PROVIDENCE, R. I., U. S. A.

GYMNASIUM CONSTRUCTION. An Eighty-Page Book with Ninety Illustrations. Plans for Fourteen Gymnasiums. Information Regarding Running Tracks, Lockers, Games, Baths and Swimming Pools. For Directors, Architects and Building Committees. Write for It.

BENSON PRINTING COMPANY
 COLLEGE ANNUAL EXPERTS

SCHOOL WORK OUR SPECIALTY

136 FOURTH AVE., N.

NASHVILLE, TENNESSEE

The Blue Ridge Voice



MOUNT MITCHELL, TOP OF EASTERN AMERICA, 6711 FEET ALTITUDE

JUNE, NINETEEN TWENTY-TWO



AUDITORIUM



ROBT. E. LEE HALL



DINING HALL



COTTAGE



COTTAGE



COTTAGE



ROOM WITH BATH

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

1,391 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared. Entirely non-commercial. Last summer 5,060 persons, representing every State in the South, were present at Blue Ridge, in ten different conferences of from four to six hundred delegates, each meeting there for ten days of special training along social and religious lines. Besides this, there were several special conferences which met for a shorter period. John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



PANORAMA OF COTTAGE

The Blue Ridge Voice



MOUNT MITCHELL, TOP OF EASTERN AMERICA, 6711 FEET ALTITUDE

JUNE, NINETEEN TWENTY-TWO



AUDITORIUM



ROBT. E. LEE HALL



DINING HALL



COTTAGE



COTTAGE



COTTAGE



ROOM WITH BATH

BUILDING AND EQUIPMENT OF BLUE RIDGE ASSOCIATION

1,391 acres of land; 24 buildings; electric light plant; sewerage; all modern conveniences; elevation 2,700 feet; splendid tennis courts; outdoor swimming pool; baseball diamond; volleyball and basketball courts; in the heart of the most rugged scenery of Western North Carolina. This property is held under charter by a Board of Trustees of twenty-one men and women. No dividends can be declared. Entirely non-commercial. Last summer 5,060 persons, representing every State in the South, were present at Blue Ridge, in ten different conferences of from four to six hundred delegates, each meeting there for ten days of special training along social and religious lines. Besides this, there were several special conferences which met for a shorter period. John R. Mott says of Blue Ridge: "One of the best conceived plans to be found anywhere in the world."



PANORAMA OF COTTAGE



THE BLUE RIDGE VOICE

Volume III

NASHVILLE, TENN., JUNE, 1922

Number 9

Maintained by and in the interest of the Blue Ridge Association for Christian Conferences and Training.

Published monthly for nine months from October to June, inclusive. Subscription price \$1.00 per year. Entered as second-class matter Nov. 24, 1919, at the postoffice at Nashville, Tenn., under the Act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on February 27, 1920.

J. J. KING, Editor and Manager

DR. W. D. WEATHERFORD, Consulting Editor

H. W. SANDERS, Assistant Manager

Southern Summer School, Y. M. C. A.

JULY 18—AUGUST 1

THE Southern Summer School is a preparatory and continuation school for employed officers of the Young Men's Christian Association. It aims to stimulate thought, to impart vision, to encourage self-expression, to effect an exchange of views and experiences, and to set up ideals for the personal religious life.

The prime duty of the school is to make Association employed officers spiritually competent for large participation in the enterprises of Christ by furnishing them compelling information about these enterprises; by bringing them into contact with outstanding religious leaders; by definitely encouraging personal Bible study and devotions, and by enlisting students and faculty in a thorough-going consideration of methods most effective in developing spiritual enthusiasm and purpose.

STATEMENT OF SCHOOLS

SCHOOL OF CITY ADMINISTRATION

Mr. C. O. Getty, Dean, Y. M. C. A., Charleston, S. C.

The School of City Administration is now a recognized institute, where secretaries and assistants may fit themselves for larger usefulness in the ever-expanding movement. The courses taught are technical enough to give the student a thorough understanding of the best methods and practices used in dealing with current association problems, and at the same time to stimulate and inspire him in his perspectives.

The school is graded into first, second and third year work. Students successfully completing the three terms are awarded a standard summer school certificate. Credits from other accredited schools are recognized by, and applied on, work done at Blue Ridge.

The opportunity of living for two weeks with men from all over the South, to get their viewpoints, and to discuss common problems are not the least benefits derived. It would take years to accomplish by individual visitations what a secretary is privileged to obtain at one summer school session in this way.

SCHOOL OF RAILROAD WORK

Mr. G. K. Roper, Jr., 357 Union Sta., Washington, D. C.

Railroad secretaries are dealing with the most intricate, far-reaching and vital phase of American life—that of transportation—and their interest is with the most important factor in transportation—the human equation. This brings to railroad secretaries opportunities not faced by any other department of association work, and consequent high responsibilities.

We face the future with a faith unafraid, but there must be added to this sound intelligence and more than a superficial knowledge of the transportation problem. Our knowledge must be comprehensive and fundamental.

The summer school has a course of studies and a list of instructors that will supply this knowledge to every open-minded secretary who devotes himself to it. R. V. Wright's course alone will be worth your presence.

SCHOOL OF COUNTY WORK

Mr. Howard Hubbell, Dean, 412 Palmer Bldg., Atlanta

The group at Blue Ridge known as the County Work School is undertaking perhaps the most difficult, as well as the most interesting and important, problem in the Y. M. C. A. work in the South. The fact that the men identified with this course can come to Blue

Ridge with the members of their families and enjoy the inspiration of the place is to them the best experience in the entire year's work.

In the school itself we try to cover the country life problem in the South and the plan of county organization to meet the needs of the country. To this study and fellowship we invite not only secretaries but country and town leaders who are interested in the study of this field from the religious, educational and social standpoint.



SCHOOL OF PHYSICAL EDUCATION

Mr. C. E. Beckett, Dean, 1736 G St., N. W., Washington

Among the new and developing professions is that of Director of Physical Education, and in this field the Young Men's Christian Association has been a leading factor. Among the technical summer schools maintained by the association, none is better equipped than the Southern Summer School at Blue Ridge.

Young men desiring to enter this profession or those desiring greater proficiency therein should plan to attend the 1922 session of this school.

A successful director of physical education must grow, and the summer school will help him attain this objective.

The courses cover four years of two weeks each of intensive training.

ADVISORY SECRETARIES' SCHOOL

Mr. B. W. Godfrey, Dean, Jackson, Miss.

The problems of supervision are the most difficult in the field of association activity. Thorough conference between workers in this field will yield large returns to the movement.

SCHOOL OF BOYS' WORK

Mr. C. B. Loomis, Dean, 412 Palmer Bldg., Atlanta, Ga.

The task of the Boys' Work Secretary is less and less one of direction of, or participation in, "stunts" for boys. His primary responsibility is to inspire and train leaders of boys, to "carry on" a complete program of religious education. This demands training—spiritual depth—association technique. The summer school is one factor in securing this.

The curriculum for 1922 continues the discussional Bible study feature undertaken last year. It provides for two weeks' study of the religious work program for boys; for a week with Mr. Cotton on the Hi-Y movement; for "Camping" by Frank Cheley, and other valuable and practical features.

DIRECTORS' CONFERENCE

Mr. A. M. Pennybacker, Dean, Y. M. C. A., Chattanooga

JULY 18-22

Mr. E. L. Shuey, big business man and association leader of Dayton, Ohio; Dr. Thornton Whaling, great Bible teacher, and other strong leaders are to be with us again. The conference will informally discuss the problems, policies and programs of the directors' own associations.

Directors may bring their puzzling problems to this conference for discussion and solution. Our Southern associations need well-informed directors, and Blue Ridge gives inspiration, fellowship, mutual counsel and practical training. The directors' wives can come with them.

Every association in the South should be represented by its strongest directors. Men who attended previous conferences are enthusiastic over the help they received.

STATE COMMITTEE CONFERENCE

Mr. Thos. Johnson, Dean, 1728 Candler Bldg., Atlanta

JULY 18-22

The third annual conference for members of State Committees will be held at Blue Ridge, July 18-22.

The program will be stronger and better than last year. We hope to make it more practical and helpful.

Mr. E. L. Shuey of Dayton, Ohio, has consented to

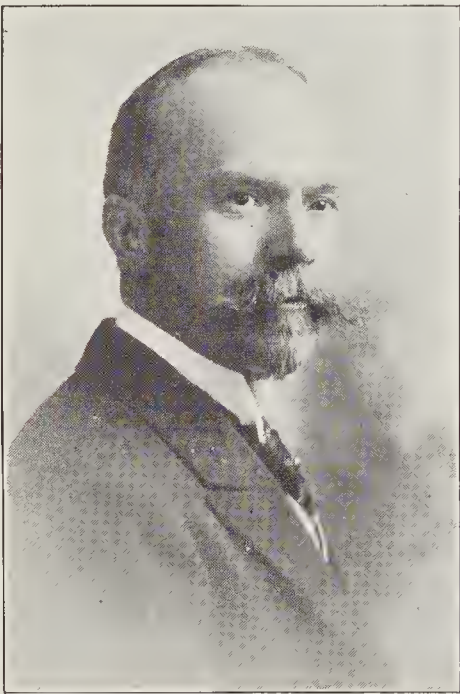
(Continued on page 14)

Education in the "Y"

DR. H. H. HORNE

WHEN you were singing and having such a good time together, I was reminded of a story of a big function that was being given in London, at which the Lord High Mayor of London presided, and Mr. Joe Chamberlain was to make an address after the meal. Toward the end of the meal, when the people were having a good time (the dessert was on and cigars were just about to be passed, and everybody was happy), the Lord High Mayor of London leaned over to Joe Chamberlain and asked, "Shall we let the people enjoy themselves a while longer, or shall we have your speech now?"

When you ask a man after breakfast on a busy day to say something to you after supper of that same day,



DR. H. H. HORNE

you can not expect to continue having a good time, but Mr. President, and members of the Recognition Class, and fellow workers, allow me to acknowledge, first, in behalf of my colleagues and fellow leaders of this school, the very gracious and courteous words which Mr. King spoke tonight in appreciation of what we have endeavored to do, and in return may I say for us that we count ourselves just as one of you and regard it as one of the privileges of our lives (I am sure I speak for all of us) to be associated with a group of men like this in a Y. M. C. A. summer school. I did steal away a few minutes today in which to write down

a few thoughts, but could not find the time adequately to master them. Perhaps that is just as well, because if you are not well prepared you are likely to speak over time, and if you follow what you have prepared you are bound to stop when you are through.

First, a confession. I am a teacher. It is my joy and pride. It is my ambition to be ever and ever a better teacher. As a teacher I cherish these ideals: To study the subject I have to teach and each lesson anew, however many times I have taught it hitherto, before undertaking to teach it again; to study further how to teach; to study the pupils whom it is my privilege to try to teach and to know them by name and to call them by name and to lead them forth; to study how to make the subject I try to teach affect the conduct and the lives of the pupils whom I teach; to make that material taught work in the lives of men; and to set before myself as teacher always the Master Teacher as standard. It is my glory and my pride, however far short I fall of that lofty ideal.

If I were a Y. M. C. A. secretary, being what I am, I should probably set before myself these ideals: To do a little more than was expected of me as an employed officer of the Y. M. C. A.; to keep abreast of the major happenings in the world of events as reported in the daily press; to study my job in its principles and in its possibilities; to devote not less than one hour out of each twenty-four to serious reading, reflection and study at whatsoever cost short of damage to physical health; to this end, to utilize the reading course material put out by the International Committee for employed officers of the Y. M. C. A.; to get Paul Super's new book, "Training a Staff," from the Association Press and follow it in both getting training for myself and giving training to others; to master as best I could especially the principles of religious education, that I might put all my work on the basis of those principles, subordinating thereto all other kinds of appeals (I would be educated in all my work as a Y. M. C. A. secretary, and that means I must comprehend religious education); to make my work truly educative, developmental, and so really life-enlarging at every point; to take a "Y" extension course myself in the subject in which I was weak and in which I needed help; to follow myself a needed and helpful "Y" course given in the school of the local association; never to miss a chance to attend a summer school until I became, perchance, a "Y" secretary *emeritus*; to get the best available training in one of the "Y" colleges as an ambition and an ideal; not to be envious, fearful or doubtful about better training for the secretaryship; to read "Associa-

*Stenographic report of an address given at the Southern Summer School of the Y. M. C. A., Blue Ridge, N. C., July 28, 1921.

tion Men"; and to count that day lost from whose experiences and opportunities I had learned nothing. In all these ways I should strive, realizing shortcomings, to love God with all my mind as well as with all my heart and soul and physical strength.

From these things you may gather that the place of education in the association, as I conceive it, is to enlarge the personality of the secretary; to increase his skill on his job; thereby to give him more joy in his work; and so, to multiply his influence and his results; particularly to help the secretary educate aright all the clientele of the association. Occasionally a "Y" scholar should arise from the ranks of the "Y" secretaries to summarize for us and to interpret the results of the "Y" educational experience, to give us a Y. M. C. A.



EVERY ROOM WITH PRIVATE BATH

philosophy of education. Such scholars would naturally rise to our major secretaryships and to our "Y" college professorships.

I venture to suggest that such a "Y" philosophy of education would stress these principles: the supreme value of personality, indicated so beautifully in the prayer of Dr. Whaling tonight; the necessity of developing personality on all its sides; the achievement of personality through activity and creative self-expression; the recognition that all personalities are inter-related in one inseparable associated whole, inter-class, inter-race, inter-nation; instruction and information always being subordinate and contributory to character formation; and this especially, that culture is for service, even as the Master Educator of the race said, "For their sakes I sanctify myself"; to conceive the "Y" job as essentially an educational problem, namely, how to help folks in a truly developmental and life-enlarging way; and that in pursuance of all these tasks, in all things, the Christ might have the pre-eminence.

O, men, it is easy to envy you the opportunities you have in the name of Christ, to serve your fellows. Many blessings rest upon you and your work. Some are these:

Blessed are you secretaries, for, because of the smallness of your income, you are freed from the temptation to put your trust in money.

Blessed are you secretaries, for our women have trusted you and trust you.

Blessed are you secretaries, for you are called to be fishers of boys and of men. Yours is the Kingdom of Boyhood and of Manhood.

Blessed are you secretaries, because you belong to an unformed and unformalized, but forming, profession, unhandicapped by restricting precedents.

Blessed are you secretaries, for you represent the Christian church at its social and its personal tasks.

Blessed are you secretaries, for, as I look upon you, I realize that as companion of Ponce de Leon, you have discovered the fountain of perpetual youth. You are all young men.

Blessed are you secretaries, for in your educative work you have the constant companionship of that young Man who Himself came not to be ministered unto, but to minister, and to give His life a ransom for many.

And each one of you men who heareth these few and weak words of mine and hearkeneth unto them, I will show you to whom he is like. He is like to a man at Blue Ridge who says "I have heard of High Top with the hearing of the ear. I have seen High Top from afar with the seeing of the eye, and I propose, like many of my predecessors hitherto with the good stout staff and ambition within, myself to mount to High Top that that vision and that inspiration may also be mine to fit me for better work in the valley below." And he climbeth even unto the top.

And every one of you that heareth these sayings of mine, weak and feeble as they are, and yet hearkeneth not unto them, I will show you to whom he is like. He is like unto a man at Blue Ridge who says within himself, "I have heard with the hearing of the ear that there is High Top afar and aloft in the clouds, but ambition is weak within me, and the stout staff attracts me not. I will be content to live on the lower levels of life." And, behold, even the impulse within him to climb dies out and he becomes unfitted for his work in the valley.

Men of the Recognition Class, we congratulate you. You have reached High Top. But Mount Mitchell awaits your efforts.

The Southern Industrial Conference

JULY 14-16, 1922

Last July more than 360 delegates from the industries of the South gathered at Blue Ridge for a conference. These represented the following industries: Textile, lumber, furniture, iron and steel, mining, shoes, tobacco, paper and pulp, and silk. Included in this group were presidents, vice-presidents, general managers, superintendents, foremen, workmen, personnel managers, presidents and professors of technical colleges, editors of trade papers, and Y. M. C. A. secretaries. They came from Alabama, Georgia, Florida, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Virginia. They came together, not to discuss methods, or machinery, or merchandise, or markets, but *men*. The Human Factor in Industry was the central theme of the conference. An official of the Blue Ridge Association pronounced it "The most significant conference held here this year." The Industrial Department of the Y. M. C. A., under whose auspices this conference was held, is now planning for a similar conference during the coming summer. The dates will be July 14-16. Indications are that the attendance will be even larger than last year.

Among the topics which will be discussed are the following:

"Some Fundamentals of Permanent Industrial Peace and Prosperity."

"Vocational Education in Industry."

"Is Progress Being Made in Applying the Principle of Jesus in Industry?"

"Human Waste in Industry."

There will be group conferences for managers, for foremen, and for groups interested in special phases of industrial life. The following are among those who are expected to participate in the conference:

R. B. Wolf, New York, member of the Federated American Engineering Societies' Committee on Elimination of Waste in Industry.

John J. Eagan, Atlanta, president American Cast Iron & Pipe Company.

Charles Greene, Laurel, Miss., vice-president Eastman-Gardiner Lumber Company.

Charles R. Towson, New York, Senior Secretary, Industrial Department, Y. M. C. A.

Other prominent manufacturers have been invited to speak and participate in the discussions.

Reservations have been made with the Blue Ridge Association for 500 guests and it is expected that this number will attend.

Southern Summer School for Social Service and Christian Workers

AUGUST 2-29

The purpose of this school is to give accurate and scientific information concerning the social, economic and religious conditions of the South at the present time, and the best methods of meeting these problems. The school attempts to be thorough and scholarly in so far as the time will permit, and it desires to deal with Southern problems in a distinctly Christian spirit.

There will be three hours' recitation work each morning and one hour of public lecture each evening. All classes and lectures are open to all persons who are guests in the Blue Ridge buildings, a small daily program fee being charged all adult persons.



STREAM NEAR LEE HALL

The following courses will be given, divided into two terms of two weeks each. Each term will be in a measure complete in itself.

PROGRAM

AUGUST 2-15

1. Social and Economic Reconstruction in the South, Dr. S. C. Mitchell, University of Richmond.
2. Christianity and World Relations, Dr. O. E. Brown, Dean of Vanderbilt School of Religion.
3. The Social Teachings of Jesus, Dr. J. L. Kesler, Professor of Religious Education in Southern College of Y. M. C. A.

AUGUST 16-29

1. Social and Economic Reconstruction in the South (continued).
2. Christianity and World Problems (continued).
3. Studies in Boy Life, E. S. Lotspeich, Extension Professor of Southern College of Y. M. C. A.

Evening lectures will be given by:

(Continued on page 14)

The Cross in World Reconstruction*

DR. W. D. WEATHERFORD

I WANT to read you this morning from the American Revised Version Isaiah 53. The history that lies behind the writing of that passage in the life of the people of Israel is, in a certain sense, a parallel to the history that lies behind us at this particular hour, and it was out of that bitter experience of the nation that Isaiah was able to read into the life and to see into the love of Jesus Christ in the years to come the power of the transforming life that comes from the Cross.

The first morning we attempted to indicate to you something of the transforming power of the Cross in individual life. We tried to say that you could not



DR. W. D. WEATHERFORD

transform people by criticism; you could not transform people by argument; you could not transform people by fear; but you could transform individual life only through the suffering of those who loved and those who cared, and we agreed that perhaps most people had seen that work enough to accept it as a principle of life. Yesterday morning we undertook to say that the same principle of suffering love held good in the transformation of the social order, and yet we were perfectly aware that the great mass of people, even those who believe in the first statement, would not accept the second statement. They believed that business was a cold proposition. They believed that competition and not co-opera-

tion was the principle of life in the industrial world, and so they were not willing to accept the principle of suffering love, which is the central element in the Cross, as the principle that will transform social life. If that be true in regard to the great social order, how much more true is it in regard to the great world order that we face this morning. If the principle of sacrifice can not transform our social and industrial order, then can it be able to do anything in transforming the world order, the order of the nations and the order of the great problem of race relations throughout the entire world?

IN NATIONAL RELATIONSHIPS

Let us look at these two things for just a minute. This question of war, of national relationships. I suppose at the present minute there is undoubtedly more of preparation for war than at any other single hour in the world's history, perhaps, of course, excluding the height of the war itself that has just passed. But we have plunged ourselves into a great program of preparation for war. The nations somehow or other still believe that war is a necessity and that the arbitrament of arms is the only way to settle great questions. I do not know whether you are aware of it or not, but Congress has just passed one of the very largest appropriations for the building of battleships that has ever been passed by any nation in all the history of the world, getting ready for war again. I do not know whether you are aware of it or not, but last year, 1920, Congress appropriated up to the thirtieth day of June 92 per cent of all the income of the United States for pure war purposes. Just 8 per cent of our income in America was left over to carry on all of the legitimate forces of the government and all the facts of progress in civilization. I do not know whether you are aware of it or not, but in 1912 we were spending \$170,000,000 on our army, and this present year we are spending \$770,000,000 on our army, several times as much as we were spending at the beginning of the war, and we are still wondering whether we have caught our lesson. After all, the whole program of war bases itself back on the diplomatic attitude that has characterized practically all the nations of the world from time immemorable. The diplomatic policy, including America, though we hope we have not been quite so bad as some, has been a policy of chicanery, of smugness, of outwitting the other man or the other nation, of getting all you possibly can at the expense of the other nation, and chicanery, and smugness and dishonesty have laid the ground for lack of confidence, and that has been the background for suspicion, and suspicion has been

*Stenographic report of address given at Student Conference, June 23, 1921.

the background for hate, and hate has always flowered into war. Somehow or other we still believe, it seems, that that is the policy and principle of life. We have not yet gotten to the place where we are willing to set aside that false principle of suspicion and of hatred and of war.

Is there any way a nation can be compensated for the suffering through which we have just passed? Is there anything that will pay a nation for all of its suffering and turmoil and sacrifice and bloodshed? Can you go to one of the nations that entered this war and remake her soil that has been absolutely uprooted by the cannonading? Can you regrow her forests as they stood before? Can you erect again her cathedrals? Can you raise from the dead her boys and her fathers that were shot down at the front? Can you heal the awful wound in the hearts of the mothers and sisters of those countries? Not at all. We all know perfectly well that you can not do that. There is only one possible way by which you can compensate the nations, and that is by the way of the Cross; no other possible way. If there is any one of the nations (surely we have not done it) that has learned the lesson that hate never gets you anywhere; if it has learned the lesson that love, after all, is the only power in the world; if it has learned that deceit and dishonesty will not allow any nation to maintain itself; if out of the suffering of this awful war it has learned the simple lesson of love, maybe in that sense that nation would be compensated.

Still, if any nation out of the fighting has learned that war, after all, is only a failure and therefore its suffering is valuable only if it has shocked that nation into a realization of that terrible fact, and if through its sacrifice and bloodshed and suffering it will pass on a message to the future generations, so that the millions and millions will not plunge into war, then that nation, and that nation only, has found compensation. But I do not know whether we are going to get that message or not. I sometimes fear that here in America we have not learned that lesson. I sometimes fear that the suffering that we bore and the bloodshed of our men and the heart-break of our mothers and our sisters was not enough really to teach us the great lesson of war. We have not been willing to see the Cross in the experience through which we have passed. Whether or not we will get that message I do not know. It will depend largely on whether men like you all over this country, everywhere in little companies catch the spirit of what I am trying to say. Go back into your communities forever and eternally to be done with dishonesty and chicanery and trickery. Go back forever to be done with the idea of hatred. Go back forever to be done with lack of appreciation for persons, and put in the place of these the great fundamental principles of love for humanity. It is only as we catch the spirit of the

Cross that this World War has really meant anything to us.

IN RACE RELATIONS

Or turn for a minute to that other great world problem, which is the problem of race relations. Not very long ago Lathrop Stoddard wrote a book entitled, "A Rising Tide of Color," and the central thesis in that book is this: that the supreme fact of history in the future will not be politics, but race relations. Yonder in India sit three hundred million brown men; in all of their restlessness, seething with dissatisfaction because they are not satisfied altogether, or at least part of them are not satisfied, with the kind of life they have lived under the dominion of a white race. Yonder in the Far East sit two nations facing each other with a growing hatred on the part of each nation—China and Japan. Like a pack of hungry wolves they sit across that sea and glare at each other and only wait for the chance when they may get vengeance. Down yonder in Africa one hundred million black men are sad and morose and bitter, because England and France and Germany and Italy and Belgium and all the rest of the nations have gone in and grabbed and despoiled them of all of their richest possessions, and I wonder if there is not something of the same situation here in our own country. Can we honestly say that here in our own Southland there is a growing spirit of respect, a spirit of co-operation, a growing spirit of understanding between the two races that live side by side? You and I know perfectly well that when the war came along the Negro man was eager to have his share. We know perfectly well, if we read the story at all, that he bought two hundred and twenty-five million dollars worth of Liberty Bonds to forward the war. Whoever dreamed that the Negro man in the South could pay cash for two hundred and twenty-five million dollars worth of government bonds? I certainly did not. I doubt if you did. We know perfectly well that they put two million dollars into that last drive for the carrying forward of a great message of help and hope to those soldiers out yonder at the front. We know perfectly well that they did their share in as far as they were permitted. Then when they came back, they expected a larger share in the benefits of democracy than they have been able to get, and the consequence is that we know there are some of them who are bitter and who are dissatisfied. The Negro on one side distrusts the white man, and the white man does not trust the motive of the Negro man, and so the Negro gives to us bitterness, and we give back to him injustice and cruelty and sometimes bitter scorn. And so all through our life here in the South the train is being laid for a terrific explosion. I do not know how we are going to meet this particular situa-

tion of the relationship between the races throughout the world, and particularly the races here in the South, unless the principle of the Cross shall come in. Shall we have that new spirit of fellowship, that new spirit of suffering sympathy, that new spirit of understanding that will transform life and make these great problems appear in an entirely different light? Unless we shall have this, I am frank to say to you I do not see that there is any very large chance for us to make any progress.

Now it is my task this morning to try to say a word about that. The man back in your college who has failed to catch the idea that these three great prin-



PATH TO THE SPRING

ciples of life are being lived out there just as they are in the big world has missed his chance. We are sowing three great dragon teeth; the dragon tooth of dishonesty and chicanery; the dragon tooth of hatred; the dragon tooth of scorn for humanity; and if you sow those teeth, you will reap their fruitage. You sow hatred, and you will reap strife. We all know that. What I would like this morning to show you, is how much each one of those principles is just as vitally operating back in your college as it is in this great world field. It is not any use in your waiting twenty-five years to do your share in meeting this great world problem. You can begin it this morning, back yonder, next year in your college, for every one of your colleges

is just a little world in itself where all the great forces of life are finding play, and if we can wake up to that and begin to transform college life in the years ahead, we will have some share in transforming the world life.

IN COLLEGE LIFE

How can you attack this problem in your college? Well, first of all, this problem of dishonesty and chicanery. You know the colleges like I know them, and you know that our college life is shot through from top to bottom with dishonesty and with trickery and chicanery. I know a college, and there are representatives here in whose faces I am looking at this minute, on whose athletic team men play every year, men who you can prove are "ringers," but everybody in college knows they are ringers, and the faculty winks at it, and the students wink at it, and we pass on, knowing perfectly well that chicanery has enabled us to get by. If you think you can sow that kind of seed year after year and not hereafter reap the result, then you are just mistaken. Some of you men know the college; you are in the college; you are sitting here this morning; a college I know perfectly well in the South where at the university convocation, which is a required occasion, scores of students slip in, answer to roll call and then slip out and are not at the exercises. O, they think it is a little thing, but it is dishonesty and trickery down at the very base of life. There are students here representing a certain college in the South where they have military discipline, where the students are marched to church on Sunday morning, and as I have been on that campus many a Sunday morning in these past twenty years, I have seen the men answer to roll call and then, as they marched to church, duck out. O, they did not think it made any difference, but it is the fundamental principle of dishonesty sown there in the lives of those men. Yonder in a college in Virginia that is represented here this morning there is a constant habit of what they call "riding the corporal." As he goes around to make his inspection a man does not answer to his name on that inspection, but he persuades the corporal not to report him, but to falsify his record, so he reports him present though he was not. O, I could go on again and again; there are thousands of illustrations of the way dishonesty has crept into our college life. We are not much more dishonest than other parts of the community, but back there you know just as well as I do what is going on; dishonesty and trickery literally eating out the heart of your institution. Now if you want to have a share in transforming the world, you try to straighten some of those things and see if it does not bring suffering for you. In a college in Virginia there was a Latin-American student who was absolutely honest and who would not wink at a lie. This boy came to me one night,

broke down in tears and said, "Everybody hates me here. I will not falsify my military reports. I say the truth that I find in my inspections and the men hate me because I will tell the truth." I said, "God pity a group of American college men who, because a foreign student has gotten down in his soul the principle of straightforward honesty, will make life miserable for him in the institution." Well, the principle of suffering love outgrew it. He stuck to his task. He would not falsify, he would not lie, and sooner or later the students in that institution began to wake up to the reality of the man, and when he left that institution they were saying, "He is the straightest man we have ever had in our institution." Yes, suffering love sooner or later wins the day, but it will not be easily done. You have to get that fundamental principle back there in your college if you are going to transform this situation I have been talking about.

Or take another simple illustration: in every detail of college life the spirit of hatred. You know that our colleges are full of the spirit of hatred. I was in a college not long ago where the bitter fight between the fraternity men and the nonfraternity men had come to such a point that both the fraternity men and the nonfraternity men were intercepting the mail for the opposite group, in order to try to find out what was happening, and they said . . .

You know how frequently the hatred breaks out between one fraternity and another. I have had it said to me a thousand times. You know how one college hates another. You know how you are willing to believe a lie about their athletic team, or any kind of scandal. You know how frequently we fairly rejoice at the downfall of another institution, and there is no buoyancy and rejoicing when they have great good luck or fortune. The spirit of hatred back there among our fellowmen. And then what shall I say about that spirit of hatred that crops out with reference to race? Again and again as you walk through the college you will hear the word "Jap" and the word "Dago" and the word "Darkie" and "Hunkie," and the college man who uses that kind of a term proves thereby one of two things. Either he has not thought carefully (sometimes they are innocent in a sense. We have not thought carefully. We have not really considered what we are doing and saying), or else, on the other hand, we prove absolutely that we have not caught the Christian spirit and we are not willing to catch the Christian spirit. Fellows, I say to you this morning you have a big problem on your hand, but do not forget it: if you are going back to your college to try to get rid of hatred in that college, you will find some fight on there. If you try to get to the place where you get rid of all of these evil things, you will find it will not be an easy task. Why not try the principle of love? Why

not be willing to sacrifice a little and try this principle out? O, you say it will not work between fraternities, between colleges, that are enemies. Yes, there the principle of suffering love will always win. Yonder a few years ago Thomas Mott Osborne at Sing Sing prison determined he would have confidence and love as his guiding principles. He said he believed that even criminals would respond to confidence and love, and people laughed at him and said it was all foolishness. They scorned him and criticized him and fought him, but he kept straight on his way, believing in love and in confidence. After awhile, you remember that



RHODODENDRON IN BLOOM

Italian Tony broke the confidence. He was perhaps the most notorious prisoner, and he slipped away into the underworld and hid himself so securely that no detective could possibly find him. Then people began to say, "We told you so. We told you that your principle of love and confidence would not work with prisoners." You know the persecution that set up about Thomas Mott Osborne. Then those prisoners said, "We can find Tony," and they found him and said, "Tony, you know Mott Osborne. You know what he stands for. You know that he believes in us crooks down there and is trying to help us. Tony, Mott Osborne is on trial today, and unless you give yourself up, Mott Osborne's principle will fall." And then he said (whoever would have believed that Tony would

do it), "If Mott Osborne's principle of love and of confidence is on trial, then I will give myself up." He did, and again the fundamental principle of suffering love had found its vindication. It will always find its vindication if you have the courage to try the thing.

Or take this other thing in this whole question of race relationships. Do you believe it is going to be an easy thing for you to start the currents in your college to get a man to believe in the other person over there? I tell you no. Any man who tries to get people to believe in other persons will sooner or later find the sting of the dagger in his soul. You know it as well as I do. May I give a personal illustration? Twelve years ago when I started to write that little book, "Negro Life in the South," some of my fellow secretaries pulled me aside and said, "Look here, don't go and play the fool. What do you want to throw your influence away for and begin to dabble in the Negro question? What do you want to do that for?" Well, you know what happened, and if you think it has not cost something, let me tell you it has. Some of my colored friends have been as bad as anybody else. Some of the Negro race have cursed me because I would not say all they wanted me to say, and month by month in New York City the *Crisis* constantly called me a hypocrite and a coward, because I would not say all they wanted me to. Professors have criticised me for my determination to help the Negro, and I have had more than one professor curse me because I have said more than he wanted me to say. It is bound to come along, but let me say to you this simple word: if you are not willing to bear the load that comes in your day's work, then you are not worthy of the name. You might just as well not try to be a leader in the world. You will find some suffering. When David Livingstone made up his mind to go to Africa, people laughed at him and said, "It is a foolish chase. They will not thank you for your trouble." But he set his face like a flint to that great task of healing the world sore, and when it came down to the last days, he lay down there in Africa and died, with only black men gathered around him, but they loved him with a passion with which few men have ever loved, and David Livingstone stole away the great heart of Africa in a passion of love. Many years ago there was a man in England, Allen Gardiner, who still believed in the principle of the value of personality, and he decided to go to one of those southern islands at the lower coast of South America. His people said, "It is no good. They can not understand you." Darwin said, "It is all nonsense to try to do something for those people down there." but Allen Gardiner said, "I believe every person in the world has value, and I believe I can help them." You know the story of how after a little while the Indians became hostile and killed many of his party. A little later on disease set

in and killed others and then famine came, until they were forced down to the coast. There the three or four that were left hoisted the flag, hoping that they might accost a passing ship. As Allen Gardiner came down to the shore one day, no ship having yet come by (a ship did not come for three days), he said this: "We are very happy that we came here to do this thing, and if anybody ever picks up this diary, tell the people back in England that these people are worth working for and tell them to send more missionaries to help these people." When that diary was read through the churches of England there was such a missionary uprising as had never been in England before. The principle of suffering love had done the great task. Now let me say that that is the fundamental principle in world transformation. Jesus had this principle of respect for persons deep down in His soul. One day as He walked along He saw blind Bartimaeus and heard him crying out for help, but Jesus was busy, and the disciples said, "Keep quiet." But Jesus called for blind Bartimaeus, healed his eyes, said a word of love, and sent him on rejoicing. Another day Jesus sat with a proud Pharisee at meat and when the door opened a woman of the street slipped in that door and with repentance began weeping tears and wiping his feet. That haughty Pharisee said, "If Jesus knew the kind of person that is touching Him, He would not allow her to touch Him." Then Jesus preached him the great sermon on respect for personality and said to him, "In respect I love this woman as much as I love you, Mr. Proud Pharisee." The great fundamental principle of respect for persons was deep in the heart of Jesus Christ, and the whole world has come to realize these simple principles as they looked on the cross of Jesus Christ. This fact of hatred, of sin, of love of men hung Jesus Christ on the cross, and as He hung there He unified the entire wide world in a great principle of common interest. Somehow, as He hung there He led us to see that hatred was to be crucified and love was to be exalted. Somehow, as He hung there He led us to see and appreciate that the principle of honesty was to stand out supreme beyond the principle of dishonesty or chicanery. He led us to believe that the value of personality was absolutely everything, for had He not given Himself absolutely, in order that He might uplift and dignify human life? Was He not dying there for that purpose? The Cross has transformed all life, and it is only in proportion, my fellow-students, as you and I get under the shadow of that Cross and catch the spirit of Jesus Christ that we are going to be able to have any share in the transformation of the world. If you want to go back to your college to transform individual men, you will do it because you have caught this great thought that Jesus Christ dignified life, that He

(Continued on page 13)

A Parable

(Last summer Dr. H. H. Horne of New York University was at Blue Ridge and gave a ten weeks' course on Teacher Training. For one of his class assignments the students were asked to write an original parable. The one following was turned in by Miss Ellene Ransom of our working staff.—EDITOR.)



CERTAIN man arose early in the morning, while it was yet night, that he might climb to a peak called High Top, and behold from thence the sunrise.

And, calling his companions together, he told them of his purpose, that they too might undertake the journey.

And cheerily they began the ascent, taking with them staffs of hickory wood, strong and smooth, that they might be kept from slipping and from stumbling along the dark way.

So through the shadowy woods and up the mountainside they went.

And ere long one called out from the van of the party, "Look! Yonder is the summit!"

But on coming to what they had thought their goal, they found the top so far beyond as to be yet invisible. And again they toiled on.

And coming to an opening in the forest which offered a glimpse of the valley, one paused and said:

"See! We can look out over the valley. Let us stop here, for we are weary with much climbing, and here we can watch for the coming of the sun."

And throwing his staff aside, he sat him down upon a mossy ledge to await the dawn.

But his companions, minded to reach even the summit, left him thus and passed on up the steep and rugged slope.

And often they were weary and troubled with the roughness of the forest path, but planting their staffs yet more firmly, they steadfastly climbed toward the heights.

And ever and anon one cried, "Lo! we arrive!" But upon coming farther, they beheld ever another height beyond.

But at last they did draw nigh unto the summit.

And with eager hearts and quickened step they mounted, and stood high on the topmost pinnacle, just as the sun's rim appeared over a distant range of hills and flooded all the earth with beauty.

And they were silent for the wonder of it.

For before them was spread a panorama of valley and hill and sky, painted with brushfuls of rose and silver upon a canvas of pure gold.

And at length he who had first begun the ascent turned his eyes far across the valley to a higher peak, pointing upward like a mystic shadowy finger against the golden sky.

"Look!" said he. "Over there stands Mount

Mitchell, another higher peak to climb. One day we shall go there."

But he who had stopped upon the lower slope, shrouded in the mists from the valley below, never knew the splendor of that picture.

And though at last the sun's rays did pierce the fog with beauty, the vision which he beheld was only a part of the sloping hills and hallowed valley seen from the mountain's crown.

For only to those who had endured unto the end of the journey had been vouchsafed the full glory of the sunrise.



HIGH TOP

Author's Note: I have attempted scriptural (King James) style, and for this reason chose to divide the parable into verses. The symbolism is as follows:

1. The Mountain Trail—The way of our human lives in our efforts to attain our best ideals.
2. The Hickory Staffs—A faith which overcomes obstacles and admits no discouragements.
3. The Mossy Ledge on the Lower Slope—Content with attainment of "second best" ideals.
4. High Top—The best ideals toward which we strive.
5. Mount Mitchell—Christ's ideal for us.
6. The Glory of the Sunrise—The radiant sense of victory and the consciousness of Christ's presence which comes when we have contented ourselves only with the best and have followed the trail to the very end.



WORKING STAFF OF COLLEGE MEN AND WOMEN, BLUE RIDGE, 1921

ONE hundred of the choicest college men and women to be found anywhere in the Southern colleges will serve the delegates and guests at Blue Ridge this coming summer. One of the most pleasing things about Blue Ridge is that there are no upturned palms and no obsequious attitudes, since no tips are either received or desired. The personnel of the working staff there insures neatness, cleanness and a general Christian atmosphere.

It will be of interest to the readers of the VOICE to know that in choosing those who work at Blue Ridge for the summer we select men and women who have leadership and capacity. The first requisite is that they shall be Christian students; the second requisite is that they want to come to Blue Ridge to get the advantages of the inspiration and uplift of the summer there; the third requisite is that they are actually doing some real service in their own colleges during the year. Each summer these groups of students gather for thorough study for an hour each day and go away with new information and new ability to do Christian work in their local institutions. It is not an uncommon thing for us to have during the course of the summer ten to twenty of the choicest college men and women volunteer for Christian life service, including the ministry, the foreign field and the association secretaryship. As high as nine different students on the working staff have volunteered for service in the foreign field in a single summer.

One of the things that Blue Ridge is attempting to do through using college men and women is to dignify the conception of labor in the South. Far too long we of the South have felt that labor with one's hands was not quite respectable, but no one can go to Blue Ridge and see the splendid company of men and women who

do our service there and still feel that it is not respectable to do manual labor.

We have had applications from fully five hundred students, from institutions all over the South, who have desired to serve at Blue Ridge during the coming summer. Among those who are to work with us for the coming season are representatives from some fifty or more colleges and universities.

Summer Term of Southern College of Y. M. C. A.

JUNE 13-AUGUST 29, 1922

Real college work during vacation time in the Land of the Sky at Blue Ridge is one of the noteworthy additions to the attractiveness of this delightful spot with its inspirational fellowship and summer educational conferences.

This is made possible by the establishment of the summer quarter of Southern College of the Young Men's Christian Associations of Nashville at Blue Ridge. With its own complete staff, augmented by eminent professors from Vanderbilt University School of Religion and Richmond College, a well-rounded program of courses has been laid out. Full credit for the work in the summer quarter is given and these credits are recognized by the other institutions with which Southern College is affiliated.

The Y. M. C. A. secretary who appreciates the need of broader technical preparation, whatever may be the branch or phase of activity in which he is engaged, will find the courses intensive and thoroughly practical. The large number of courses scheduled for the summer quarter make it possible for one who can not carry other than the summer courses to profit by attendance upon successive seasons.

A glance at the content of the courses for the summer term of 1922 will attest their training value to the association secretary.

The school man and the community leader who wants to touch boy life and activities will find eleven weeks here more valuable than as many years with books only. Some of the richest values of former summer terms have come to the teacher who found what he wanted and expected in the courses in athletics, mass games and sports, and received vastly more than he expected in the opening of new visions of service through some of the other courses which were a part of the well-rounded summer program of college work.

To those contemplating any phase of Christian service, this opportunity to continue college work in the specialized subjects indicated, many of which are not given in colleges of liberal arts or sciences, is at once an appeal and a privilege. The conditions are ideal for study, for training and for return to the fall work refreshed in spirit, mind and body.

The eleven weeks' course makes it possible not only to carry on a standardized college work, but for the purposes of training gives a term perspective which insures the production of tangible results. The courses are all given in units of three hours, fifteen hours being the standard.

Y. M. C. A.'s, schools, churches and other institutions would well profit by making it possible for some of their workers to take advantage of the summer term of Southern College at Blue Ridge.

The special facilities of Blue Ridge are at the disposal of the college, and in addition all of the lectures and inspirational meetings held during the entire summer are open to the summer quarter students, making a term of incalculable value for the touch with the leaders of religious, educational and social thought and service of the South and the nation.

THE CROSS IN WORLD RECONSTRUCTION

(Continued from page 10)

suffering for life, and you must suffer for life. If you want to go out after awhile into the industrial order to transform life, you will do it because you caught the vision of human life and you are going to put your shoulder under that load and lift it from the back of humanity. If you want to have a share in the transformation of the world so that we shall have peace and quiet and brotherhood, instead of strife and war and hatred, it will be because in the light of the cross of Jesus Christ you caught this great principle of suffering love and that you daily take up your cross and follow Him.

"I said, 'Let me walk in the fields.'

He said, 'No, walk in the town.'

I said, 'There are no flowers there.'

He said, 'No flowers, but a crown.'

"I said, 'But the skies are black,

There is nothing but noise and din.'

And He wept as He sent me back;

'There is more,' He said, 'there is sin.'

"I said, 'But the air is thick,

And fogs are veiling the sun.'

He answered, 'Yet souls are sick,

And souls in the dark, undone.'

"I said, 'I shall miss the light,

And friends will miss me, they say.'

He answered, 'Choose tonight

If I am to miss you, or they.'

"I pleaded for time to be given.

He said, 'Is it hard to decide?

It will not be hard in heaven

To have followed the steps of your Guide.'

"Then into His hand went mine,

And into my heart came He;

And I walk in a light divine,

The path I had feared to see."

—"What Jesus Said," George MacDonald.

Southern Training School for Christian Leadership

AUGUST 23-SEPTEMBER 1, 1922

The first annual session of the Southern Training School for Christian Leadership, under the auspices of a number of Southern State Sunday School Associations, was held at Blue Ridge, August 23-September 1, 1921.

This new training school is something unique in the South. For years there has been an International Training School for Sunday School Leadership at Lake Geneva, Wisconsin, and the enterprise was extended to Lake Winnepesaukee, New Hampshire; but never before has there been a summer training school in the South planned for the training of leaders in Sunday school association work, although there are a number of denominational training schools for local Sunday school work.

The new enterprise, moreover, is planned to give more than training in Sunday school methods. While provision will be made on the program for practically every department of the modern Sunday school, there will be in addition to this a number of courses of a broader character. It is intended to be pre-eminently what the name suggests—a Training School for Christian Leadership.

The second annual session of the Blue Ridge Training School for Christian Leadership, under the auspices of the Southern State Sunday School Associations, will be held August 23 to September 1, inclusive. Last year's attendance was gratifying, there being 101 students enrolled from ten different states. It is expected that this year's record will show a substantial increase on that.

Among the faculty for this school will be Dr. M. A. Honline, for several years Associate Educational Superintendent of the International Sunday School Association; Miss Mabel Cooper, Sunday School Field Secretary for the Episcopal Church; Mrs. C. L. Abbott, Junior Specialist; Leon C. Palmer, B.D., General Superintendent of the South Carolina Sunday School Association, and Dr. D. W. Daniel of Clemson College, one of the most popular lecturers in the South.

Detailed information regarding the school, courses, certificates, terms, etc., may be secured from Leon C. Palmer, Spartanburg, S. C.

SOUTHERN SUMMER SCHOOL, Y. M. C. A.

(Continued from page 2)

spend the period with us, and will bring a leadership in discussion and conference that will be timely.

Altogether the four days will be worth while, and we are looking forward to a large attendance.

Ample time will be given for a frank consideration of some of the problems confronting the Y. M. C. A. in the South.

SCHOOL OF INDUSTRIAL WORK

Mr. A. J. Speer, Dean, 412 Palmer Bldg., Atlanta, Ga.
Mr. E. G. Wilson, Associate Dean

Employer and employe are today thinking along fundamental lines. Both are conscious of the value of training, clear thinking, broad-mindedness and character in the individual, which industry must have if she is to measure up to the expectations of both groups.

The value of Blue Ridge as a training ground for the development of these characteristics has been clearly demonstrated. In the past, both the men and management in industry permitted a number from their group to attend Blue Ridge; now they are demanding that they go.

Last year's school did the best work in the history of Blue Ridge. Industry in the South is demanding a higher type of leadership, and no secretary or candidate for the secretaryship can afford to miss the summer school.

ADVANCED COURSE

Mr. Philip M. Colbert, Dean, Y. M. C. A., Atlanta, Ga.

Secretaries who have covered the four years' course or who have had at least five years' experience in association service are eligible.

The advanced course is cultural rather than technical. It is designed to meet the requirements of men who, while thoroughly grounded in the technique of the association secretaryship, yet covet the stimulus of a wider range of reading and study than that which may be found within the limits of professional literature. Its students will be men found on the live side of the secretarial dead-line.

SPEAKERS AND LEADERS

Mr. S. W. Wiley, Minneapolis, Minn.; Mr. John Moore, New York City; Dr. Thornton Whaling, Louisville, Ky.; Prof. F. L. Day, Ashland, Va.; Mr. A. N. Cotton, New York City; Mr. R. V. Wright, New York City; Dr. S. C. Mitchell, Richmond, Va.; Dr. E. D. Foster, New York City; Mr. J. E. Manley, New York City; Mr. Frank Cheley, Denver, Colo.; Mr. E. L. Hamilton, New York City; Mr. C. R. Towson, New York City; Dr. J. L. Kesler, Nashville, Tenn.; Dr. T. P. Ballou, Nashville, Tenn.; Mr. E. T. Colton, New York City; Mr. C. C. Robinson, New York City; Mr. George O. Draper, New York City.

SOUTHERN SUMMER SCHOOL FOR SOCIAL SERVICE AND CHRISTIAN WORKERS

(Continued from page 5)

Dr. F. Emory Lyon of the Central Howard Association, Chicago, Ill.

Dr. C. C. Menzler of the Tennessee Industrial School, Nashville, Tenn.

Miss Bessie Allen of the Wesley Settlement House, Nashville, Tenn.

Dr. C. S. Gardner, Baptist Theological Seminary, Louisville, Ky.

Dr. S. C. Mitchell, Richmond University, Richmond, Va.

Hon. Josephus Daniels, former United States Secretary of Navy, Raleigh, N. C.

Dr. G. W. Dyer, Vanderbilt University, Nashville, Tenn.

Dr. W. D. Weatherford, President of Southern College of Y. M. C. A., Nashville, Tenn.

Dr. Frank Richardson, Brooklyn, N. Y.

Dr. A. T. Robertson, Southern Baptist Theological Seminary, Louisville, Ky.

Dr. J. L. Kesler, Southern College of Y. M. C. A., Nashville, Tenn.

Dr. O. E. Brown, Dean of the Vanderbilt School of Religion, Nashville, Tenn.

Each Saturday evening a special musical program will be offered under the direction of Mr. J. J. King and Mrs. Herbert Sanders.

Special hours on play leadership will be conducted by instructors in Southern College of Y. M. C. A.

Outline of Courses to Be Given in Southern College of Y. M. C. A., Blue Ridge, N. C., Summer of 1922

1. A course on Jesus as a Teacher, which will prepare secretaries for leading Bible study and other groups. Dr. J. L. Kesler.

2. A course on Genetics, which is in the field of Religious Education, being a brief biological study of heredity in relation to Religious Education and social problems. Dr. J. L. Kesler.

3. A course on University Life, (a) of beginnings and growth of institutions of higher learning, together with the study of the development of curricula and research methods. Six weeks. Dr. J. L. Kesler. (b) A course in the study of forces in the college community, including the study of the social, athletic and other organizations. Dr. W. D. Weatherford.

4. Studies in the organization, development and methods of work of the Student Young Men's Christian Association. Dr. W. D. Weatherford.

5. Studies in the progress of Christianity, including a study of the Church and the Y. M. C. A. in Mission Fields. Dr. O. E. Brown.

6. An intensive study of the Teachings of the Prophets. Dr. O. E. Brown.

7. A study of the History of the Economic Development of the United States. Dr. S. C. Mitchell.

8. Studies in Social and Economic Reconstruction, with a special reference to the South. Dr. S. C. Mitchell.

9. History and Principles of the Association Movement. Mr. J. J. King.

10. Studies in Boy Behavior, with special reference to characteristics of adolescence, together with a study of practical methods of organization and development of leadership of boys. Mr. E. S. Lotspeich.

11. Studies in the History and Development of Vocational Guidance Movement, including Principles and Practice of Vocational Guidance. Mr. W. P. Cunningham.

12. Studies in Vocational Education. Mr. W. P. Cunningham.

13. Studies and lectures in Association Experience, led by experts from the Association field under the direction of Mr. W. P. Cunningham.

14. A course in the Leadership of Community Singing. Mr. J. J. King.

15. An elementary course in Theory and Practice of Physical Education. Dr. T. P. Ballou.

16. Intermediate studies in the Theory and Practice of Physical Education. Dr. T. P. Ballou.

17. Advanced studies in the Theory and Practice of Physical Education. Dr. T. P. Ballou.

18. Elementary course in Coaching in Major Sports. Mr. Ray Morrison.

19. Advanced course for Coaching in Major Sports, including Baseball, Football, Basketball and Volley Ball. Mr. Ray Morrison.

20. Studies and Practice in Mass Athletics and Mass Games. Mr. John Harris.

21. Studies in Recreation and Play Leadership. Mr. John Harris.

22. Elementary course in Aquatics. Mr. M. B. Blair.

23. Advanced course in Aquatics. Mr. M. B. Blair.

For the students of the summer quarter of Southern College of Y. M. C. A. special round-trip railroad rates have been made from all points in the Southeastern Passenger Association. Blue Ridge has also made special rates for board and room.

Dr. Weatherford, President, or H. W. Sanders, Bursar of Southern College of Y. M. C. A., Nashville, Tenn., will be pleased to send full particulars of the summer term. Early application is urgently advised.



STUDENT BODY, SUMMER 1921

The Mount Mitchell Motor Road

The Greatest Scenic Motor Road on the Globe

**Magnificence, Grandeur and Splendor of the Wonderful
Mountains of Western North Carolina Only to Be
Seen on a Trip to the Top of Mount Mitchell
--the Top of Eastern America -- 6,711
Feet Above the Sea**

The scenic environment of these magnificent wooded slopes is endorsed by great men in every walk of life, and world travelers, as the greatest scenic proposition on the globe. The late Wilber Chapman, a great Philadelphia evangelist, thus describes a trip to Mount Mitchell: "I have been around the world twice; I have visited Mount Everett and Mount Blanc; I have visited the Rockies, but nowhere have I seen the mountain magnificence and grandeur of scenic environment that I enjoyed on a trip to Mount Mitchell."

Rev. F. J. Prettyman, formerly Chaplain of the United States Senate; Dr. W. D. Weatherford of the Blue Ridge Association, and many other prominent men of this country have most enthusiastically described the beauties of these mountains. The vocabularies do not supply sufficient words to describe, and the man is yet to be born who can paint the picture of the grandeur, sublimity and mountain magnificence of the trip to Mount Mitchell—the top of Eastern America.

Through the progressiveness of Mr. F. A. Perley and Mr. C. A. Dickey, the visitors to Blue Ridge this year will have an opportunity to take by motor (automobile) the trip to Mount Mitchell. This is an opportunity that every one of the thousands who visit Blue Ridge must appreciate.

“THE BLACK MOUNTAIN AUTO COMPANY”

**The Authorized Service Cars for All Incoming and Outgoing Conferences
Fare 50 Cents Each Way**

OFFICE AT

BLUE RIDGE AND BLACK MOUNTAIN, N. C.

Asheville, North Carolina

"Land of the Sky"

BATTERY PARK HOTEL

Enjoy the Home-like Atmosphere of this World-Famous
Commercial-Tourist Hotel

AMERICAN PLAN

WILBUR DEVENDORF, *Manager*

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

M. V. Moore & Co.

Exclusive Ready-to-Wear

FOR MEN, WOMEN AND BOYS

Luggage and Sporting Goods

Special Club Prices on Uniforms and Equipment

11 PATTON AVE.

ASHEVILLE, N. C.

"CAROLINA SPECIAL"

Superior Milk Products

Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS
(Blue Ridge Official Photographer)
ASHEVILLE, N. C.

ASHEVILLE'S LARGEST DEPARTMENT STORE

Attractive Merchandise and Efficient
Service Throughout the Year

BON MARCHE

ASHEVILLE, N. C.

BROWN BOOK COMPANY

BOOKS, STATIONERY
SOUVENIRS

51 PATTON AVE., ASHEVILLE, N. C.

We invite you to make our store
headquarters when
in Asheville

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR TERMS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
TERM WITHOUT HANDICAP

FIRST TERM—SEPTEMBER 27 TO DECEMBER 22

SECOND TERM—JANUARY 2 TO MARCH 21

THIRD TERM—MARCH 21 TO JUNE 2

Held at Nashville, Tenn.

Fourth Term—June 13 to August 28, Held at Blue Ridge, N. C.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing fifteen million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

Southern College of Young Men's Christian Associations

NASHVILLE, TENNESSEE



BLUE RIDGE, THE SUMMER HOME OF SOUTHERN COLLEGE

Asheville, North Carolina

"Land of the Sky"

BATTERY PARK HOTEL

Enjoy the Home-like Atmosphere of this World-Famous
Commercial-Tourist Hotel

AMERICAN PLAN

WILBUR DEVENDORF, *Manager*

Confidence and Quality

If there is any business today that needs CONFIDENCE and QUALITY injected in large quantities it is the Wholesale Grocery business. Square dealings and the giving of quality begets confidence. The table and Book Store at Blue Ridge are largely supplied by our line.

ROGERS GROCERY COMPANY

Wholesale

ASHEVILLE, NORTH CAROLINA

M. V. Moore & Co.

Exclusive Ready-to-Wear

FOR MEN, WOMEN AND BOYS

Luggage and Sporting Goods

Special Club Prices on Uniforms and Equipment

11 PATTON AVE.

ASHEVILLE, N. C.

"CAROLINA SPECIAL"

Superior Milk Products

Served Exclusively

AT

BLUE RIDGE

CAROLINA CREAMERY COMPANY

ASHEVILLE, N. C.

SOLVE YOUR GIFT
PROBLEMS WITH
PHOTOGRAPHS
OF BLUE RIDGE
WE HAVE THEM

THE PELTON STUDIOS

(Blue Ridge Official Photographer)

ASHEVILLE, N. C.

ASHEVILLE'S LARGEST DEPARTMENT STORE

Attractive Merchandise and Efficient
Service Throughout the Year

BON MARCHE

ASHEVILLE, N. C.

BROWN BOOK COMPANY

BOOKS, STATIONERY
SOUVENIRS

51 PATTON AVE., ASHEVILLE, N. C.

We invite you to make our store
headquarters when
in Asheville

SOUTHERN COLLEGE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

A Professional School of Graduate Grade for Training Association Secretaries In All
Departments of Work

FOUR TERMS OF TWELVE WEEKS EACH. STUDENTS CAN ENTER AT OPENING OF ANY
TERM WITHOUT HANDICAP

FIRST TERM—SEPTEMBER 27 TO DECEMBER 22

SECOND TERM—JANUARY 2 TO MARCH 21

THIRD TERM—MARCH 21 TO JUNE 2

Held at Nashville, Tenn.

Fourth Term—June 13 to August 28, Held at Blue Ridge, N. C.

Co-operation with George Peabody College for Teachers, Seaman A. Knapp School of Country Life, Vanderbilt University, Vanderbilt School of Religion, and Vanderbilt Medical College.

Five special professors of the College assisted by the best teachers from all Nashville colleges, representing fifteen million dollars of endowment, at our disposal.

College graduate can take advanced work in either Vanderbilt or Peabody while pursuing Association studies. Much of Association College courses will count toward Master's Degree in these institutions.

Special courses without degree for men who have equivalent of High School training but less than Sophomore work in college.

For Full Details Write for Catalog

Southern College of Young Men's Christian Associations
NASHVILLE, TENNESSEE



BLUE RIDGE, THE SUMMER HOME OF SOUTHERN COLLEGE

